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The Goddess Vesta presenting to the Figure of Geography, the Graphical Description of the World, & instructing HER in that SCIENCE.

A NEW

SYSTEM

OF

GEOGRAPHY:

OR,

A General Deſcription of the World.

CONTAINING

A Particular and Circumſtantial ACCOUNT of all the COUNTRIES, KINGDOMS, and STATES of

EUROPE, ASIA, AFRICA, and AMERICA.

Their Situation, Climate, Mountains, Seas, Rivers, Lakes, &c.

The Religion, Manners, Cuſtoms, Manufactures, Trade, and Buildings of the Inhabitants.

WITH

The Birds, Beaſts, Reptiles, Inſects, the various Vegetables, and Minerals, found in different REGIONS.

EMBELLISHED WITH

A New and Accurate Set of MAPS, by the beſt GEOGRAPHERS;

And Great Variety of COPPER-PLATES, containing PERSPECTIVE VIEWS of the Principal Cities, Structures, Ruins, &c.

By D. FENNING,

(Author of the Royal Engliſh Dictionary, the Uſe of the Globes, the Young Algebraiſt's Companion, &c.)

J. COLLYER,

(Author of the Letters from Felicia to Charlotte; and Tranſlator of the Meſſiah, from the German of Mr. Klopſtock.)

AND OTHERS.

There is not a Son or a Daughter of Adam but has ſome Concern in GEOGRAPHY. Dr. WATTS.

LONDON:

Printed for S. CROWDER, at the Looking-Glaſs, in Pater-noſter-Row; and ſold by Mr. JACKSON, at Oxford; Mr. MERRIL, at Cambridge; Meſſ. SMITH, in Dublin; and all other Bookſellers in Great Britain and Ireland.

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THE

PREFACE.

IF we conſider Man as an inhabitant of the Earth, as a reaſonable Being endued with curioſity, as a member of Society, and as connected by commerce, and the interchange of arts and manufactures, with the moſt diſtant nations, few ſtudies can appear of ſuch importance, or procure more rational, more uſeful entertainment, than that of Geography. How great are the intellectual advantages ariſing from the contemplation of the different Religions, Manners, and Cuſtoms of our fellow-creatures! How adapted is this pleaſing ſtudy, not only to gratify the moſt unbounded curioſity, but to enlarge the mind, to baniſh prejudices, and to make us ſet a juſt eſtimate on our real characters and advantages! By examining the Hiſtory of the human Heart, and the uncultivated Mind, in various regions, where the abſurdeſt Prejudices uſurp the place of Reaſon; and Cruelty, Vice, Folly, and Tyranny are ſanctified by the venerable name of Religion; we ſhall ſee how much we owe to Education, to the Embelliſhments of Science, and to the purity of our Holy Religion---how much we are indebted to Providence for many peculiar bleſſings---how much to Heaven and our brave Forefathers, for the Syſtem of Religious and Civil Liberty handed down to us!

Even the various face of the Countries, from the ſultry Tropics to the frozen Poles, muſt afford a conſtant ſource of amuſement and delight. Here extenſive plains and gently riſing hills, enamelled with flowers and adorned with fragrant groves; while, with theſe bleſſings, the wretched inhabitants faint under the too ardent rays of the ſcorching ſun, and bend under the yoke of ſlavery. There ſandy deſarts, diſplaying a dreary waſte: here loſty mountains, raiſing their ſnowy ſummits above the clouds. What a pleaſing amuſement will the moſt curious ſpecies of Trees and Shrubs, of Birds and Beaſts, of Inſects and Reptiles, of Amphibious Animals and Fiſhes, of Foſſils and Minerals, afford the inquiſitive mind! The Reader will inſenſibly know the aſtoniſhing works of Nature, and will become acquainted with Natural Hiſtory almoſt without deſign. While he who is verſed in the Tranſactions of Antient Times, will ſee once populous cities only diſtinguiſhed by ſplendid ruins; and the capitals of mighty empires deſtroyed, and lying in the midſt of deſarts. The Man of Humanity, and the Friend of Liberty, will, through this work, have frequent cauſe to pity the unhappy nations ſubject to the deſpotic tyranny of lewd and ambitious princes: fertile countries rendered deſarts by lawleſs rapine, and the few inhabitants involved

volved in all the miſeries moſt dreadful to Human Nature. On the other hand, the Artiſt and the Manufacturer will, with pleaſure, view the rude or more finiſhed works of different countries; and the Merchant be inſtructed in the produce of every Nation.

This, however, is not the firſt attempt that has been made towards an Univerſal Syſtem of Geography; but as this ſcience is always improved by new diſcoveries, and countries being better known, this work will have advantages which no others, at the time they were written, could poſſibly poſſeſs; we being furniſhed with many excellent materials ſince publiſhed.

We ſhall endeavour to avoid dwelling on dry and unintereſting particulars, and to expreſs ourſelves in an eaſy, intelligible, and entertaining Manner. All poſſible care will alſo be taken to expunge the errors and fabulous accounts that have been too often copied from injudicious and romantic authors. For this purpoſe we ſhall compare different deſcriptions of the ſame countries, and chiefly rely on perſons of acknowledged veracity and good ſenſe, who were eye-witneſſes of what they deſcribe; and make a proper diſtinction between the ſentiments of the ignorant, the illiterate, the ſuperſtitious, and thoſe of perſons diſtinguiſhed by their genius and learning, who examine with philoſophical exactneſs, and deſcribe with accuracy.

Beſides, as it is reſolved to ſpare no expence in the great variety of Copper-Plates, containing Maps and remarkable Landſcapes, perſpective Views of Cities, Palaces, and Ruins, &c. we ſhall exceed every work of this kind yet publiſhed, and at the ſame time give the reader a more adequate idea of what is deſcribed, than he could poſſibly receive from mere verbal Deſcriptions, unaccompanied by theſe ornamental Explanations.

In ſhort, the utmoſt care will be taken to render this Performance by far the moſt perfect of any thing of the kind that has yet appeared in the Engliſh language, and as complete as the nature of the ſubject, and all the advantages we are capable of giving it, will permit.

London, October 24, 1766.

D. FENNING.

J. COLLYER.

A New General Map of The WORLD, Drawn from the best Authorities

E. Miller Sculpt

INTRODUCTION.

The Superficial CONTENT *of the* GLOBE *of the* EARTH *and its Divisions in Square Miles.*

GLOBE of EARTH and SEA, 148,510,627 Square Miles.

Seas and unknown Parts	117,843,822	Mogul's Empire	1,116,000	Hungary	75,525
The inhabitable Parts	30,666,805	Persian under Darius	1,650,000	Italy	75,525
Asia	10,257,487	Persian Present	800,000	Netherlands	12,968
Africa	8,506,208	Russian Empire	3,303,485	Norway	71,400
Europe	2,749,349	Turkish Empire	960,057	Poland	226,414
North America	3,699 087	Denmark	163,000	Spain with Portugal	144,236
South America	5,454,675	France	131,095	Sweden	76,835
Chinese Empire	1,749,000	Germany	56,950	Switzerland	7,533

ISLANDS in Order of Magnitude.

Borneo	228,000	Cyprus	6,300	Rhodes	480
Madagascar	168,000	Jamaica	6,000	Cephalonia	420
Sumatra	129,000	Flores	6,000	Amboyna	400
Japan	118,000	Ceram	5,400	Orkney Pomona	324
Great Britain	72,926	Cape Breton	4,000	Scio	300
Celebes	68,000	Socotora	3,600	Martinico	260
Manilla	58,000	Candia	3,220	Lemnos	220
Iceland	46,000	Porto Rico	3,200	Corfu	194
Terra del Fuego	42,075	Corsica	2,520	Providence	168
Mindanao	39,000	Zeland	1,935	Man	160
Cuba	38,400	Majorca	1,400	Bornholm	160
Java	38,250	St. Jago	1,400	Wight	150
Hispaniola	36,000	Negropont	1,300	Malta	150
Newfoundland	35,500	Teneriff	1,272	Barbadoes	140
Ceylon	27,730	Gothland	1,000	Zant	120
Ireland	27,457	Madeira	950	Antigua	100
Formosa	17,000	St. Michael	920	St. Christopher's	80
Anian	11,900	Skye	900	St. Helena	80
Gilolo	10,400	Lewis	880	Guernsey	50
Sicily	9,400	Funen	768	Jersey	43
Timor	7,800	Yvica	625	Bermudas	40
Sardinia	6,600	Minorca	520	Rhode	36

Of the EARTH *in general.*

THE earth is that terraqueous globe which we inhabit, and is called the fourth of the ſix primary planets.

The antients, it is evident, were unacquainted both with its figure and motion; ſome ſuppoſing it to be flat, others in the form of a cylinder; but it is plain, from the appearances of all the phænomena of nature, ſuch as the riſing and ſetting of the ſun, moon, and ſtars, and particularly in the obſervation of eclipſes, that the earth is nearly ſpherical, becauſe the ſhadow of the moon caſt upon its ſurface is circular, which would not be were it not a globe, or nearly ſo; for, according to the obſervations of monſieur Richer, Sir Iſaac Newton, Mr. Huygens, and other the beſt mathematicians, there is about twenty-one or twenty-two miles difference in the diameter of the earth, viz. the diameter at the equator being about ſo much more than from pole to pole, it being there flatted a little, and therefore is not a true geometrical ſphere, but rather an oblate ſpheroid.

The diameter of the earth is about 7964 miles, (commonly expreſſed 8000) its circumference in ſquare miles about 25020, and its magnitude or ſolidity in cubic miles about 199,250,205: the diurnal, or daily motion round its own axis from weſt to eaſt is about twenty-three hours fifty-ſix minutes, (commonly expreſſed twenty-four hours) and its annual motion or periodical time round the ſun is nearly three hundred and ſixty-five days ſix hours nine minutes, or a year: the circumference of her orbit is nearly 508,939,200 miles; ſo that its daily motion round the ſun is about 1,394,353 miles, her hourly motion about 58,098 miles, and the hourly motion round its own axis about 1042 miles; amazing celerity, which highly ſets forth infinite power and wiſdom!

The knowledge of arriving at theſe properties of the earth and heavens is attained by the ſtudy of thoſe two excellent ſciences called Aſtronomy and Geography; the firſt of which we intend to treat of, in as full and conſpicuous a manner as poſſible.

Of GEOGRAPHY *in general.*

Geography is that ſcience which treats of the globe of the earth, and inſtructs us in the knowledge of land and water, by pointing out to us thoſe properties which depend on quantity.

Geography is divided into two parts, Univerſal and Particular.

Univerſal Geography conſiders the earth in general without regard to particular countries, and treats more of the ſituation of the globe itſelf, its magnitude, figure, motion, &c.

Particular Geography not only conſiders the ſituations and conſtitution of each ſeparate country, but alſo informs us of their various laws, cuſtoms, religions, manners, &c. and acquaints us with every remarkable diſcovery on the ſurface of the earth; ſuch as oceans, ſeas, lakes, rivers, rocks, gulphs, mountains, iſlands, &c. together with the various poſition of the inhabitants in reſpect of each other, their different climates, riſing and ſetting of the ſun, length of days and nights, &c. and therefore this particular method of inſtruction is by ſome called Hiſtorical Geography. In ſhort,

The ſtudy and practice of this noble ſcience always was, and now is, thought worthy the attention of the firſt claſs of mankind: it is eſteemed one of the principal qualifications of polite literature, and according to the knowledge in, or want of it, education is called more or leſs complete.

But why ſhould Geography be called a ſtudy?—It is nothing more than to read and remember matters of fact: therefore any perſon who attends to what is laid down in this Syſtem, may eaſily attain to a competent knowledge both of Univerſal and Particular Geography in a ſhort time.

Of the DIVISION *of* LAND *and* WATER.

The globe is divided into four quarters, which by ſome geographers are called Europe, Aſia, Africa, and America; but we have treated firſt of Aſia for ſeveral reaſons, which are given under that head in the Syſtem itſelf.

Theſe four quarters are again ſubdivided into ten nominal parts, viz. 1. A Continent. 2. An Iſland. 3. A Promontory, or Cape. 4. A Peninſula. 5. An Iſthmus. 6. An Ocean. 7. A Lake. 8. A Bay. 9. A Gulph: and, 10. A Streight. The firſt five of which are land, and anſwer to the other five parts of water, by correſpondent numbers, as follows:

LAND.	WATER.
1. A Continent is a large tract, or vaſt extent of main land, not ſeparated by any ocean. Thus Europe, Aſia, Africa, &c. are Continents.	1. An Ocean, or Sea, is a large extent or collection of waters, free from land; ſuch as the Atlantic or Weſtern Ocean, the Indian Ocean, &c.
2. An Iſland is a tract of land ſurrounded with water, as Great Britain, Ireland, Madagaſcar, &c.	2. A Lake is a tract of water ſurrounded by land; as the Lake of Geneva, the Dead Sea, the Caſpian Sea, &c.
3. A Promontory, or Cape, is a portion or part of land running far into the ſea, as Cape Verde, Cape of Good Hope, &c.	3. A Bay is a portion or part of the ſea running far up the main land; as the Bay of Biſcay, Bay of Siam, &c.

LAND.

4. A Peninſula is a part or portion of the earth almoſt ſurrounded with water, ſave only a narrow part or neck of land which ties or unites it to a continent; as Africa itſelf, Jutland, &c.

5. An Iſthmus is a narrow part of land, by which a peninſula is joined to a continent, or main land; as the Iſthmus of Panama, which joins North and South America together, the Iſthmus of Corinth, &c. &c.

WATER.

4. A Gulph, or inland ſea, is a part of the ocean almoſt ſurrounded with land, ſave ſome ſtreight or narrow gut of water by which it has communication with the ocean, as the Gulph of Arabia, the Mediterranean Sea, &c.

5. A Streight is a narrow paſſage or part of the ſea, which joins one ſea to another; as the Streights of Gibraltar, which joins the Mediterranean Sea to the Atlantic Ocean, the Streights of Babelmandel, &c. &c.

A farther Deſcription of the GLOBE *of the* EARTH, *with the imaginary great Circles and Appendants belonging.*

Great circles are ſuch as cut the globe in two equal parts, paſſing through the center: all ſuch as do not cut the ſphere in two parts are called leſſer circles. There are ſix in number, viz. the Equator or Equinoctial, the Ecliptic or Zodiac, the Brazen Meridian, the Horizon, and the Colures.

1. *Of the* EQUATOR.

The Equator on the Terreſtrial, or Equinoctial on the celeſtial globe, is a line, or circle, that cuts the globe in two equal parts, dividing the north from the ſouth; and upon the artificial globe is eaſily known by two broad lines running parallel to each other, and a fine hair line between them: it is divided into three hundred and ſixty equal parts, called degrees, beginning at the firſt meridian, (or ſign Aries) and is marked from 1 with 10, 20, 30, 40, &c. to 360 quite round: and on ſome globes you will find a cypher (0) at the meridian of London under the Equator, and runs on to 10, 20, 30, &c. to 180 degrees eaſt, called eaſt longitude; and 10, 20, 30, &c. to 180 to the left hand, to ſhew the weſt longitude.

2. *Of the* ECLIPTIC *and* ZODIAC.

The Ecliptic is another great circle of the ſphere, which cuts the Equator at the two points Aries and Libra, making an angle at each point of twenty-three degrees thirty minutes, which is its furtheſt, or remoteſt extent, either north or ſouth, from the Equator.

The Zodiac is a broad imaginary circle, which extends itſelf (according to the rules of aſtronomy) eight degrees on each ſide of the Ecliptic, and is that which contains the twelve ſigns, and in which the planets perform their revolutions. The line in the middle drawn parallel is called the Ecliptic, becauſe eclipſes happen in or near the line. It is alſo called *Via Solis*, the Sun's path-way or motion. But in modern Aſtronomy, it is that circle or path that the earth deſcribes to an eye placed in the center of the ſyſtem, viz. the ſun.

The Ecliptic (like the Equator) is divided into three hundred and ſixty degrees, but not numbered from 1, 10, &c. as the Equator, but is divided into twelve equal parts, containing thirty degrees each, which are called Signs, and have different names and characters; ſix of which are north, and ſix ſouth, viz.

The ſix Northern SIGNS.

♈ Aries. ♉ Taurus. ♊ Gemini. ♋ Cancer. ♌ Leo. ♍ Virgo.

The ſix Southern SIGNS.

♎ Libra. ♏ Scorpio. ♐ Sagittarius. ♑ Capricorn. ♒ Aquarius. ♓ Piſces.

The Signs which ſtand oppoſite to each other ſhew the different ſeaſons of the year; thus Aries ♈ ſhews Spring, Libra ♎ is Autumn, Capricorn ♑ Winter, and Cancer ♋ Summer. Their ſignificant names are Aries ♈, or the Ram; Taurus ♉ the Bull; Gemini ♊ the Twins; Cancer ♋ the Crab; Leo ♌ the Lion; Virgo ♍ the Virgin; Libra ♎ the Scales; Scorpio ♏ the Scorpion; Sagittarius ♐ the Archer; Capricorn ♑ the Goat; Aquarius ♒ the Water-pot; and Piſces ♓ the Fiſhes.

N. B. The Ecliptic cuts or interſects the Equator, or Equinoctial, at the two points, or ſigns, Aries ♈ and Libra ♎, viz. on the twenty-firſt day of March and twenty-ſecond of September, N. S. on which days the ſun is in the Equator, and has no declination either north or ſouth, therefore days and nights are then equal to all the inhabitants on the globe of the earth.

3. *Of the* MERIDIAN.

The Meridian is another great circle, which divides the earth in two equal parts. It is repreſented on the artificial globe by a thick braſs hoop, which ſurrounds it from north to ſouth, and divides the Equator into two equal parts, viz. the eaſt from the weſt, and is that on which the globe itſelf is hung, or turns round upon by its axis, the Extremities of which are called the Poles.

This Brazen Meridian, like the Equator and Ecliptic, is divided into three hundred and ſixty degrees; but with this difference, it is divided into four nineties, as follows: from the Equator to-

ward the North and South Poles, the Meridian is marked with a cypher over the Equator thus (o), and on each ſide with 10, 20, 30, 40, &c. to 90, which ends in the Equator.

The uſe of the Brazen Meridian is to ſhew the latitude of places, and their difference of latitude, either north or ſouth from the Equator: for the latitude of a place is the ſame as the elevation of the Pole above the Horizon. That is, whatever figures, or number, the Horizon cuts the Meridian in, ſo many degrees is the Pole elevated, which is the latitude.

4. *Of the* HORIZON.

The Horizon is that great circle which divides the Heavens and Earth into two equal parts, one called the Upper, and the other the Lower Hemiſphere. There are two ſorts, the one called the Senſible, or Natural, the other the Rational, or Mathematical Horizon.

The Senſible Horizon is that which divides the viſible part of the Heavens from the inviſible; as is that great circle which we ſee all around us, (ſtanding upon any hill, or at ſea) and ſeems as if the Heavens and the Earth coincided or joined together.

The Rational, or Real Horizon, is that which paſſes through the center of the Earth, and divides it (as was ſaid before) into the Upper and Lower Hemiſphere.

☞ This Rational Horizon is repreſented by that broad wooden circle, lying with its face upward, having two notches cut in it, one on the north and the other in the ſouth part, in which the Brazen Meridian is ſlipped or moved up and down with pleaſure: the Poles of the Horizon are the Zenith and Nadir.

There are four circles on the face of the wooden Horizon, viz.

1. The inner circle, or that circle at the inward edge of the Globe, is divided into twelve equal Parts, or Signs, anſwering to the twelve Signs in the Ecliptic, with their names likewiſe prefixed to them: as to this Sign ♈ is wrote Aries, ♉ is wrote Taurus, and ſo of the reſt.

Note. Aries ♈ is in the eaſt, Libra ♎ in the weſt, Cancer ♋ in the north, and Capricorn ♑ in the ſouth point of the Horizon.

2. Next to theſe Signs is a Calendar of Months, according to the Julian account, or Old Stile, (uſed in England till the year 1752) ſo that the inward circle being divided into degrees, anſwers the days of the month; for right againſt the day is the degree of each Sign the ſun enters in on any day; or, *vice verſa*, right againſt the Sign or Degree, is the day of the month anſwering thereto.

3. Next to this is another Calendar, according to the Gregorian account, (done by pope Gregory XIII. in the year 1582) called the New Stile, which is eleven days ſooner, or before the Old Stile, as may be ſeen by the poſition of the Calendars; the tenth of March, in the firſt or Old Calendar, being right againſt the twenty-firſt in the New, or Gregorian Calendar. This New Stile is now uſed by us in England, as well as in foreign nations, purſuant to an Act of Parliament in 1751.

Laſtly, On the outward verge of the Horizon is the circle of the Winds, or Rhumbs, viz. the Mariner's Compaſs, being 32 in number (beginning at the north): each Point, or Rhumb, contains 11¼ degrees; for 32 multiplyed by 11¼ make 360.

The uſe of the Horizon is to ſhew the Riſing and Setting of the Sun, Length of Day and Night; alſo the Riſing and Setting of the Stars in any latitude; together with the Azimuth, Amplitude, Almacantar, &c. of the Sun or any Star, and the point they riſe or ſet upon, &c.

5. *Of the* COLURES.

The Colures are two great circles, cutting the Equator at right angles, and paſs through the Pole of the World.

The Solſticial Colure is that great circle which paſſes through Cancer and Capricorn, ſhewing Winter and Summer.

The Equinoctial Colures paſs through Aries and Libra, and ſhew the Spring and Autumn.

Of the leſſer Circles of the SPHERE, *commonly called parallel Circles.*

All ſuch circles as do not divide or cut the Globe into two equal parts, but cut off any ſegment or part leſs than the half, are leſſer circles: thus all circles on either ſide of the Equator, which run parallel with the Equator, are leſſer circles, and leſs than each other as they approach the Poles: ſuch are the Tropics of Cancer and Capricorn, and all ſuch circles.

1. *Of the* TROPICS.

At the ſign Cancer, on the north part of the Globe, you will find a circle drawn with a double line from thence round the Globe, parallel to the Equator, which is called the North Tropic, or Tropic of Cancer, being 23½ degrees from the Equator northward, ſhewing the Sun's greateſt northern declination: and at the ſign Capricorn, you will find the ſame ſort of circle, which is called the Southern Tropic, being alſo 23½ degrees from the Equator, and ſhews the Sun's greateſt ſouthern declenſion, or variation from the Equinoctial.

2. *Of the* POLAR CIRCLES.

There are two ſmall circles lying near the poles, viz. $23\frac{1}{2}$ degrees diſtance, drawn alſo with double lines: that on the north is called the Arctic Circle, and that on the ſouth the Antartic Circle. Theſe circles are the Poles of the Ecliptic.

All thoſe inhabitants that live under theſe lines have their longeſt day juſt twenty-four hours, and their longeſt night the ſame, ſave the benefit of twilight, which is but trifling. If you go farther to the Poles, their days are two, three, and four days, ſix, two, three, four, and ſix Months long.

Of the Names of a SPHERE, *ſhewing the different Poſition or Situation of the Inhabitants of the Earth.*

There are three ſorts of Spheres, viz. a Parallel, a Right, and an Oblique Sphere.

1. *A* PARALLEL SPHERE.

A Parallel Sphere has this poſition: 1. The Poles are in the Zenith and Nadir; that is, one Pole is right up, and the other underneath. 2. The Equator will be in the Horizon.

The PROPERTY *of this* SPHERE.

The inhabitants of this Sphere are thoſe that live under the Poles, and have the longeſt days and nights of any other inhabitants; their ſhorteſt day being twenty-four hours long, and their longeſt ſix months.

2. *A* RIGHT SPHERE.

A Right Sphere has this poſition: 1. The Poles will lie or be in the Horizon. 2. The Equator will paſs through the Zenith and Nadir. 3. The Equator and all the leſſer circles will cut the Horizon at right angles, viz. perpendicularly.

The PROPERTY *of this* SPHERE.

The inhabitants of this Sphere are thoſe who live under the Equinoctial Line, or Equator, and have their days and nights always equal, viz. twelve hours each.

3 *An* OBLIQUE SPHERE.

An Oblique Sphere is the poſition of the Globe, that has the three following properties, viz. 1. One Pole is as much above the Horizon as the other is underneath. 2. The Equator is part above and part under the Horizon. 3. The Equator and all the parallel circles cut the Horizon obliquely.

The PROPERTY *of this* SPHERE.

The inhabitants of this Sphere are thoſe that live in all other parts except under the Poles and Equinoctial Line; and have their days and nights always unequal, except it be on thoſe two days when the ſun enters Aries and Libra.

Of the different Names of the Inhabitants of the Earth in reſpect of their Situation.

Theſe inhabitants lie under different meridians and parallels, and are ſix in number, viz. 1. Antæci. 2. Periæci. 3. Antipodes. 4. Amphiſcii. 5. Periſcii: and, 6. Heteroſcii.

1. *Of the* ANTÆCI.

The Antæci, or Antæcians, are thoſe inhabitants that have the ſame longitude; that is, lie under the ſame meridian, but have as many degrees latitude ſouth as we have north.

Their PROPERTY.

1. Their hour is the ſame as ours, it being noon, &c. with both at the ſame time. 2. Their days are equal to our nights, and *vice verſa*: and, 3. Their ſummer is our winter.

2. *Of the* PERIÆCI.

The Periæcians are thoſe that lie under the ſame parallel of latitude, on the ſame ſide of the Equator, only are diſtant a hundred and eighty degrees of longitude, viz. a ſemicircle.

Their PROPERTY.

1. They have contrary hours, being noon with them when it is mid-night with us. 2. Their days and nights are of the ſame length of ours. 3. Their ſeaſon or time of the year is alſo the ſame as with us.

3. *Of the* ANTIPODES.

The Antipodes are ſuch inhabitants as have the ſame latitude ſouth as we have north, but differ a hundred and eighty degrees in longitude; that is, they have oppoſite parallels and oppoſite meridians.

Their PROPERTY.

Theſe inhabitants are, as it were, compounded with the former. For, 1. Their hours are contrary, being noon with one when it is midnight with the other. 2. The longeſt day of the one is the ſhorteſt day or longeſt night to the other: and, 3. The four ſeaſons are contrary, their ſummer being our winter, &c. &c.

4. *Of the* AMPHISCII.

They are ſo called becauſe their ſhadows are caſt different ways at different times of the year; that is, their ſhadow is ſouthward from March to September, and northward from September to March: therefore, it is eaſy to perceive theſe are inhabitants living in the Torrid Zones; that is, between the Equator and the two Tropics.

5. *Of the* PERISCII.

Theſe are ſo called becauſe they have their ſhadows go quite round them: ſuch, therefore, are the inhabitants that dwell between the Polar Circles and the Poles; that is, from $66\frac{1}{2}$ degrees of latitude to 90.

6. *Of the* HETEROSCII.

They are ſo called, as having their ſhadow caſt but one way; that is, either always towards the north, or always toward the ſouth.

Theſe then are ſuch as live in the Temperate Zones; that is, between the Tropics and the Polar Circles. Thoſe in the ſouth Temperate Zone have their ſhadow fall always ſouthward, and thoſe in the north Temperate Zone have their ſhadows always caſt northward, as in England, France, Spain, and almoſt all Europe.

Of the ZONES *and* CLIMATES.

1. *Of the* ZONES.

A Zone, or Girdle, is a tract or ſpace that ſurrounds the ſurface of the earth, as a belt or girdle does the body, and are three in number, viz. 1. Torrid. 2. Temperate: and, 3. Frigid Zones.

1. The Torrid Zone extends from the Equator to the Tropic of Cancer northward, and to the Tropic of Capricorn ſouthward $23\frac{1}{2}$ degrees each, (very nearly), viz. 47 degrees in all.

2. The Temperate Zones extend themſelves from the two Tropics to the Polar Circles on both ſides the Equator, viz. 43 degrees each, being together 86 degrees.

3. The Frigid Zones extend from the Polar Circles to the Poles, being each $23\frac{1}{2}$ degrees, viz. in breadth; ſo that $23\frac{1}{2}$, 43, and $23\frac{1}{2}$ makes 90 degrees, the diſtance from the Equator to either Pole: or rather thus, the Torrid Zones contain 47 degrees, the Temperate 86, and the Frigid 47, in all 180 degrees.

2. *Of the* CLIMATES.

Climates are tracts, or circles upon the ſurface of the Globe, of ſuch a certain breadth from the Equator to either Pole, that the length of the artificial day, viz. from the ſun-riſe to ſun-ſet, is juſt half an hour longer than in the next Climate nearer the Equator, till you come to the Polar Circles, and then indeed the day differs in each Climate one entire month.

There are ſixty Climates in all, viz. thirty on each ſide of the Equator, called accordingly North and South; of theſe ſixty, forty-eight of them extend from the Equator to the Polar Circles, and each differ by half hours; and the remaining twelve are contained between the Polar Circles and the Poles, each differing one entire month from the other, (as was ſaid before) and will more evidently appear by the following table.

A TABLE *of the different* CLIMATES *between the* EQUATOR *and* POLAR CIRCLES.

Climates.	Hours.	Latitude. D.	M.	Breadth. D.	M.	Climates.	Hours.	Latitude. D.	M.	Breadth. D.	M.
1	$12\frac{1}{2}$	8	25	8	25	13	$18\frac{1}{2}$	59	58	1	29
2	13	16	25	8	00	14	19	61	18	1	20
3	$13\frac{1}{2}$	23	50	7	25	15	$19\frac{1}{2}$	62	25	1	07
4	14	30	25	6	30	16	20	63	22	0	57
5	$14\frac{1}{2}$	36	28	6	08	17	$20\frac{1}{2}$	64	06	0	44
6	15	41	22	4	54	18	21	64	49	0	43
7	$15\frac{1}{2}$	45	29	4	07	19	$21\frac{1}{2}$	65	22	0	32
8	16	45	02	3	32	20	22	65	47	0	22
9	$16\frac{1}{2}$	52	00	2	57	21	$22\frac{1}{2}$	66	06	0	19
10	17	54	27	2	29	22	23	66	20	0	14
11	$17\frac{1}{2}$	56	38	2	10	23	$23\frac{1}{2}$	66	28	0	08
12	18	58	29	1	52	24	24	66	31	0	03

CLIMATES *between the* POLAR CIRCLES *and the* POLES.

Length of Days.	Latitudes.	Length of Days.	Latitudes.
Months.	D. M.	Months.	D. M.
1	67 21	4	78 30
2	69 48	5	84 05
3	73 37	6	90 00

An EXPLANATION *of the moſt uſeful Terms uſed in Geography and Aſtronomy.*

1. Zenith is that point of the Heavens that is right over head.

2. Nadir is that point right under feet, being directly or diametrically oppoſite to the Zenith.

3. Zenith's Diſtance is the number of degrees that the ſun or any ſtar wants of ninety degrees, when they are upon the Meridian or greateſt height.

4. Altitude is height. Meridian Altitude is the greateſt altitude, or height, at twelve o'clock.

5. Declination is the diſtance of the ſun, or any ſtar, from the Equator, or Equinoctial, counted on the Brazen Meridian in degrees, and is called North or South, according to which ſide of the Equinoctial the Declination is.

6. Right Aſcenſion is an arch of the Equinoctial contained between the ſign Aries ♈ and the degree of the Equinoctial that is cut by the Brazen Meridian when the ſun, or ſtar, is brought to the Meridian.

7. Oblique Aſcenſion is that arch or degree of the Equinoctial contained between the Sign ♈ and the degree of the Equinoctial which is cut by the Horizon at the riſing of the ſun, or ſtar.

8. Oblique Deſcenſion is juſt the reverſe, being the degree of Equinoctial cut by the Horizon at the ſetting of the ſun, or ſtar.

9. Aſcenſional Difference is the difference of degrees between the Right and Oblique Aſcenſion, which converted into time, by allowing fifteen degrees for every hour, ſhews how much the ſun, or ſtar, riſes or ſets before or after ſix: that is, ſubſtract the Oblique from the Right Aſcenſion, tells the aſcenſional difference.

10. Amplitude is an arch of the Horizon contained between the true eaſt and weſt points at the riſing and ſetting of the ſun, or ſtars, counted in degrees from the eaſt and weſt points of the Horizon where they riſe and ſet, and is called North and South Amplitude accordingly.

11. Azimuth is in effect the ſame as Amplitude, ſave only with this difference, that whereas Amplitude is only at riſing and ſetting, Azimuth ſhews the diſtance from the eaſt and weſt points, at any time when the ſun, or ſtars, are above the Horizon.

Note. Azimuth is not expreſſed alike by all authors: ſome call it always North or South Azimuth, and reckon the Azimuth from theſe two points eaſtward or weſtward. Others reckon it from the eaſt and weſt points, either northward or ſouthward, which I think is beſt, they being the two points that Azimuth is neareſt to, in our or any leſſer latitude, at any hour; however, it matters not which, if you mind this one rule; ſuppoſe I ſay, the ſun has ſixty degrees Azimuth from the north eaſtward, it is the ſame as if I ſay he has thirty degrees Azimuth from the eaſt northward.

12. Elevation of the Pole is the ſame as Latitude. There are three ſorts, viz.

Latitude of a place is its diſtance from the Equator, either north or ſouth, numbered in degrees on the Brazen Meridian; or in other words, it is the Elevation of the Pole above the Horizon.

Latitude of Navigation is the diſtance of a ſhip from the Equinoctial, counted on the Meridian: ſo that if a ſhip ſails towards the Equinoctial, ſhe is ſaid to depreſs the Pole; and if ſhe ſails from the Equinoctial, ſhe is ſaid to raiſe the Pole.

Latitude of a Star is its diſtance from the Ecliptic, being an arch of a circle of longitude, reckoned from the Ecliptic towards its Pole, either north or ſouth.

13. Longitude is alſo of three ſorts, viz.

Longitude of a place is an arch of the Equator intercepted between the firſt Meridian (or point Aries ♈) on the Equator and the Meridian of the place.

Longitude of a Star is an arch of the Ecliptic, counted from the beginning of Aries to the place where the ſtar's circle of longitude croſſes the Ecliptic; ſo that it may be ſaid to be the ſtar's place in the Ecliptic, counted from the point Aries, which cannot exceed a hundred and eighty from the Equinoctial Point.

Longitude in Navigation is an arch of the Equator contained between the firſt Meridian and the Meridian the ſhip is in.

Note 1. Longitude of places differ according to what firſt Meridian they are counted from; for ſome place their firſt Meridian at Gratioſo, others at Teneriff, and others at Ferrol.

Note 2. In order to find the longitude of any place on the Globe, only obſerve whether it be eaſt or weſt; if eaſtward, then count ſo many degrees from the point or ſign Aries ♈ on the Globe to the right hand; if weſtward, count ſo many degrees towards the left, which will be the eaſt or weſt longitude required: and the difference of the longitude of any two places is no more than their diſtance from each other counted in degrees on the Equator, or any parallel of latitude in proportion. But,

Note 3. If the longitude be taken from the Meridian of London, and you would then find the place to anſwer the following table of longitudes, you muſt remember that you obſerve how far the firſt Meridian is placed from the Meridian of London, and add or ſubſtract accordingly: thus on Senex's Globes the firſt Meridian is about eighteen degrees weſt of London, therefore all places that lie weſt of the firſt Meridian will have the longitude degrees leſs weſt on the Globe than in the table; but all places that lie to the eaſt or right hand of London, will have their longitude eighteen degrees more on the globe than in the table: thus the Havanna, by the following table, is eighty-four degrees weſt longitude of London; but you will find it but ſixty-ſix on the Globe, which is eighteen degrees leſs; and Pekin, a hundred and eleven degrees eaſt longitude in the tables, will by the ſame rule be eighteen degrees more from the firſt Meridian on the ſame Globe.

To find any Place in Maps of Counties.

The metropolis of England is London; therefore you will find London with a cypher at the bottom of the map. Seek then the latitude of the place given on the right or left hand ſide of the map, counting ſo many degrees and minutes upwards, and there place your finger; then count from London ſo many degrees eaſtward or weſtward, as the given longitude expreſſes; then moving this laſt finger directly upwards in the map till you come to an equal height with the firſt finger; move the ſaid firſt finger ſtraight or parallel along till they both coincide, and you will diſcover the place you ſought for.

TABLE I.

Of the LATITUDE *and* LONGITUDE *of the moſt principal Places in the known World, (according to the lateſt Obſervations) from the Meridian of London.*

Places.	Provinces.	Countries.	Quarters.	Latitude.	Longitude
A.				Deg. Min.	Deg. Min.
Aberdeen	Marr	Scotland	Europe	75 12 N	1 45 W
Abbeville	Picardy	France	Europe	50 00—	2 00 E
Abo	Finland	Sweden	Europe	60 30—	21 30—
Achin	Sumatra	Sumatra Iſle	Aſia	5 30—	93 30—
Adrianople	Romania	Turky	Europe	42 00—	26 30—
Agincourt	Artois	Netherlands	Europe	50 36—	2 00—
Agra	Agra	Eaſt India	Aſia	26 20—	79 00—
Aix la Chapelle	Juliers	Germany	Europe	50 45—	5 50—
Aix	Provence	France	Europe	43 30—	5 25—
Albany	New York	N. America	America	43 00—	74 00W
Aleppo	Syria	Turky	Aſia	36 30—	37 40 E
Alexandria	Lower Egypt	Turky	Aſia	30 40—	31 15—
ALGIERS	Algiers	Barbary	Africa	36 40—	3 20—
Almanza	Caſtile	Spain	Europe	39 00—	1 15W
Altena	Holſtein	Germany	Europe	53 52—	10 00 E
Amboyna	Amboyna Iſle	Eaſt India	Aſia	3 40 S	126 00—
Amiens	Picardy	France	Europe	49 50 N	2 30—
AMSTERDAM	Holland	Netherlands	Europe	52 20—	4 30—
Ancona	Ancona	Italy	Europe	43 20—	15 00—
Angiers	Anjou	France	Europe	47 30—	0 30W
Annapolis	Nova Scotia	N. America	America	45 00—	64 00—
Anſpach	Franconia	Germany	Europe	49 22—	10 36 E
Antwerp	Brabant	Netherlands	Europe	51 15—	4 15—
Antibes	Provence	France	Europe	43 40—	7 00—
Antioch	Syria	Turky	Aſia	36 00—	37 00—
Archangel	Dwina	Ruſſia	Europe	64 30—	40 12—
Arica	Peru	S. America	America	18 20 S	70 20W
Arles	Provence	France	Europe	43 43 N	4 45 E
Arras	Artois	Netherlands	Europe	50 20—	2 05—
Aſtracan	Aſtracan	Ruſſia	Aſia	47 00—	52 00—
Athens	Achaia	Turky	Europe	38 00—	24 15—
Athlone	Meath	Ireland	Europe	53 20—	8 05 W
Ava	Ava	Eaſt India	Aſia	20 00—	95 00 E
Auguſtin	Florida	N. America	America	30 00—	81 00W
Avignon	Provence	France	Europe	43 50—	4 40E
Augſburg	Swabia	Germany	Europe	48 20—	11 00—
Axim	Gold Coaſt	Guinea	Africa	5 00—	4 00W
Ayleſbury	Bucks	England	Europe	51 48—	0 52—
B.					
Badajox	Eſtremadura	Spain	Europe	38 45—	7 20—
Baden	Swabia	Germany	Europe	47 40—	7 30 E
Baden	Baden	Switzerland	Europe	47 35—	8 15—
Bagdat	Eyraca Arabia	Turky	Aſia	33 20—	43 00—
Baldivia	Chili	S. America	America	40 00 S	80 00W
Balliſore	Bengal	Eaſt India	Aſia	21 30 N	85 15 E
Bamberg	Franconia	Germany	Europe	50 15—	10 50—
Barcelona	Catalonia	Spain	Europe	41 20—	2 00—
Baſil	Baſil	Switzerland	Europe	74 40—	7 40—

Places.	Provinces.	Countries	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Baſtia	Corſica	Iſland	Europe	42 20 N	9 40 E
BATAVIA	Java Iſle	Eaſt India	Aſia	6 0 S	106 0—
Bayonne	Gaſcony	France	Europe	43 30 N	1 20 W
Belfaſt	Antrim	Ireland	Europe	54 38—	6 15—
Belgrade	Servia	Turky	Europe	45 0—	21 20 E
Belvidere	Morea	Turky	Europe	37 0—	22 0—
Bencoolen	Sumatra	Iſland	Aſia	4 0 S	101 0—
Benevento	Naples	Italy	Europe	41 15 N	15 30—
Benin	Benin	Guinea	Africa	7 30—	5 0—
Bergen	Bergen	Norway	Europe	60 0—	6 0—
BERLIN	Brandenberg	Germany	Europe	52 40—	14 50—
Berwick	Berwick	England	Europe	55 40—	1 40 W
Bethlehem	Paleſtine	Turky	Aſia	31 30—	36 0 E
Bilboa	Biſcay	Spain	Europe	33 30—	3 0 W
Bitonto	Naples	Italy	Europe	41 20—	17 40 E
Blenheim	Swabia	Germany	Europe	48 40—	10 25—
Bologna	Romania	Italy	Europe	44 3—	11 40—
Bologne	Picardy	France	Europe	50 40—	1 30—
Bombay	Bombay Iſle	Eaſt India	Aſia	18 30—	72 0—
Bonn	Cologne	Germany	Europe	50 35—	7 50—
Borneo	Borneo Iſle	Eaſt India	Aſia	4 30—	111 30—
BOSTON	Maſſachuſets	N. England	America	42 24—	71 0 W
Bourdeaux	Guienne	France	Europe	44 50—	0 40—
Bourbon	Lionois	France	Europe	46 33—	3 45 E
Brandenberg	Brandenberg	Germany	Europe	52 25—	13 0—
Breda	Brabant	Netherlands	Europe	51 40—	4 40—
Bremen	Lower Saxony	Germany	Europe	53 25—	8 20—
Breſlaw	Sileſia	Bohemia	Europe	51 15—	17 0—
Breſt	Britany	France	Europe	48 25—	4 30 W
Brihuega	New Caſtile	Spain	Europe	41 0—	3 20—
Bridgetown	Barbadoes Iſle	N. America	America	13 0—	59 0—
Brill	Voorn Iſle	Holland	Europe	51 50—	4 0 E
Briſac	Swabia	Germany	Europe	48 10—	7 15—
Briſtol	Somerſetſhire	England	Europe	51 30—	2 40 W
Bruges	Flanders	Netherlands	Europe	51 16—	3 5 E
Brunſwick	Saxony	Germany	Europe	52 30—	10 30—
BRUSSELS	Brabant	Netherlands	Europe	51 0—	4 06—
Buda	Hungary	Lower	Europe	47 40—	19 20—
BUENOS AYRES	La Plata	S. America	America	36 0 S	60 0 W
Burſa	Bithynia	Turky	Aſia	40 30 N	29 0 E
Bury St. Edmonds	Suffolk	England	Europe	52 22—	0 32—
C.					
Cachao	Tonquin	Eaſt India	Aſia	21 30—	105 0 E
Cadiz	Andaluſia	Spain	Europe	36 30—	6 40 W
Cagliari	Sardinia	Iſland	Europe	39 0—	9 12 E
CAIRO, called Grand Cairo	Lower	Egypt	Africa	30 0—	33 0—
Calais	Picardy	France	Europe	51 0—	2 0—
Calecut	Malabar	Eaſt India	Aſia	11 20—	75 0—
Cambodia	Siam	Eaſt India	Aſia	12 30—	104 0—
Cambray	Cambray	Netherlands	Europe	50 15—	3 15—
Cambridge	Cambridgeſhire	England	Europe	52 15—	0 5—
Cambridge, New	Maſſachuſets	N. England	America	42 0—	70 4 W
Candia	Candia	Iſland	Aſia	35 30—	25 0 E
Candy	Ceylon	Iſland	Aſia	8 0—	79 0—
Canſo	Nova Scotia	N. America	America	46 0—	62 0 W
Canterbury	Kent	England	Europe	51 16—	1 15 E
CANTON	Canton	China	Aſia	23 25—	112 30—
Cape of Good Hope	Caffraria	Hottentots	Africa	34 30 S	16 20 E
Cape Coaſt Caſtle	Guinea	Gold Coaſt	Africa	5 0 N	0 0
Cape Horn	Del Fuego Iſle	Patagonia	S. America	57 30 S	80 0 W
Capua	Naples	Italy	Europe	41 20 N	15 0 E
Carleſcroon	Bleking	Sweden	Europe	56 20—	15 0—
Carliſle	Cumberland	England	Europe	54 45—	2 30 W
CARTHAGENA	Murcia	Terra Firma	S. America	37 40—	1 5—
Carthagena	Carthagena	Spain	Europe	11 0—	77 0—
Carthage	Tunis	Barbary	Africa	36 30—	9 0 E
Caſal	Montferrat	Italy	Europe	45 0—	8 35—
Caſſel	Heſſe-Caſſel	Germany	Europe	51 20—	9 20—
Caſtiglione	Mantua	Italy	Europe	45 15—	11 0—
Cayenne	Caribbeana	S. America	America	5 0—	53 0 W
Ceuta	Fez	Morocco	Africa	35 0—	6 30 W
Chagre	Darien	South	America	9 5 0—	82 0—
Chamberry	Savoy	Italy	Europe	45 40—	5 45—
CHARLES TOWN	Carolina	N. America	America	32 30—	79 0—
Civita Vecchia	Pope's Territory	Italy	Europe	42 0—	12 30 E
Cleve	Weſtphalia	Germany	Europe	51 40—	5 36—

Places	Provinces.	Countries.	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Colcheſter	Eſſex	England	Europe	51 56 N	0 50 E
Cochin	Malabar	Eaſt India	Aſia	9 30—	75 0—
Cologn	Cologn	Germany	Europe	50 50—	6 40—
Columbo	Ceylon	Eaſt India	Aſia	7 0—	78 0—
Compoſtella	Galicia	Spain	Europe	43 0—	9 15 W
Coni	Piedmont	Italy	Europe	44 25—	7 30 E
Conſtance	Swabia	Germany	Europe	47 37—	9 12—
CONSTANTINOPLE	Romania	Turky	Europe	41 30—	29 15—
COPENHAGEN	Zeland	Denmark	Europe	55 40—	13 0—
Corinth	Morea	Turky	Europe	37 30—	23 0—
Cork	Munſter	Ireland	Europe	51 40—	8 25 W
Corunna	Galicia	Spain	Europe	43 10—	9 0—
Courtray	Flanders	Netherlands	Europe	50 48—	3 10 E
CRACOW	Little Poland	Poland	Europe	50 0—	19 30—
Cremona	Cremoneſe	Milan	Europe	45 0—	10 30—
Creſſy	Picardy	France	Europe	50 20—	2 0—
Cuſco	Peru	South	America	13 0 S	70 0 W
D.					
Dacca	Bengal	Eaſt India	Aſia	23 30 N	89 0 E
Damaſcus	Syria	Turky	Aſia	35 15—	37 20—
Dantzick	Pruſſia	Poland	Europe	54 0—	19 0—
Delft	Holland	Netherlands	Europe	52 6—	4 5—
Delly	Delly	Eaſt India	Aſia	28 0—	79 0—
Delos	Cyclades	Turky	Europe	37 26—	25 50—
Delphos	Achaia	Turky	Europe	38 30—	22 15—
Deuxponts	Palatinate	Germany	Europe	49 25—	7 15—
Derbent	Dageſtan	Perſia	Aſia	41 15—	51 0—
Dettingen	Wetteravia	Germany	Europe	50 8—	8 45—
Dieppe	Normandy	France	Europe	49 55—	1 15—
DOMINGO, ST.	Hiſpaniola	Iſland	Europe	18 20—	70 0 W
Dort	Holland	Netherlands	Europe	51 47—	4 40 E
Dover	Kent	England	Europe	51 10—	1 25—
Doway	Flanders	Netherlands	Europe	50 25—	3 0—
DRESDEN	Saxony	Germany	Europe	51 0—	13 35—
Drogheda	Leinſter	Ireland	Europe	53 45—	6 30 W
DUBLIN	Leinſter	Ireland	Europe	53 16—	6 25—
Dunkirk	Flanders	Netherlands	Europe	51 0—	2 20 E
Durazzo	Albania	Turky	Europe	41 37—	20 10—
Duſſeldorp	Berg	Germany	Europe	51 15—	6 20—
E.					
Eckeren	Brabant	Netherlands	Europe	51 23—	4 14—
EDINBURGH	Lothian	Scotland	Europe	26 0—	3 0 W
Egra	Bohemia	Bohemia	Europe	50 10—	12 22 E
Elbin	Pruſſia	Poland	Europe	54 15—	20 0—
Embden	Embden	Germany	Europe	53 40—	6 45—
Epheſus	Ionia	Natolia	Aſia	37 9—	27 0—
Erzerum	Turkomania	Turky	Aſia	40 0—	41 0—
Erfurt	Saxony	Germany	Europe	51 0—	11 6—
Eſſeck	Lower Hungary	Hungary	Europe	46 0—	20 8—
Eſcurial	New Caſtile	Spain	Europe	40 40—	4 5 W
Exeter	Devonſhire	England	Europe	50 44—	3 40—
F.					
Falkirk	Sterling	Scotland	Europe	56 0—	3 48—
FE, ST.	New	Mexico	America	36 0—	109 0—
Ferrara	Romania	Italy	Europe	44 50—	12 5 E
Ferrol	Galicia	Spain	Europe	43 30—	8 40 W
Fez	Fez	Morocco	Africa	33 30—	6 0—
Final	Genoa	Italy	Europe	44 30—	9 0 E
Flerus	Namur	Netherlands	Europe	50 33—	4 30—
FLORENCE	Tuſcany	Italy	Europe	43 30—	12 15—
Fluſhing	Zeland	Netherlands	Europe	51 30—	3 25—
Fontenoy	Hainault	Netherlands	Europe	50 40—	3 20—
Fontarabia	Biſcay	Spain	Europe	43 20—	1 35 W
Frankfort	Brandenberg	Germany	Europe	52 22—	15 0 E
Frankfort	Wetteravia	Germany	Europe	50 10—	7 30—
Frankendal	Palatinate	Germany	Europe	49 30—	8 15—
Frederica	Georgia	Carolina	America	31 0—	81 30 W
Friburg	Swabia	Switzerland	Europe	48 12—	6 55 E
Friburg	Friburg	Germany	Europe	46 50—	7 40—
Frontiniac	Canada	N. America	America	43 20—	77 0 W
Furnes	Flanders	Netherlands	Europe	51 10—	2 25—
Furſtenburg	Swabia	Germany	Europe	47 50—	4 8—
G.					
Gallipoli	Romania	Turky	Europe	40 45—	28 0 E
Gelders	Gelderland	Netherlands	Europe	51 35—	6 0—
GENEVA	Savoy	Italy	Europe	46 20—	6 0—
GENOA	Genoa	Italy	Europe	44 30—	9 30—
Ghent	Flanders	Netherlands	Europe	51 0—	3 36—

Places.	Provinces.	Countries.	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Gibraltar	Andaluſia	Spain	Europe	36 0 N	6 0 W
Gironne	Catalonia	Spain	Europe	42 0—	2 35 E
Glaſgow	Clydſdale	Scotland	Europe	55 50—	4 8 W
Gneſna	Great Poland	Poland	Europe	53 0—	18 0 E
Goa	Malabar	Eaſt India	Aſia	15 20—	73 20—
Gombroon	Farſiſtan	Perſia	Aſia	27 30—	55 30—
Gottenburg	Gothland	Sweden	Europe	48 0—	11 30—
Granada	Granada	Spain	Europe	37 15—	3 40 W
Grenoble	Dauphiné	France	Europe	45 12—	5 28 E
Grodno	Lithuania	Poland	Europe	43 40—	24 0—
Groningen	Groningen	Netherlands	Europe	53 20—	6 40—
H.					
Hague	Holland	Netherlands	Europe	52 10—	4 0—
Haerlem	Holland	Netherlands	Europe	52 20—	4 10—
Halifax	Nova Scotia	N. America	America	45 0—	64 0 W
Hamburg	Holſtein	Germany	Europe	54 0—	9 40 E
Hanover	Saxony	Germany	Europe	52 32—	9 35—
Hanau	Wetteravia	Germany	Europe	50 12—	8 45—
Havanna	Cuba	Iſland	America	23 0—	84 8 W
Heidelberg	Palatinate	S. America	Europe	49 20—	8 40 E
St. Helena	Helens	Virginia	Africa	16 0 S	6 30—
Hermanſtadt	———	Tranſylvania	Europe	46 32 N	24 0 E
Hildeſheim	Hildeſheim	Germany	Europe	52 17—	10 0—
Hoenzolern	Swabia	Germany	Europe	48 20—	8 50—
I.					
Jago, St.	Cuba	Iſland	America	20 0—	76 30 W
Jago, St.	Jamaica	Iſland	America	18 20—	76 30—
Jago, St.	Chili	S. America	America	34 0 S	77 0 W
James Town	James County	Virginia	America	27 30 N	76 0—
Jerusalem	Paleſtine	Turky	Aſia	31 32—	36 51 E
Ingolſtadt	Bavaria	Germany	Europe	48 45—	11 30—
Inſpruc	Auſtria	Germany	Europe	47 12—	11 25—
Ipſwich	Suffolk	England	Europe	32 30—	50 0—
Ispahan	Iracajem	Perſia	Aſia	50 55—	6 0—
Juliers	Weſtphalia	Germany	Europe	52 8—	1 7—
K.					
Kaffa	Podolia	Poland	Europe	40 0—	26 30—
Kaminiec	Crim	Tartary	Europe	44 55—	37 0—
Kexholm	Kexholm	Ruſſia	Europe	61 30—	30 0—
Kingſton	Jamaica	Iſland	N. America	17 30—	77 0 W
Kingſale	Munſter	Ireland	Europe	51 32—	8 20—
Kiof	Ukrain	Ruſſia	Europe	51 0—	30 30 E
Koningſburg	Pruſſia	Poland	Europe	54 40—	21 0—
Koningſeck	Swabia	Germany	Europe	47 50—	9 23—
L.					
Landau	Alſace	Germany	Europe	49 12—	8 0—
Leghorn	Tuſcany	Italy	Europe	43 30—	11 0—
Leipſic	Saxony	Germany	Europe	51 20—	12 40—
Lemburg	Red Ruſſia	Poland	Europe	49 0—	24 0—
Leopoldſtadt	Upper	Hungary	Europe	48 55—	18 6—
Lepanto	Achaia	Turky	Europe	38 0—	23 0—
Lewarden	Frieſland	Netherlands	Europe	53 20—	5 35—
Leyden	Holland	Netherlands	Europe	52 12—	4 0—
Liege	Liege	Weſtphalia	Europe	50 40—	5 36—
Lima	Lima	Peru	S. America	12 30 S	76 0 W
Limburg	Limburg	Netherlands	Europe	50 36 N	6 5 E
Limeric	Munſter	Ireland	Europe	52 35—	8 30 W
Lintz	Auſtria	Germany	Europe	48 18—	14 0 E
Liſle	Flanders	Netherlands	Europe	50 42—	3 0—
Lisbon	Eſtremadura	Portugal	Europe	38 45—	9 25 W
London	Middleſex	England	Europe	51 32—	0 0—
Londonderry	Ulſter	Ireland	Europe	54 52—	7 40 W
Loretto	Pope's Territories	Italy	Europe	43 15—	15 0 E
Louisburg	Cape Breton	Iſland	N. America	46 50—	61 30 W
Lublin	Little Poland	Poland	Europe	51 30—	22 15 E
Lubeck	Holſtein	Germany	Europe	54 20—	10 35—
Lucern	Lucern	Switzerland	Europe	47 0—	8 12—
Luxemburg	Luxemburg	Netherlands	Europe	49 45—	6 8—
Lyons	Lyonois	France	Europe	45 50—	4 45 E
					4 15 W
M.					
Madrid	New Caſtile	Spain	Europe	40 30—	5 40 E
Maeſtricht	Brabant	Netherlands	Europe	50 55—	12 0—
Magdeburg	Saxony	Germany	Europe	52 15—	4 6—
Mahon, Port	Minorca	Iſland	Europe	39 50—	2 30—
Majorca	Majorca Iſle	Spain	Europe	39 30—	2 0—
Malo, St.	Britany	France	Europe	48 40—	2 0 W
Malacca	Malacca	Eaſt India	Aſia	2 30—	100 0 E
Malaga	Grenada	Spain	Europe	36 40—	4 45 W

Places.	Provinces.	Countries.	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Malta	Malta Iſle	[an Mediterrane-	Europe	35 15 N	15 0 E
Malines, or Mechlin	Brabant	Netherlands	Europe	51 10—	4 22—
MANTUA	Mantua	Italy	Europe	45 20—	11 15—
Marpurg	Heſſe	Germany	Europe	50 40—	8 40—
Marſeilles	Provence	France	Europe	43 15—	5 20—
Martinico	Martinico Iſle	Weſt Indies	N. America	14 30—	61 0 W
Maſſa	Maſſa Carrara	Italy	Europe	43 55—	10 40 E
MECCA	Mecca	Arabia	Aſia	21 20—	43 30—
MENTZ	Mentz	Germany	Europe	50 0—	8 0—
Meſſina	Sicily	Iſland	Europe	38 30—	15 40—
Metz	Lorrain	Germany	Europe	49 16—	6 0—
MEXICO	Mexico	N. America	America	20 0—	103 0 W
MILAN	Milaneſe	Italy	Europe	45 25—	9 0 E
Mittau	Courland	Poland	Europe	56 40—	24 0—
Mocho	Mocho	Arabia Felix	Aſia	13 0—	45 0—
MODENA	Modena	Italy	Europe	44 45—	11 20—
Mons	Hainault	Netherlands	Europe	50 34—	3 33—
Montpelier	Languedoc	France	Europe	43 36—	3 50—
Moſcow	Moſcovia	Ruſſia	Europe	55 45—	38 0—
Mouſul	Meſopotamia	Turky	Aſia	36 0—	43 0—
Munſter	Munſter	Germany	Europe	52 0—	7 10—
MUNICH	Munich	Germany	Europe	48 5—	11 32—
N.					
Namur	Namur	Netherlands	Europe	50 30—	4 50—
NANCY	Lorrain	Germany	Europe	48 44—	6 0—
Nants	Britany	France	Europe	47 15—	1 30 W
Nankin	Nankin	China	Aſia	32 0—	118 30 E
NAPLES	Lavoro	Italy	Europe	41 0—	15 0—
NARVA	Livonia	Ruſſia	Europe	59 0—	27 35—
Narbonne	Languedoc	France	Europe	43 18—	2 40—
Naſſau	Upper Rhine	Germany	Europe	50 21—	7 25—
Niſmes	Languedoc	France	Europe	43 40—	4 25—
Norwich	Norfolk	England	Europe	52 43—	1 7—
Norkopping	Gothland	Sweden	Europe	58 20—	15 30—
Nuremburg	Franconia	Germany	Europe	49 30—	11 0—
O.					
Oczacow	Tartary	Turky	Europe	46 0—	35 0—
Olmutz	Moravia	Bohemia	Europe	49 40—	16 45—
Oliva	Ruſſia	Poland	Europe	54 20—	38 30—
Oporto, or Porte	Entre minho Douro	Portugal	Europe	41 10—	9 0 W
Oran	Algiers	Barbary	Africa	36 30—	0 0
Orange	Provence	France	Europe	44 10—	4 46 E
Orbitello	Del Preſidii	Tuſcany	Europe	42 30—	12 0—
Ormus	Ormus Iſle	Perſia	Aſia	27 0—	56 0—
Orſova	Temeſwaer	Temeſwaer	Europe	45 30—	22 0—
Oſnaburg	Weſtphalia	Germany	Europe	52 30—	7 40—
Oſtend	Flanders	Netherlands	Europe	51 15—	2 45—
Otranto	Naples	Italy	Europe	40 12—	19 15—
Oudenard	Flanders	Netherlands	Europe	51 15—	2 50—
Oxford	Oxfordſhire	England	Europe	51 45—	1 15 W
P.					
Padua	Venice	Italy	Europe	45 30—	12 15 E
Paita	Peru	S. America	America	5 0 S	80 0 W
PALERMO	Mazzara	Sicily Iſle	Europe	38 30 N	13 0 E
Palmyra	Syria	Turky	Aſia	33 0—	39 0—
Pampeluna	Navarre	Spain	Europe	43 50—	1 30 W
Panama	Darien	Terra Firma	America	9 0—	82 0—
PARIS	Iſle of France	France	Europe	48 15—	2 25 E
PARMA	Parmeſan	Italy	Europe	44 45—	11 0—
Paſſau	Bavaria	Germany	Europe	48 30—	13 30—
Pavia	Milaneſe	Italy	Europe	45 15—	9 40—
PEGU	Pegu	Eaſt India	Aſia	17 30—	97 0—
PEKIN	Pekin	China	Aſia	40 0—	117 0—
Perſepolis	Iracagem	Perſia	Aſia	30 30—	40 0—
Perth	Perth	Scotland	Europe	56 25—	3 10 W
Peterborough	Northamptonſhire	England	Europe	52 33—	0 15 E
PETERSBURGH	Ingria	Ruſſia	Europe	60 0—	31 0—
Petitguaves	Hiſpaniola	Iſland	N. America	18 5—	76 0 W
PHILADELPHIA	Penſylvania	N. America	America	40 50—	74 0—
Philippi	Macedonia	Turky	Europe	41 0—	25 0 E
Philipſburg	Palatinate	Germany	Europe	49 48—	8 16—
Pignerol	Piedmont	Italy	Europe	44 45—	7 15—
Piſa	Tuſcany	Italy	Europe	43 36—	11 15—
Piſcataway	North Hampſhire	N. America	America	43 55—	70 0 W
Placentia	Eſtremadura	Spain	Europe	39 45—	6 0—
Placentia	Parmeſan	Italy	Europe	45 0—	10 25 E
Plata	Plata	S. America	America	22 30—	36 30 W
Plymouth	Devonſhire	England	Europe	50 26—	4 27—

Places.	Provinces.	Countries.	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Poictiers	Poictou	France	Europe	46 40 N	0 15 E
Pondicherry	Coromandel	East India	Asia	12 27—	80 0—
Portalegre	Alentejo	Portugal	Europe	39 20—	8 0 W
Port l'Orient	Britany	France	Europe	47 42—	3 15—
Porto, or Oporto	EntreminhoDouro	Portugal	Europe	41 10—	9 0—
Porto Bello	Darien	Terra-firma	America	10 0—	82 0—
Porto Cavallo	Caracca	Terra-firma	America	10 30—	67 30—
Porto Rico	Porto Rico	Island	America	18 0—	65 0—
PORT ROYAL	Jamaica	Island	America	17 30—	77 5—
Port Royal	S. Carolina	Carolina	America	31 45—	80 0—
Port St. Mary	Andalusia	Spain	Europe	36 32—	6 30—
Portsmouth	Hampshire	England	Europe	50 40—	1 6—
Potosi	Los Charcas	Peru	America	22 0 S	67 0—
PRAGUE	———	Bohemia	Europe	50 0 N	14 20 E
Precon	Crim Tartary	Tartary	Europe	46 40—	37 40—
PRESBURG	Upper Hungary	Hungary	Europe	48 20—	17 20—
Preston	Lancashire	England	Europe	53 45—	2 32—
Pultowa	Ukrain	Russia	Europe	50 0—	35 0—
Purisburg	Georgia	S. Carolina	America	31 45—	81 0 W
Pyrmont	Lyppe	Germany	Europe	52 0—	9 0 E
Q.					
QUEBECK	French	Canada	America	47 35—	74 0 W
Quito	Quito	Peru	America	0 30 S	78 0—
R.					
Raab	Lower Hungary	Hungary	Europe	48 0 N	18 0 E
Ramillies	Brabant	Netherlands	Europe	50 46—	4 50—
Ramsgate	Kent	England	Europe	51 20—	1 22—
Rastadt	Swabia	Germany	Europe	48 45—	8 0—
Ratisbon	Bavaria	Germany	Europe	49 0—	12 5—
Rowenna	Romania	Italy	Europe	44 30—	13 0—
Reggio	Modena	Italy	Europe	44 45—	11 0—
Reggio	Naples	Italy	Europe	38 28—	15 50—
Rennes	Britany	France	Europe	48 5—	1 45 W
Revel	Livonia	Russia	Europe	59 0—	24 0 E
RHODES	Rhodes	Island	Asia	36 20—	28 0—
Riga	Livonia	Russia	Europe	57 0—	24 0—
Rochelle	Orleanois	France	Europe	46 7—	1 5 W
Rochester	Kent	England	Europe	51 22—	0 34 E
Rochester	Guienne	France	Europe	46 0—	1 0 W
ROME	Pope's Territories	Italy	Europe	41 45—	13 0 E
Rotterdam	Holland	Netherlands	Europe	52 0—	4 20—
Rouen	Normandy	France	Europe	49 30—	1 6—
Ryswick	Holland	Netherlands	Europe	52 8—	4 40—
Rypen	Jutland	Denmark	Europe	55 30—	9 0—
S.					
Sayd, or Thebes	Upper Egypt	Egypt	Africa	27 0—	32 20—
Saintes	Guienne	France	Europe	45 50—	0 36 W
Salamanca	Leon	Spain	Europe	41 0—	6 10—
SALANKAMEN	Ratscia	Sclavonia	Europe	45 20—	21 0 E
Salerno	Naples	Italy	Europe	40 40—	15 20—
Salisbury	Wiltshire	England	Europe	51 6—	1 55 W
Sallee	Fez	Morocco	Africa	34 0—	7 0—
Salonichi	Macedon	Turky	Europe	41 0—	24 0 E
Saltsburg	Bavaria	Germany	Europe	47 45—	13 0—
SAMARCAND	Usbec	Tartary	Asia	40 0—	66 0—
Samaria	Palestine	Turky	Asia	32 40—	38 0—
Samos	Samos Isle	Turky	Asia	37 30—	27 30—
Sandwich	Kent	England	Europe	51 21—	1 20—
Saragossa	Arragon	Spain	Europe	41 32—	1 15 W
Sardam	Holland	Netherlands	Europe	52 28—	4 0 E
Savanna	Georgia	Carolina	America	32 0—	81 20 W
Savona	Genoa	Italy	Europe	44 25—	9 0 E
Scalloway	Shetland	Isles	Europe	61 12—	1 5—
Scanderoon	Syria	Turky	Asia	36 15—	37 0—
Scarborough	Yorkshire	England	Europe	54 18—	0 0—
Schaffhouse	Schaffhouse	Switzerland	Europe	47 42—	8 40—
Schellenberg	Bavaria	Germany	Europe	48 45—	11 0—
Schenectada	New York	N. America	America	42 30—	72 30 W
Schiras	Farsistan	Persia	Asia	30 0—	53 0 E
Scone	Perth	Scotland	Europe	56 28—	3 15 W
Sebastian	Biscay	France	Europe	43 35—	1 50—
Sedan	Champagne	France	Europe	49 46—	4 45 E
Segovia	Old Castile	Spain	Europe	41 0—	3 35 W
Senef	Hainault	Netherlands	Europe	50 26—	4 10 E
Sestos	Bohemia	Turky	Europe	40 0—	27 30—
Seville	Andalusia	Spain	Europe	37 15—	6 0 W
Shaftesbury	Dorsetshire	England	Europe	51 6—	2 20—
Sheffield	Yorkshire	England	Europe	53 26—	1 20—

Places	Provinces.	Countries.	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Sheerneſs	Kent	England	Europe	55 0N	1 0W
Sherborough	Guinea	———	Africa	6 0—	11 0—
Shields	Durham	England	Europe	51 25—	0 50E
Shrewſbury	Shropſhire	England	Europe	52 46—	2 46W
SIAM	Siam	Eaſt India	Aſia	14 30—	101 0E
Sidon	Arabia	Deſerta	Aſia	21 20—	42 15—
Sion	Valais	Switzerland	Europe	46 15—	7 20—
Sleſwick	South Jutland	Denmark	Europe	54 45—	9 45—
Sluys	Flanders	Netherlands	Europe	51 18—	3 15—
Smyrna	Natolia	Turky	Europe	37 30—	27 0—
Soiſſons	Iſle of France	France	Europe	49 28—	3 21—
Solothurn	Soleure	Switzerland	Europe	47 18—	7 15—
Southampton	Hampſhire	England	Europe	50 55—	1 30W
Spaw	Liege	Germany	Europe	50 32—	5 50E
Spire	Palatinate	Germany	Europe	49 16—	8 17—
Stafford	Staffordſhire	England	Europe	52 50—	2 6W
Steenkirk	Hainault	Netherlands	Europe	50 45—	4 8E
Sterling	Sterling	Scotland	Europe	56 12—	3 50W
Stetin	Pomerania	Germany	Europe	53 30—	14 50E
STOCKHOLM	Uplandia	Sweden	Europe	59 30—	18 0—
Stockton	Durham	England	Europe	54 33—	1 0W
Stralſund	Pomerania	Germany	Europe	54 23—	13 22E
STRASBURG	Alſace	Germany	Europe	48 38—	7 35—
Stutgard	Swabia	Germany	Europe	48 40—	9 0—
Suez	Suez	Egypt	Africa	30 0—	34 30—
Sunderland	Durham	England	Europe	54 55—	1 0W
SURAT	Cambaya	Eaſt India	Aſia	21 30—	72 20E
SURINAM	Surinam	S. America	America	6 30—	56 0W
Swerin	Mecklenburg	Germany	Europe	54 0—	11 30E
Switz	Switz	Switzerland	Europe	47 0—	8 30—
Syracuſe	Sicily	Iſland	Europe	37 25—	15 5—
T.					
Tangier	Fez	Morocco	Africa	35 40—	7 0W
Tanjour	Tangier	Eaſt India	Aſia	11 0—	79 30E
Taragon	Catalonia	Spain	Europe	41 6—	1 15—
Taranto	Naples	Italy	Europe	40 32—	18 15—
Tarſus, or Taraſſo	Natolia	Turky	Europe	37 0—	35 0—
Tauris,orEcbatana	Adirbeitzen	Perſia	Aſia	38 20—	46 30—
TEMESWAER	Temeſwaer	Bannat	Europe	45 55—	22 0—
Tervere	Zealand	Netherlands	Europe	51 38—	3 35—
Tetuan	Fez	Morocco	Africa	35 40—	6 35W
Thebes, or Sayd	Upper Egypt	Egypt	Africa	27 0—	32 20E
Thebes, or Thiva	Achaia	Turky	Europe	38 10—	24 0—
Thomas, St.	Coromandel	Eaſt India	Aſia	13 0—	80 0—
Thoulon	Provence	France	Europe	43 5—	6 0—
Thoulouſe	Languedoc	France	Europe	43 40—	1 5—
Tinmouth	Northumberland	England	Europe	55 0—	1 0W
Tivoli, or Tibur	Campania	Italy	Europe	42 0—	13 35E
TOBOLSKI	Siberia	Ruſſia	Europe	57 30—	63 0—
Tockay	Upper Hungary	Hungary	Europe	48 10—	21 0—
TOLEDO	New Caſtile	Spain	Europe	39 45—	4 12W
Tolen	Zealand	Netherlands	Europe	51 30—	4 0E
Tongeren	Liege	Germany	Europe	50 54—	5 22—
Torne	Torne	Lapland	Europe	65 45—	22 45—
Toloſa	Catalonia	Spain	Europe	40 45—	0 15—
Toul	Lorrain	Germany	Europe	48 45—	5 42—
Tournay	Flanders	Netherlands	Europe	50 37—	3 30—
Tours	Orleanois	France	Europe	47 25—	0 45—
Trapano	Sicily	Iſland	Europe	38 0—	12 8—
Trapeſond	Natolia	Turky	Aſia	42 26—	42 20—
Travemund	Holſtein	Germany	Europe	54 30—	10 45—
TRENT	Trent	Italy	Europe	46 5—	11 0—
TRIERS, or Treves	Treves	Germany	Europe	49 55—	6 10—
Trieſte	Iſtria	Venice	Europe	46 5—	14 0—
TRIPOLI	Tripoli	Barbary	Africa	33 30—	14 30—
Tripoli	Syria	Turky	Aſia	34 30—	36 15—
Trois Rivieres	Canada	N. America	America	46 45—	75 0W
Troyes	Champagne	France	Europe	48 15—	4 5E
Troy Ruins	Natolia	Turky	Aſia	39 30—	26 30—
Tubingen	Swabia	Germany	Europe	48 26—	8 55—
Tunbridge	Kent	England	Europe	51 14—	0 16—
TUNIS	Tunis	Barbary	Africa	36 20—	10 0—
TURIN	Piedmont	Italy	Europe	44 50—	7 16—
Tyre	Paleſtine	Turky	Aſia	32 32—	36 0—
U					
Vado	Genoa	Italy	Europe	44 16—	9 8E
Valencia	Valencia	Spain	Europe	39 20—	0 35W
Valenciennes	Hainault	Netherlands	Europe	50 24—	3 23E

Places.	Provinces.	Countries	Quarters.	Latitude.	Longitude
				Deg. Min.	Deg. Min.
Valladolid	Old Caſtile	Spain	Europe	41 36 N	4 50 W
Vallangin	Vallangin	Switzerland	Europe	47 10—	6 40 E.
Veit, St.	Carinthia	Germany	Europe	45 40—	15 0—
VENICE	Venice	Italy	Europe	45 40—	13 0—
Venlo	Guelderland	Netherlands	Europe	51 34—	6 20—
VERA CRUZ	Tlaſcala	Mexico	America	18 30—	100 0 W
Verdun	Lorrain	Germany	Europe	49 14—	5 10 E
Verona	Venice	Italy	Europe	45 20—	8 0—
Verſailles	Iſle of France	France	Europe	48 46—	9 16 W
Verue	Piedmont	Italy	Europe	45 0—	8 0 E
Viana	Entre minho Douro	Portugal	Europe	41 40—	9 15 W
Victoria	Biſcay	Spain	Europe	43 6—	2 45—
VIENNA	Auſtria	Germany	Europe	48 20—	16 20 E
Vienne	Dauphiny	France	Europe	45 35—	4 44—
Vigo	Galicia	Spain	Europe	42 15—	9 18 W
Villa Franca	Piedmont	Italy	Europe	43 45—	7 8 E
Villa Vicioſa	New Caſtile	Spain	Europe	40 50—	3 20 W
Villivorden	Brabant	Netherlands	Europe	51 0—	4 20 E
ULM	Swabia	Germany	Europe	48 24—	10 0—
Uma	Lapland	Sweden	Europe	63 50—	18 0—
Underwald	Underwald	Switzerland	Europe	46 30—	7 0—
Upſal	Upland	Sweden	Europe	60 0—	17 30—
Urbino	Pope's Dominions	Italy	Europe	43 40—	13 50—
Uri	Uri	Switzerland	Europe	46 50—	8 30—
Utica, or Byſerta	Tunis	Barbary	Africa	37 0—	9 30—
Utrecht	Utrecht	Netherlands	Europe	57 7—	5 0—
W.					
Waradin	Upper Hungary	Hungary	Europe	47 15—	21 50—
WARSAW	Warſovia	Poland	Europe	52 15—	21 5—
Warwick	Warwickſhire	England	Europe	52 20—	3 0—
Waterford	Waterford	Ireland	Europe	52 12—	7 0—
Weimar	Saxony	Germany	Europe	51 0—	11 25—
Weiſſenburg	Lower Hungary	Hungary	Europe	47 22—	18 30—
Wells	Somerſetſhire	England	Europe	51 20—	2 35 W
Weſel	Cleves	Germany	Europe	51 37—	6 5 E
Weſtminſter	Middleſex	England	Europe	51 30—	0 0—
Wetſlar	Wetteravia	Germany	Europe	50 30—	8 15—
Wexford	Wexford	Ireland	Europe	52 15—	6 25 W
Weymouth	Dorſetſhire	England	Europe	50 40—	2 34—
Whidah, or Fidah	Guinea	Slave Coaſt	Africa	6 0—	3 0 E
Whitehaven	Cumberland	England	Europe	54 30—	3 16 W
Wiburg	Jutland	Denmark	Europe	56 20—	9 16 E
Wiburg	Finland	Ruſſia	Europe	61 0—	29 0—
Wicklow	Wicklow	Ireland	Europe	52 50—	6 30 W
WILLIAMSBURGH	Virginia	N. America	America	37 20—	76 30—
Williamſtadt	Holland	Netherlands	Europe	51 44—	4 20 E
Wilna	Lithuania	Poland	Europe	55 0—	25 15—
Winchelſea	Suſſex	England	Europe	50 58—	0 50—
Wincheſter	Hampſhire	England	Europe	51 6—	1 24 W
Windſor	Berkſhire	England	Europe	51 28—	0 39 E
Wiſmar	Mecklenburg	Germany	Europe	54 15—	11 31—
Wittenburgh	Saxony	Germany	Europe	53 20—	12 20—
Wolfenbuttle	Brunſwick	Germany	Europe	52 20—	10 30—
Wologda	Wologda	Ruſſia	Europe	59 0—	42 20—
Woodſtock	Oxfordſhire	England	Europe	51 50—	1 17 W
Woolwich	Kent	England	Europe	51 30—	0 10 E
Worceſter	Worceſterſhire	England	Europe	52 15—	2 15 W
Worms	Palatinate	Germany	Europe	49 38—	8 5 E
Woronetz	Belgorod	Ruſſia	Europe	52 0—	40 0—
Wurtſburg	Franconia	Germany	Europe	49 46—	9 50—
Wynendale	Flanders	Netherlands	Europe	51 5—	3 0—
X.					
Xaliſco	Mexico	N. America	America	22 20—	110 0 W
Y.					
Yarmouth	Norfolk	England	Europe	52 45—	2 0 E
York	Yorkſhire	England	Europe	54 0—	0 50 W
YORK, NEW	York	N. America	America	41 0—	72 30—
Ypres	Flanders	Netherlands	Europe	50 54—	2 46 E
Yvica	Yvica Iſle	Spain	Europe	39 0—	1 0—
Z.					
Zant	Zant Iſle	Venice	Europe	37 50—	21 30—
Zeits	Saxony	Germany	Europe	51 0—	12 20—
ZELL	Saxony	Germany	Europe	52 52—	10 0—
Zerbſt	Saxony	Germany	Europe	52 0—	12 33—
Zug	Zug	Switzerland	Europe	46 55—	8 35—
ZURICH	Zurich	Switzerland	Europe	47 52—	8 30—
Zutphen	Zutphen	Netherlands	Europe	52 15—	6 0—

TABLE II.

Shewing the Sun's Place, Declination, Time of Riſing and Setting, Length of Days, and Beginning and Ending of Twilight, one Day in every Month, for the Latitude of London, according to the New Stile, 1752.

Months	Sun'splace		Declin.			Sun's Ril. and Sett.			Length of Days		Twilight beg.		ends.
		° ′	°	′		H.	M.	H.	H.	M.	H.	M.	H.
Jan. 20	♒	1 45	19	51	S	7	48	5	8	24	5	43	7
Feb. 19	♓	1 55	10	31	—	6	55	6	10	10	5	0	7
March 22	♈	2 50	1	4	N	5	56	7	12	8	4	0	8
April 22	♉	2 14	12	13	—	4	48	8	14	24	2	38	10
May 22	♊	1 11	20	25	—	4	8	8	15	44	12	30	12
June 22	♋	1 0	23	29	—	4	42	8	6	36	No Night till July the 20th.		
July 21	♌	28 30	20	24	—	4	7	8	15	46		42	12
Aug. 20	♌	27 17	12	29	—	4	53	8	14	14	2	21	10
Sept. 19	♍	26 27	1	29	—	5	51	7	12	14	4	0	8
Oct. 19	♎	26 6	10	1	S	6	50	6	10	20	5	0	7
Nov. 18	♏	26 14	19	18	—	7	43	5	8	34	5	45	7
Dec. 22	♑	1 45	23	19	—	8	12	4	7	36	5	58	7

TABLE III.

Of the right Aſcenſion, Declination, Latitude, and Longitude of ſome of the moſt eminent fixed Stars, taken from Senex's celeſtial Globe, 1754, *for the Uſe of the Learner.*

Names and Conſtellations.	R. A.		Declin.			Latitude.			Long.		
	°	′	°	′		°	′		°	′	
Aldebaran, in Taurus	65	15	16	15	N	4	45	N	6	0	♉
Alioth, in Urſa Major	189	30	57	30		54	0		6	0	♍
Alcair, in Aquila	293	45	8	30		29	30		28	0	♑
Albiero, in Cygnus	289	45	27	30		55	0		19	0	♒
Aridef, in ditto	307	45	44	30		59	30		3	30	♓
Acharnar, in Eridanus	23	30	59	30	S	60	0	S	13	0	♓
Alfeta, in Corona	230	45	27	15	N	40	30	N	8	0	♏
Arcturus, in Bootes	210	45	20	30		30	30		23	0	♎
Aſengue, in Lyra	277	0	38	30		61	30		11	0	♑
Bellatrix, in Orion	77	30	6	15		15	45		17	0	♉
Betelgeuze, in ditto	84	30	7	30		24	30		16	15	
Benenaez, in Urſa Major	204	15	50	30		74	30		23	0	♍
Canobus, in Argo-Navis	95	30	53	0	S	76	0		10	0	♋
Caſtor, in Gemini	109	80	32	30	N	9	45	S	16	0	
Caſtor's Brother, Pollux, ditto	111	45	28	30		7	0	N	19	30	
Capella	73	0	45	45		23	0		17	0	♊
Cor Hydra, Hydra's Heart	138	30	8	15		22	30		24	0	♌
Cor Scorpio, Scorpio's Heart	243	0	26	0		4	45		5	45	♐
Cor Leo, called Regulus	148	0	13	0		0	45		26	0	♌
Deneb, in Leo Major	173	45	16	30		12	30		18	0	
Dubbee, in Urſa Major	175	0	55	30		47	30		27	30	
Enif, in Pegaſus	322	15	8	45		22	30		28	0	♒
Fomahant	341	0	31	0		21	0		30	0	
Marhal, in Pegaſus	342	15	13	30		19	0		20	0	♓
Mencar, in Cetus	41	36	3	15		12	0		10	0	♉
Procyon, in Canicula	111	0	6	0		15	0		22	0	♋
Pes Centaurus	216	30	59	30		42	30		26	0	♏
Regel, in Orion's Foot	75	15	9	15		31	0		12	30	♊
1. Star, in the Girdle of Orion	79	30	1	0		23	0		17	30	
2. —— ditto	80	30	2	0		24	0		18	30	
3. —— ditto	81	15	3	0		25	30		19	30	♓
Scheat, in Pegaſus	342	15	26	15		31	0		26	0	
Sheder, in Caſſiopea	5	30	55	15		46	30		3	80	♋
Sirius, in Canis Major	98	0	16	30		39	15		12	0	♑
Spica, in Virgo	198	0	9	45		2	0		20	0	♌
Upper Pointer, in Urſa Major	161	30	63	30		50	0		12	0	
Lower Pointer, ditto	161	20	58	0		46	0		16	0	♑
Vindemiatrix, in Virgo	192	0	12	30		16	0		5	30	

The USE *of the* GLOBES.

PROBLEMS *on the* TERRESTRIAL GLOBE.

PROB. I.

The Latitude being given, to rectify the Globe for that Place.

Let it be required to rectify the globe for the Latitude of London 51° 32′ north, and Madrid 40° 10′ north, proceed thus: Turn the Pole on which the dial-plate is fixed towards the verge of the Horizon, ſlipping or moving the globe backwards or forwards in the notches of the Horizon, till the Horizon cuts the Brazen Meridian in 51° 32′ (viz. a little more than 51 and a half) ſo is the globe rectified for the latitude of London; that is, the North Pole will then be elevated 51° 32′ above the Horizon; and London being brought to the Meridian, will then be in the Zenith, or right up, and at equal diſtance from all parts of the Horizon.

Depreſs the Pole till the Horizon cuts the Brazen Meridian at 40° 10′, and you have then the poſition of the inhabitants at Madrid; and turning the globe till Madrid comes to the Meridian, you will find it in the Zenith, or top of the globe, under 40° 10′.

Note. If it were required to rectify the globe for ſouth latitude, then you muſt elevate the South Pole to the given latitude inſtead of the North Pole; but this is better explained by the next Problem.

PROB. II.

The Latitude and Longitude of any Place given, to find the ſame.

Firſt, You are to obſerve whether the longitude be reckoned from London, or from the firſt Meridian; for on ſome globes the firſt Meridian begins 23°, on others 20°, and on Senex's globes 18° weſt of London; but if once you know where the firſt Meridian is on the globe, it is very eaſy to know the difference from the Meridian of London.

Example. There are two certain places, one has 17° 30′ north latitude, and 77° 5′ weſt longitude; the other is 34° 30′ ſouth latitude, and 16° 20′ eaſt longitude from London; I demand what places theſe are?

Rule. For the firſt place, I elevate to the North Pole 17° 30′, becauſe it is 17° 30′ north latitude: then I turn the globe to the right hand, or eaſtward, (becauſe the place lies weſtward) till 77° 5′ upon the Equator, counted from the Meridian of London (which has a cypher thus (0) on the Equator) paſſes through or under the Meridian: or, in other words, I turn the globe till 77° 5′ weſtward is brought under the Meridian, and here I fix the globe with a quill thruſt in between the globe and the Horizon; then I look under the latitude 17° 30′, (which is in the Zenith) on the Meridian a-top of the globe, and under 17° 30′ on the Meridian I find Port Royal, in Jamaica, the place required.

For the ſecond place I elevate the South Pole (though there is no occaſion to elevate the Pole barely to find a place, but it is better, becauſe you have then the real ſituation of the inhabitants) to the given latitude 34° 30′ ſouth, and then turn the globe till 16° 20′ eaſt longitude of London come under the Meridian. Then I look under the latitude 34° 30′ on the Meridian, and juſt under this I find the Cape of Good Hope, the place required.

PROB. III.

The Latitude of any Place given, to tell all thoſe Places that have the ſame Latitude.

Definition. All thoſe places that have the ſame latitude, have the days and nights of the ſame length at the ſame time of the year.

Rule. Bring the given place, or places, to the Meridian, (ſuppoſe London 51° 32′, and Madrid 40° 10′ north) then turn the globe, and all thoſe places that paſs under 50° 32′, have the ſame latitude as London, viz. Prague, in Germany, &c. and all that paſs under 40° 10′, have the ſame latitude as Madrid, which you will find to be Pekin nearly for one, and many other places.

PROB. IV.

To tell the Difference of the Latitude of Places.

Here are two variations, or rules.

Firſt, If the latitudes be both north or both ſouth, then ſubtract the leſs from the greater latitude, and the remainder is the difference, or anſwer. Thus between London and Madrid is 12° 32′, the firſt being 50° 32′, and the other 40°. And between Candy and Stockholm is 52° 30′, for Stockholm is about 59° 30′ north, and Candy 7° 30′ north.

Secondly, If one place lie on the north, and the other on the ſouth ſide of the Equator; (that is, if one be north and the other ſouth latitude) then add them both together, and their ſum is the difference of the latitude required.

Thus Copenhagen is 55° 40′ north, and the iſland of Madagaſcar is 19° 30′ ſouth; theſe added together make 75° 10′, the difference of latitude required.

PROB. V.

The Longitude of any Place given from any Meridian, to tell thoſe Places having the ſame Longitude.

This is done after the ſame manner as the other, only here the anſwer will be on the Equator, as the others were on the Meridian.

We would know what places have the ſame longitude as London, and the ſame longitude as Moſcow.

The Rule is, bring London to the Meridian, then all thoſe places on the globe (from the North Pole to the ſouth part of the Horizon) that lie under the edge of the Meridian, have the ſame longitude as London. Thus Fort Naſſau, and Fort Mina, in Guinea, have the ſame, or very nearly the ſame longitude as London.

And Moſcow, in Muſcovia, has very nearly the ſame longitude as Aleppo, in Syria: alſo Scanderoon, Antioch, and Tripoli, in Syria, have the ſame longitude, viz. between 37 and 38° eaſt of London.

PROB. VI.

To find the Difference of the Longitude of Places.

Definition. No place can exceed or be above 180° of longitude from another place; for 181° eaſt longitude is with more propriety 179° weſt longitude, for 181° taken from 360° there remains 179°, which is nearer to the given place than 181°.

Rule. Here are two variations.

Firſt, If the places lie both eaſt or both weſt of the firſt Meridian, or where you reckon the longitude from, viz. if they both be eaſt or both weſt longitude, then ſubtract one from the other, you have the difference.

Thus Jeruſalem is found 36° 15′ eaſt longitude from London, and Pekin 117° eaſt longitude; therefore ſubtract 36° 15′ from 117′, and there remains 80° 15′ difference of longitude eaſt or weſt; that is, Pekin is 80° 15′ eaſt longitude of Jeruſalem; or Jeruſalem is 80° 15′ weſt longitude of Pekin.

Secondly, If one place be eaſt and the other weſt longitude of the firſt Meridian, (ſuppoſe London, or any other Meridian) then add their longitudes together, and the ſum is the difference of longitude required.

Example. To know the difference of the longitude between Jeruſalem 36° 15′ eaſt of London, and Port Royal in Jamaica 77° 5′ weſt.

Here as one is eaſt and the other weſt, add 36° 15′ and 77° 5′ together, and their ſum makes 113° 20′ difference of longitude: that is, Jeruſalem is 113° 20′ eaſt of Port Royal, or Port Royal is 113° 20′ weſt of Jeruſalem.

Example. Pekin in China is 117° eaſt longitude, and Port Royal is 77° 5′ weſt; add theſe ſums together, and 194° 5′ will be found the difference of longitude; but becauſe it is more than 180°, ſubtract 194° 5′ from 360°, and there remains 165° 55′ the difference required.

Moſt of the following problems are common to both globes.

PROB. VII.

The Day of the Month given, to find the Sun's Place in the Ecliptic.

Rule. The day of the month being given, look on the inner calendar on the new globes, and you have the ſign and the degree of that ſign that the ſun is in for that day, according to the New Stile.

If it be upon old globes, look on the outward calendar, you have the ſign and the degree of the ſign.

N. B. It may be further obſerved, that the calendar uſed through Europe is the calendar for N. S. viz. New Stile, and is always known from the other, becauſe it has the ſaints days, and ſeveral other things wrote upon it on the Horizon.

Example. To know the ſun's place in the Ecliptic on May the 21ſt, N. S. March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt.

Look for theſe days of the months in order as they ſtand in the new calendar; (viz. for N. S. before deſcribed) and right againſt the day of the month, in the innermoſt circle on the Horizon, is found the ſun's place among the ſigns as follows:

Thus right againſt May the 21ſt is found 1° of ♊ Gemini: and alſo on March the 21ſt is found he enters ♈ Aries: on June 21ſt he enters ♋ Cancer: on September the 22d he enters ♎ Libra: and on December the 21ſt he enters ♑ Capricorn.

Note, That in every problem and operation hereafter, except Old Stile be mentioned, it is to be underſtood for New Stile, viz. N. S. and latitude always means north latitude, except expreſſed ſouth.

PROB. VIII.

The Sun's Place given, to find the Day of the Month.

This is only the reverſe of the former problem; for having the ſun's place given, ſeek it in the innermoſt circle among the ſigns; then againſt that degree in the calendar N. S. you have the Day of the month required.

Example. To know what time of the year the ſun is in 1° of ♊, as alſo when he enters ♈, ♋, ♎, and ♑: proceed according to the rule, and you will find the days to be May the 21ſt, March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt, as in the laſt.

PROB. IX.

The Latitude and Day of the Month given, to find the Sun's Place in the Ecliptic, and rectify the Globes for Uſe.

Rule. Find the ſun's place on the Horizon by *Prob.* vii. and having noted what degree he is in, look upon the Ecliptic on the globe, and find the ſame ſign and degree as you did on the Horizon; then bring this degree of the Ecliptic very carefully to the graduated edge of the Brazen Meridian, and holding the globe ſteady turn the index exactly to the upper twelve, (which repreſents twelve at noon) and thus is the globe rectified for that day; and the degree of the Ecliptic that lies under the Equator repreſents the ſun's place at noon, or twelve o'clock, that day.

Note, The Aſtronomer's day is reckoned from, or begins at twelve o'clock; and if you fix the quadrant of altitude to the latitude in the Zenith, the globe will be compleatly rectified.

PROB. X.

To find the Declination of the Sun on any Day of the Year.

Rule. Having found the ſun's place in the Ecliptic for the given day, bring it to the Brazen Meridian, and obſerve what degree of the Meridian it lies under, and whether it be on the north or on the ſouth ſide of the Equator, for that is the declination required, which is called north or ſouth declination accordingly. Thus on April the 21ſt the ſun has 11° 30′ north declination, and on May the 21ſt he has 20° 30′ declination, but on October the 27th he has 12° 30′ ſouth declination.

PROB. XI.

The Latitude and Day of the Month given, to tell the Sun's Meridian Altitude, viz. his Height at Noon.

Rule. Bring the ſun's place to the Meridian, and obſerve what degree of the Meridian the ſun's place is under; for thoſe degrees on the Meridian that are intercepted, or lie between the ſouth verge of the Horizon, and the degree which is over the ſun's place on the Meridian, (counted on the Meridian) is the ſun's Meridian altitude required.

Thus is found his Meridian altitude at London, May the 21ſt, to be 59°; but on November the 5th he has but 23° 30′ altitude.

PROB. XII.

The Latitude and Day of the Month given, to tell the Sun's Altitude at any Time.

Example. On May the 21ſt, at nine in the morning, and at five in the afternoon at London, to know the ſun's altitude or height.

Rule. Rectify the globe for the latitude, and bring the ſun's place (1° ♊) to the Meridian, and the index to the upper twelve on the dial-plate; then ſkrew the quadrant of altitude in the Zenith, (viz. the left edge of the nut muſt be fixed on the Meridian at 51° 32′) then turn the globe till the index points to the hour, viz. nine in the morning; this done, fix the globe by thruſting in a quill between it and the Horizon: laſtly, turn the qudrant about till the graduated or figured edge touch the ſun's place, (viz. 1° ♊) and the degrees on the quadrant, counted from the Horizon upward on the quadrant, is his height at that time, viz. 43° 30′. Then turn the globe till the index points to five in the afternoon; and alſo turn the quadrant on the weſt ſide, (without unſkrewing it) till it touches the ſun's place, and you have about 24° on the quadrant, his altitude at that time.

N. B. At North Cape (viz. north latitude 72°) at nine in the morning May 21, he will be but about 32° high.

PROB. XIII.

The Latitude given, to tell the Riſing and Setting of the Sun, and Length of the Day and Night at any Time of the Year in any Place.

Rule. Rectify the globe, (viz. elevate it for the latitude, bring the ſun's place to the Meridian, and index to the upper twelve) then turn it till the ſun's place comes even with, or lies right againſt the inner verge on the eaſt ſide of the Horizon, then the index will ſhew you the time of the ſun's riſing: turn it to the weſt ſide, or verge of the Horizon, and the index will ſhew the ſetting. Or thus, having got the hour the ſun riſes, count how many it wants of twelve, for ſo many hours will it ſet after. Thus, if the index points to four in the morning at riſing, it will of courſe ſet at eight at night, &c.

Note 1. If you double the time of riſing, that is, double the hours it wants of twelve at the time of riſing, it gives you the length of the day from ſun-riſing to ſun-ſetting.

Note 2. If you ſubtract the length of the day, from ſun riſing to ſun-ſetting, from twenty-four, the remainder ſhews you the length of the night, twilight included.

Proceed thus, and you will find the ſun, on May 26, at London, to riſe about four in the morning, and ſets at eight at night. Now double what he wants of twelve at riſing, viz. eight hours, and it gives the length of that day at London, viz. ſixteen hours.

PROB. XIV.

To tell the Sun's right Aſcenſion.

Bring the ſun's place to the Brazen Meridian, and note what degree of the Equator is cut by the Meridian, for that is his right aſcenſion required.

To know the ſun's right aſcenſion on March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt.

Find the ſun's place for theſe different days, and bringing it to the Meridian, it is found the Meridian cuts the Equator in 0, in 90, in 180, and in 270, his right aſcenſion required.

Note, When the ſun enters ♈, March the 21ſt, he has no right aſcenſion, becauſe it is counted from, or begins at ♈; therefore, on March the 20th, he muſt have his greateſt right aſcenſion, viz. 359°.

PROB. XV.

To find the Sun's oblique Aſcenſion and Deſcenſion at any Time, and in any Latitude.

Rule 1. Rectify the globe for the latitude, and bring the ſun's place down to the eaſtern verge of the Horizon, then obſerve what degree the Horizon cuts the Equator in, for that is the oblique aſcenſion required.

2. Turn the globe till the ſun's place come to, or lies level with the weſtern verge of the Horizon, and the degree of the Equator cut by the Horizon is the oblique deſcenſion required.

Thus on March the 21ſt, June the 21ſt, September the 22d, and December the 21ſt, viz. when the ſun enters ♈, ♋, ♎, and ♑, you will find his oblique aſcenſion will be 0, 56, 180, and 304.

And on the ſame days his oblique deſcenſion will be 0, 123, 180, and 237 and a half.

PROB. XVI.

The Latitude and Day of the Month given, to tell the Sun's aſcenſional Difference, viz. how much he riſes or ſets before and after ſix; and conſequently to tell the Length of the Days, ſuppoſe there were no Index to the Globe.

Rule. By the laſt problem find the ſun's right and oblique aſcenſion; then ſubtract the oblique from the right aſcenſion, or the contrary, and the remainder is the aſcenſional difference required; which divide by fifteen, the degrees of the Equator that paſs through the Meridian for one hour (or ſeven and a half for half an hour) gives the anſwer in time that the ſun riſes and ſets before and after ſix.

Thus on May the 26th is found the ſun 6° of ♊, and his right aſcenſion is 64°, and on the ſame day his oblique aſcenſion is 34°; now 34° from 64°, there remains 30°, his aſcenſional difference; which divide by fifteen gives two hours, the time that he riſes before or ſets after ſix.

N. B. The right exceeds the oblique aſcenſion from ♑ to ♎, when the ſun riſes before ſix; but the other half year that he riſes after, or ſets before ſix, the oblique exceeds the right aſcenſion.

PROB. XVII.

The Latitude and Day of the Month given, to tell the Sun's Amplitude, viz. his Diſtance from the eaſt and weſt Points at his riſing and ſetting, and the Points of the Compaſs he riſes and ſets upon.

Rule. The globe being rectified, bring the ſun's place to the eaſtern verge of the Horizon, (which ſhews his riſing) then the degrees upon the innermoſt circle of the Horizon, counted from the true eaſt point to the place where the ſun's place lies againſt on the Horizon, ſhews you the ſun's amplitude.

Proceed according to the rule, you will find the ſun's amplitude at London, (May the 21ſt) at riſing to be about 34° from the eaſt to the north, and at ſetting 34° from the weſt to the north, and the point he riſes upon is north-eaſt by eaſt, and ſets north-weſt by weſt. But on November the fifth he has about 25° and a half amplitude from the eaſt to the ſouth, and at ſetting 25° and a half from the weſt to the ſouth. The point he riſes upon is eaſt-ſouth eaſt, and the point he ſets upon is weſt-ſouth-weſt.

PROB. XVIII.

The Latitude and Day given, to tell the Sun's Azimuth, viz. his Diſtance from the Eaſt and Weſt, or from the North and South Points at any Time.

Rule. Rectify the globe in general, then turn the globe till the index points to the given hour; this being done, turn the quadrant till it touches the ſun's place for the given day; and then the quadrant will cut the Horizon in the Azimuth required from the eaſt or weſt points, or from the north or ſouth points, for you may reckon from either, only then name it properly and accordingly.

Thus on Auguſt the 17th, at nine in the morning, the ſun will have about 30° Azimuth from the eaſt to the ſouth; or, which is the ſame, 60° from the ſouth to the eaſt, for 60° and 30° make 90°, the whole quarter from eaſt to ſouth.

N. B. Some authors call this 60° ſouth amplitude; but others call it 30° ſouth amplitude; that is, 30° from the eaſt to the ſouth, as was ſaid before.

PROB. XIX.

The Latitude, Day, and Hour given, to tell the Sun's Almacantar.

Definition. Almacantars are circles of Altitude that run parallel to the Horizon, whoſe poles are the Zenith and Nadir; ſo that you may imagine as many circles of altitude, viz. Almacantars, as you pleaſe.

Rule. The almacantar is found the ſame as the altitude of the ſun at any time, therefore we refer you back to *Prob.* xiii.

PROB. XX.

The Latitude and Length of the Day given, to tell what other Day of the Year will be of the same Length.

Rule. Having found the sun's place for the given day, bring it to the Meridian, and observe well its declination; then turn the globe till some other degree of the Ecliptic comes under the same degree of declination under the Meridian; this being done, see what day of the month answers to the sun's place then under the Meridian, for that is the day required, which you may easily prove.

Thus you will find that July the 13th, and August the 20th, is of the same length as May the 26th, and April the 17th.

PROB. XXI.

The Latitude and Day given, to tell the Beginning, Ending, and (consequently) the Length, or Continuance of Twilight.

Definition. Twilight is that faint light which begins immediately after the sun sets in the evening, and continues till he is 18° below the Horizon; and it begins in the morning when the sun comes within 18° of the Horizon on the east side, and ends when he rises: therefore it is plain, that twilight is not only longer when days encrease in length, but it is also much stronger, as you will see by the work of the Problem.

Observation. You were told that twilight begins and ends when the sun is 18° below the Horizon, and as the quadrant of altitude reaches no lower than the Horizon, therefore the Rule is this:

Rectify the globe, and bring the opposite degree of the sun's place to the quadrant of altitude, so that it touches just 18° on the quadrant, (then it is plain that the sun's real place will be depressed 18° below the Horizon) then look on the index, for that will point (if among the morning hours) to the beginning or (if among the evening hours) ending of twilight.

Note 1. What is meant by the opposite place of the sun is this; it is that degree of the Ecliptic opposite to (or 180° from) the given place of the sun. Thus, suppose the sun was in ♈, then bring its opposite sign (viz. ♎) to 18° on the quadrant, so will ♈ be depressed 18°, and the index will shew the hour.

Note 2. There is no real night at London (but twilight) from May the 22d to July the 20th, the sun all that time being less than 18° below the Horizon.

Proceed then according to the Rule, and you will find that on March the 21st, and September the 22d, twilight begins about four in the morning, and ends about eight at night.

The sun on these days you know rises and sets at six. Add, therefore, the length of morning and evening twilight to twelve hours, (the length of the days then) and it gives sixteen hours; this subtracted from twenty-four hours, leaves eight hours, the length of the real or dark night.

So also on April the 24th twilight begins about half past two, and ends about half past nine, which is in all seven hours. But on December the 20th it begins at six, and ends at six, which is in all but three hours and forty minutes.

PROB. XXII.

The Hour given, where you are to tell what Hour it is in any other Part of the World.

Rule. Bring the given place to the Meridian, and set the index at the given hour; then turn the globe till the other place, or places, come under the Meridian, and the index will point to the real time in the place required.

Example. When it is two o'clock in the afternoon at London, to know the time at Jerusalem, and at Port Royal in Jamaica.

Proceed according to the Rule, and you will find, that when it is two in the afternoon at London, it is twenty-five minutes past four at Jerusalem; and but fifty-two minutes past eight in the morning at Port Royal.

Or thus, by *Prob.* vi. Jerusalem is 36° 15′ east longitude of London: divide therefore 36° 15′ by fifteen, and the quotient is two hours, and the remainder is six, which is six times four, or twenty-four minutes, and the odd fifteen minutes, or miles, is one minute; so that the difference is two hours twenty-five minutes: and as Jerusalem is east of London, it has its hour before us, therefore it is twenty-five minutes after four in the afternoon. And thus for other places.

PROB. XXIII.

The Day of the Month given, to tell those Inhabitants that will have the Sun in their Zenith (or over their Heads) on that Day.

Observation. This cannot happen to any other inhabitants but in the Torrid Zones, that is, to all such as have not above 23° and a half of Latitude, either north or south.

Rule. Bring the sun's place to the Meridian, and observe exactly his declination for that day; then turn the globe any way, and observe what places pass under that degree of declination on the Meridian; for all such will have the sun right over their heads some time or other on that day.

To know what inhabitants, or places, will have the sun in their Zenith on May the 21st.

Proceed as directed by the Rule, you will find St. Jago in Hispaniola, St. Jago in Cuba, Campeachy, and many other places will pass under that degree of declination, (viz. 20° north) and will have the sun in their Zenith that day.

Alſo on April the 16th the inhabitants of Porto Bello, the Oroonoko iſlands, Bay of Siam, Iſle of Ceylon, and the Philippine iſlands, will have the ſun that day in or near their Zenith.

PROB. XXIV.

The Day and Hour given in any Place, to tell thoſe Inhabitants, or that Place, to which the Sun is then vertical, viz. in the Zenith.

Rule. Bring the given place to the Brazen Meridian, and turn the index to the given hour; this done, turn the globe till the index points to the upper twelve, or noon; then look under the degree of declination on the globe for that day, for that is the very ſpot, or place, to which the ſun is then vertical.

Example. On May the 13th, at eight minutes paſt five in the afternoon, at London, to know what place has the ſun then in their Zenith. *Anſwer.* Port Royal in Jamaica.

N. B. There are two days in which the ſun is vertical to all the inhabitants in the Torrid Zones; which muſt be when the ſun has the ſame declination, and in this Problem will be July the 27th, viz. the ſame declination as on May the 13th.

Thus alſo you will find when it is thirty-three minutes paſt ſix in the morning at London, on April the 12th, and Auguſt the 28th, the inhabitants at Candy, in the iſland of Ceylon, will have the ſun then nearly in their Zenith.

PROB. XXV.

*To tell the Diſtance from one Place to another in Degrees and Minutes (viz. Miles) in an Arch of a great Circle: * as alſo their Bearing, or Situation, in reſpect of each other.*

Rule. Bring one of the places to the Meridian, and elevate the globe for the latitude of it, and fix the quadrant in the Zenith: then turn the globe till the quadrant touches the other place, and the degrees on the quadrant between place and place ſhews the diſtance; and the quadrant at the ſame time will cut the Horizon in the point of the compaſs, called the bearing, or ſituation, from the firſt place.

Example. To know the diſtance from London to Port Poyal, Jeruſalem, and Moſcow; as alſo their Situation in reſpect of London.

Proceed according to the Rule, and you will find that from London

	Deg.		Miles.
To Port Royal	68½	viz.	4760¾ W.
To Jeruſalem	33¼	nearly	2311 E. S. E.
To Moſcow	23		1598½ E. N. E.

PROB. XXVI.

The Latitude and Day given, to tell what Time the Sun will be due Eaſt or Weſt.

Rule. Rectify the globe and quadrant as before directed: then turn the quadrant till it touches the eaſt or weſt point of the Horizon; this done, turn the globe till the ſun's place for the given day comes to the edge of the quadrant (holding the quadrant to the eaſt or weſt point) ſo will the index point to the hour of his being due eaſt or weſt on that day.

Proceed thus, and you will find about five minutes paſt ſeven in the morning, on May the 21ſt at London, the ſun will be due eaſt, and about five minutes before five in the evening due weſt. On June the 21ſt he will be due eaſt about twenty-two minutes paſt ſeven in the morning, &c. but on December the 21ſt he is due eaſt about thirty-five minutes paſt four in the morning, and due weſt about twenty-five minutes paſt ſeven in the evening.

PROB. XXVII.

To find the Antæci to any Place, (ſuppoſe London.)

Bring London to the Meridian, and count on the Meridian from the Equator as many degrees latitude ſouth as London has north, (viz. 51° 32′) and there make a dot, for that is the place of the Antæci.

PROB. XXVIII.

To find the Periæci to any Place.

Bring London to the Meridian, and turn the globe till 180° of longitude paſs under the Meridian, then under the ſame latitude as London, (viz. under 51° 32′ north latitude) make a dot, for that is the place of the Periœci, to be in the Great South Sea 51° 32′ ſouth latitude, and 180° longitude.

Thus alſo the Antipodes to Cape Antonia in South America is the Bay of Nankin in China: and the Antipodes to Barbadoes is a little ſhoal in the Streights of Sapy.

* *Note*, Sixty miles, or minutes, are reckoned a degree in general; but this is a vulgar error, for it is proved that every degree on the earth's ſurface in every great circle (ſuch as the Equator, Meridian, &c.) is ſixty-nine miles and a half; therefore multiply the degrees by ſixty-nine and a half, you have the diſtance in Engliſh miles.

PROB. XXIX.

To find the Antipodes.

There are three ways, but the two beſt are theſe:

1. Bring London to the north verge of the Horizon, which is done by ſlipping the globe up and down till London lies cloſe to the edge of the Brazen Meridian, and cloſe to the Horizon on the north: this being done, look on the ſouth verge of the Horizon cloſe to the Brazen Meridian, and there make a dot on the globe, and you have the Antipodes.

2. Bring London to the Meridian, and turn the globe till 180° paſs through the Meridian, and there fix the globe; then count from the Equator ſouthward on the Meridian 51° 32′, and you will find the ſame dot to lie cloſe to the Meridian (at 51° 32′) below the ſouth part of the Horizon.

PROB. XXX.

The longeſt Day in any Latitude given, (ſuppoſing London, ſixteen Hours and a Half) to tell in what other Latitude the longeſt Day is one, two, three, &c. Hours longer than in the given Place.

Rule. Rectify the globe for the given latitude, (viz. London) and bring the ſolſticial Colure (viz. ♋) to the Meridian; then where the Horizon cuts the Tropic of ♋ make a dot on the Tropic at the verge of the Horizon: this done, turn the globe weſtward, till 7° and a half of the Equator paſs under the Meridian, and then make a ſecond dot on the Tropic againſt the Horizon as before; then turn the globe back to its firſt poſition, (viz. to ♋) and then elevate the pole, till the ſecond dot appears at the edge of the Horizon, and the Horizon at the ſame time will cut the Meridian in the latitude required.

Proceed as above, and you will find that in the latitude 56° 20′, the days are one hour longer than at London.

2. If you want to know the latitude where the day is two hours longer than at London, then proceed as before, only inſtead of cauſing 7° and a half to paſs under the Meridian, you muſt now turn the globe till 15° paſs under the Meridian, and make then a ſecond dot on the Tropic and proceed as before.

Note, If you want to know the latitude where the longeſt day is an hour ſhorter than at London, only turn the globe eaſtward inſtead of weſtward, till ſeven degrees and a half paſs through the Meridian, and make a prick on the Tropic, and depreſs the pole till this lies even with the Horizon, you will find the latitude about 45° and a half. Thus for two hours longer about 60°, for four hours about 64° 20′; but for two hours ſhorter the latitude is about 35° and a half.

PROB. XXXI.

Any Time not exceeding ſix Months given, to tell that Latitude, or thoſe Places, where the Sun will not ſet for all that Time.

Note, That twenty-eight days are here reckoned to the month. Bring the given time into days, and take the half of the number of days; but remember to abate one, if the half exceeds thirty; then count from Cancer on the Ecliptic the ſame number of degrees as the half amounted to, and where this reckoning ends make a dot on the Ecliptic. Laſtly, Bring this dot to the Meridian, and as many degrees as are intercepted, or lie between the dot and the pole itſelf, counted on the Meridian, is the latitude required.

Example. The place, or latitude, is demanded where the ſun does not ſet for the ſpace of four months and ſixteen days?

This is in all one hundred and twenty-eight days, the half is 64°, abate 1° is 63°; this I count from ♋ on the Ecliptic, and make a dot, and bringing it to the Meridian, it is found there are nearly 80° between the dot and the pole, viz. the latitude is 80°, which is at Smith's Inlet, the upper part of Greenland.

So alſo in the latitude of 85°, he ſets not for five months two weeks. And in the latitude of 86° 30′, for five months three weeks and three days; and in the latitude 90°, not for ſix months; as you will ſee by the next Problem.

PROB. XXXII.

To tell in the Latitude ninety (the longeſt Day there being ſix Months) how long it continues to be Twilight after Sun-ſet; and how long their Night is after Twilight ends, before Twilight begins again.

Note, Remember you were told before, that twilight begins and ends when the ſun is 18° below the Horizon, and that on September the 22d the ſun begins to ſet to the inhabitants at the North Pole, and to riſe to the inhabitants at the South Pole; ſo that twilight begins September the 22d to the inhabitants at the North Pole; therefore

Rule 1. Elevate the pole to the Zenith, and turn the globe till ſome degree of the ſun's place in the Ecliptic lies under 18° of the Brazen Meridian, and under the ſouth part of the Horizon, and you will find it 24° ♏, viz. November the 14th, the ending of twilight; that is, they have twilight from September the 22d, to November the 14th, and then they begin to have dark nights (ſave the advantage of the Moon) till the 24th of January. For

2. Turn the globe till ſome other point of the Ecliptic comes under 18° as before, and you will find it about 5° of ♒, which anſwers to the 24th of January, the beginning of twilight to the inhabitants at the North Pole, and then on March the 21ſt he riſes with them.

Thus it appears, that the length of their day (from ſun-riſing to ſun-ſetting) is from March the 21ſt to September the 21ſt. The length or continuance of twilight, is from September the 21ſt to November the 14th, and from January the 24th to March the 21ſt, in all about one hundred and ten days, and their real night is from November the 14th to January the 24th, viz. about ſeventy-one days.

Note, The ſame holds good to the ſouthern inhabitants at the South Pole, for he riſes with them when he enters to ♎, and ſets with them when he comes to ♈, &c.

PROBLEMS *on the* CELESTIAL GLOBE.

PROB. I.

To find the right Aſcenſion of any Star.

Bring the center of the ſtar to the Meridian, and the degree of the Equinoctial, cut by the Meridian, is the right aſcenſion required.

Thus you will find the right aſcenſion of Aldebaran in Taurus to be about 65°, Arcturus in Bootes about 210° 45′, Regel in Orion about 75° 30′, and Sirius, or the Dog-Star, about 98°, &c. &c.

PROB. II.

The Latitude given, to tell the oblique Aſcenſion and Deſcenſion of any Star.

Rectify the globe, and bring the ſtar down to the eaſtern verge of the Horizon, and the degree of the Equinoctial that is then cut by the Horizon, is the oblique aſcenſion required. Turn the ſtar to the weſtern ſide, and the degree of the Equinoctial, cut by the Horizon, is the ſtar's oblique deſcenſion.

Proceed thus, and you will find the oblique aſcenſion of Regel to be about 86° 30′, of Marhal in Pegaſus about 325°, and of Aldebaran, or Bull's-eye, about 43° 30′. Turn each of theſe to the weſtern ſide, you will find their oblique deſcenſion 64°, 360° nearly, and 87°.

Note, There is this difference between the right and oblique aſcenſion and deſcenſion of the ſun and ſtars: for the ſun's oblique aſcenſion, &c. differ every day in the ſame latitude, but the ſtars oblique aſcenſion is every day the ſame.

PROB. III.

To tell the Declination of the Stars.

As for the ſun's place, ſo alſo here, bring the given ſtar to the Brazen Meridian, and obſerve what degree of the Meridian lies right over the center of the ſtar, for that is the declination either north or ſouth, according to which ſide of the Equinoctial it lies.

Thus you will find the declination of Aldebaran to be about 16° 45′ north. The upper Pointer to the Pole in Urſa Major about 63° ½, and the lower one nearly 58° ½, but Regel in Orion I find about 8° ¼ ſouth, and Cor Scorpio about 26° ſouth declination, &c. &c.

PROB. IV.

The right Aſcenſion and Declination of any Star given, to find the ſame at once.

Bring the given degree of right aſcenſion on the Equator to the Brazen Meridian, then look under the degree of declination on the Meridian, and you will find the ſtar at the Meridian under the given degree of declination.

Thus, ſuppoſe it was wanted to find Aldebaran, whoſe right aſcenſion is 65° and his declination 16° 45′ north: firſt bring 65° of the Equinoctial to the Meridian; and looking under 16° 45′ north declination on the Meridian, is found Aldebaran.

So alſo Sirius has 98° right aſcenſion, and 16° 30′ ſouth declination; therefore bring 98° of the Equinoctial to the Meridian, and looking under 16° 30′ ſouth declination on the Meridian, is found Sirius juſt at the Meridian. The ſame for any other ſtar.

PROB. V.

To tell the Riſing and Setting of the Stars, and the Point of the Compaſs any Star riſes or ſets upon in any Latitude, and on any Day of the Year.

Rectify the globe, and bring the ſun's place to the Meridian; then turn the globe till the given ſtar comes to the eaſtern verge of the Horizon, and the index will point to the time of riſing, and the Horizon will ſhew the point it riſes upon: turn it to the weſt, and the index will point to the time of ſetting, and the Horizon will ſhew you the point it ſets upon.

Proceed thus, and you will find that Aldebaran, on November the fifth, at London, riſes a little paſt ſix in the evening, and ſets about nine in the morning. The point he riſes upon is eaſt-north-eaſt, and the point he ſets upon is weſt north-weſt. But Regel in Orion, the ſame night, riſes a

little before nine at night, and ſets about half paſt ſeven in the morning. The points of riſing are weſt by ſouth, and ſetting eaſt by ſouth.

Note, The ſtars riſe and ſet every day on the ſame point of the compaſs, though at contrary hours.

PROB. VI.

To tell the Time, viz. how many Hours any Star continues above the Horizon, from its Riſing to its Setting, in any Latitude.

Rectify the globe, then bring the ſtar to the eaſtern verge, and note the time of riſing; then turn the globe to the weſtern ſide, and the number of hours that paſſed through the dial-plate tells you the continuance of that ſtar above the Horizon.

Thus Aldebaran is found at London to continue up from the time of his riſing on any day (for example take December the 25th) about fifteen hours; and Regel about ten hours and a half.

At Stockholm Aldebaran continues up above ſixteen hours; but at Port Royal he continues up but about twelve hours three quarters.

PROB. VII.

To tell the Diſtance of one Star from another in Degrees and Minutes, in the Arch of a great Circle.

To this Problem are three variations;

1. If the ſtars lie under the ſame Meridian, bring them to the Brazen Meridian, and the degrees intercepted between them, counted on the Meridian, is the diſtance required.

Thus is found the two pointers in the Great Bear to be about $5°\frac{1}{2}$ diſtant from each other; and Aridef and the Dolphin's Eye about $29°\frac{1}{2}$ diſtant.

2. If they lie under the ſame declination, bring the firſt (at pleaſure) to the Brazen Meridian, and note the degrees cut by the Equator; then bring the other to the Meridian, and note how many degrees difference has paſſed through the Meridian, for that is their diſtance required.

Thus is found the difference between Aſſengue and Caput Meduſæ to be about $122°\frac{1}{2}$; for Aſſengue ($38°\frac{1}{2}$ declination) being brought to the Meridian, cuts 277° 30′, viz. 82° 30′ from ♈ weſtward; and Caput Meduſæ cuts 40° of the Equator eaſtward; their diſtance therefore is 122° 30′.

3. If neither of the ſtars lie under the ſame degree of the Meridian, or declination, then bring either of them to the Meridian, and elevate the pole to the ſame height as the ſtar has declination, (that is, the ſame as you elevate the terreſtrial globe to the latitude of a place) for then the ſtar will be in the Zenith: therefore fix the quadrant to the Zenith, over the center of the given ſtar, and extend it to the other ſtar, and the degrees on the quadrant is the diſtance required in a true arch of a great circle.

Note. Though the diſtance of the ſtars from each other are thus determined in degrees, yet you are not to ſuppoſe their diſtance is ſo many degrees to be converted into Engliſh miles; but it only means, that they appear ſo far diſtant under ſuch an angle.

Thus is found the diſtance between Capella and Cor Hydra to be about 79°, and between Aldebaran and Sirius about 46° 30′, &c.

4. If the ſtars be at ſuch a diſtance from each other, that the quadrant will not reach them, then bring either of them to the Horizon, and elevate or depreſs the pole, till the other lies alſo at the verge of the Horizon, and the degrees counted upon the Horizon, between ſtar and ſtar, is their diſtance in degrees.

Thus, between Aldebaran and Cor Scorpio you will find about 170°.

PROB. VIII.

The Latitude, Day of the Month, and Height of any Star given, to tell the Time or Hour of the Night.

Rule. Rectify the globe for the latitude, &c. &c. then fix the quadrant in the Zenith, and move the globe and the quadrant together, till the ſtar cuts the quadrant in the given height; and the index will point to the hour.

Thus, on January the 21ſt (a London) in the evening Aldebaran was obſerved eaſt-ſouth-eaſt to be about 40° high; the time of this obſervation is demanded? *Anſ.* A little paſt five in the evening. Again, on December the 25th, in the evening, Sirius was obſerved to be about 15° high, and at the ſame time Regel to be about $28°\frac{1}{2}$; the hour is demanded? *Anſ.* About ten at night; and Aldebaran is under the Meridian at the ſame time.

PROB. IX.

To tell what Stars never riſe, and thoſe that never ſet at London.

1. Only obſerve what ſtars have above $38°\frac{1}{2}$ north declination; for all ſuch never ſet at London, but are always above the Horizon.

2. Obſerve alſo thoſe ſtars that have above $38°\frac{1}{2}$ ſouth declination, for thoſe never riſe, but are always under the Horizon at London.

Thus the Pointers in the Great Bear, Aridef in Cygnus, and many others, never ſet.

Alſo Canobus in Argo, Navis and Pes Centaurus, and many others, never riſe at London.

Note 1. From what has been ſaid it is eaſy to conceive, that to the inhabitants under the North Pole no ſouth ſtar can ever be ſeen; nor can the inhabitants at the South Pole ever ſee one of the ſtars in the other hemiſphere. But,

2. The inhabitants under the Equator have a pleasant sight of all the stars from pole to pole; for they rise and set with them at right angles; therefore no star can continue above twelve hours above this Horizon.

PROB. X.

To know at any Time of the Year (in the Latitude of London) where to find any Star, or to tell the Name of any Star at Pleasure.

Rectify the globe for the day, and turn it till the index points to the given hour; then by a quadrant take the height of the required star; or, for want of this (in a common way of guessing) observe well what part of the heavens it is in, viz. whether east-north-east, south-west, or the like; as also its height as near as you can guess. This being done, set the globe in due order for the day and hour, and you will find the same star on the globe; and, by applying the quadrant, you will find the exact point of the compass, and the real height the star then has, which, though not perhaps near to what you guessed it at, yet, if it be any noted star, you may assure yourself you were right, as there is no other star of note near it about that height, and upon the same point.

Thus, on December the 25th, at eight at night, was observed a bright star (as near as can be guessed) on the south-east point, and about 48° high; It is desired to know what star it is? *Ans.* Aldebaran.

I rectify the globe, and turn the index to the hour, and then turn the quadrant to the given point of the compass, and looking about 48° high on the quadrant, Aldebaran is found to be the nearest bright star by the quadrant on that point and height; therefore I conclude it is Aldebaran.

Also at three quarters past ten, the same night, was seen two very bright stars, one on, or near, the Meridian, about 30° high, and the other near the south east point, and about 35° high; I demand their names? *Ans.* Regel and Procyon in Canicula.

PROB. XI.

To tell the Latitude and Longitude of the Stars.

First, Observe whether the given star be on the north or south side of the Ecliptic; for if it be on the north side, elevate the North Pole 66° ½, and turn the globe till ♋ and ♑ lie in the north and south points of the Horizon, viz. the Ecliptic will be parallel, or even to the Horizon, and fix the quadrant in the Zenith: then keeping the globe steady, turn the quadrant till the edge of it touches the center of the star; and that degree on the quadrant, viz. the altitude of the star in the latitude 66° ½, is the latitude required, and the degree of the Ecliptic, cut by the quadrant, reckoned from Aries (or rather reckoned among the signs, as it happens) is the longitude required.

Thus you will find Arcturus in Bootes to be about 30° ½ north latitude, and 230° longitude from ♑, or rather 23° of ♎. Also, Alcair is about 29° ½ of north latitude, and 28° of longitude in ♑.

2. *For any south star.* Elevate the South Pole 66° ½, and fix the quadrant in the Zenith, and apply it to the star, as before directed, you have the latitude and longitude required. Thus you will find Pes Centaurus to have about 42° ½ of south latitude, and 230° longitude from ♈, or rather 26° in ♏; and thus for any other star.

PROB. XII.

The Latitude and Day of the Month given (suppose December 25, at Nine at Night at London) to set the Globe so as to represent the Face of the Heavens at that Time, and shew your Acquaintance the Name and Position of the most eminent fixed Stars.

Rectify the globe for the latitude, and bring the sun's place to the Meridian, and the index to twelve: then turn the globe to the given hour, viz. five minutes past nine at night, and there fix it, so will every star on the globe (if you set the globe north and south) correspond with, or point to the same star in the heavens.

Thus (at London) is found Capella east by south about 75° high, Castor and Pollux, one about 40° and the other about 45° high, near the east point: Procyon below them, to the left hand, 23° high east-south-east: Sirius yet lower, to the left, south-east about 10° high: Betelgeuze higher, on the same point, about 38° high; Regel, more southward, about 26° high: Aldebaran, on the same point, much higher, viz. about 53°: the Seven Stars, or Pleiades, south nearly about 62° high: Mencar, south by west 40° high: Aridef, north-west about 26° high, &c. &c.

PROB. XIII.

To tell the Time of the acronical Rising and Setting of any Star.

Definition. 1. The acronical rising of a star is when the star rises just at the sun-set.

2. A star is said to set acronically when it sets with the sun.

Bring the sun's place for the given day to the western side of the Horizon, and all those stars that are on, or near the eastern side of the Horizon, rise acronically; and those on the western verge of the Horizon set acronically.

Thus it is found on December the sixth, that Aldebaran rises acronically, but it sets acronically on May the 21st. Also Sirius rises acronically on February the fourth, and sets acronically on May the fourteenth.

PROB. XIV.

To tell the cosmical Rising and Setting of the Stars in any Latitude.

Definition. 1. A star is said to rise cosmically when it rises with the sun.

2. A star is said to set cosmically when it sets at sun-rising.

Rectify the globe, &c. and bring the sun's place to the eastern side of the Horizon for the given day; then all those stars cut by the eastern verge of the Horizon rise cosmically. The globe still remaining in the same position, look at the western verge or edge of the Horizon, and all those stars cut by it, or that are very near it, set on that day cosmically.

Thus is found that Arcturus, and two small stars in Hercules's Thigh, rise cosmically September the 25th. Also two stars in Eridanus, Assengue in Lyra, &c. &c. set cosmically. Marhal in Pegasus is but just below the Horizon, therefore may be said to set nearly cosmically, as it will within a day or two.

For the cosmical setting. Turn the globe till the star comes to the western side of the Horizon, and observe the degree of the Ecliptic then cut by the eastern side of the Horizon, for that will answer to the day of the cosmical setting.

Thus Arcturus sets cosmically June the 22d: also Aldebaran sets cosmically December the 20th.

PROB. XV.

To tell the heliacal rising or setting of the Stars.

Definition. 1. Heliacal rising is when a star once in the sun's beams gets out of them, so as to be seen at the eastern verge of the Horizon, just before sun-rising.

2. Heliacal setting is when a star once in the sun's beams gets out of them, so as to be seen setting on the western side of the Horizon, just after sun-set.

Note 1. This heliacal rising and setting of the stars is different, according to their different magnitudes. For,

Note 2. Stars of the first magnitude are seen rising and setting, when the sun is but 12° below the Horizon. Stars of the second magnitude are not perfectly seen till the sun is 13° below the Horizon. Those of the third degree, when he is 14°. Those of the fourth degree of magnitude, when he is 15° below the Horizon. Those of the fifth degree, when he is 16°. Those of the sixth degree, when he is 17°; and the nebulous, or small ones, not till he is 18° below the Horizon, viz. about the beginning and ending of twilight.

To find the heliacal rising or setting, the Rule is, rectify the globe, and bring the given star to the eastern verge of the Horizon; then fix the globe, and turn the quadrant to the western side, till 12° of the quadrant touches the Ecliptic; this done, note the degree of the Ecliptic that is cut by 12° of the quadrant on the western side, (for then will the real place of the sun be depressed 12° on the eastern side) for that degree sought in the calendar gives the heliacal rising. The same is to be observed with the quadrant on the eastern side of the heliacal setting. Thus you will find Aldebaran rises heliacally July the fourth, sets heliacally May the fifth: and Sirius, the Dog Star, rises heliacally about August the 26th.

Note, The poets, and others, formerly used to reckon their *Dies Caniculares*, or Dog Days, from the heliacal rising of Sirius; but they did not agree when they ended. Some reckoned them to continue thirty or forty, and others fifty days. However, in this they agreed, that the weather at that time was very sultry and faint for five or six weeks after the rising of Sirius. But (as it was then, so now) it is a ridiculous whim; for Sirius does not now rise heliacally till near September, though our Almanack-makers (for what reason is not known) continue the beginning of Dog Days July the 30th. But, however, it is plain that Sirius can no ways be charged with bringing this sultry weather; because three or four thousand years hence he will not rise heliacally till November, and then, perhaps, will be charged with bringing as much cold by the same rule.

PROBLEMS *in* NAVIGATION.

PROB. I.

The Sun's Declination and Hour when he is due East given, to find the Latitude, viz. the Elevation of the Pole.

Rectify the globe to the same latitude as the given number of degrees of declination, and fix the quadrant in the Zenith; then convert the hours that the sun is due east before, or after, six o'clock into degrees, and count the same number of degrees on the Horizon from the east point southward, and bring the quadrant to that degree of the Horizon, so shall the degree on the quadrant that is cut by the Equator be the complement of latitude; which taken from 90°, gives the latitude itself, or height of the pole.

Example. Sailing May the 21st, an observation was made that the sun was due east about seven minutes past seven in the morning, and his declination 20′ north; it is demanded what latitude I was in?

Proceed by the Rule, you will find the latitude to be 51 °½ nearly

PROB.

PROB. II.

Having the Sun's Azimuth at six o'Clock, and Declination, to find the Latitude.

Rule. As many degrees as are contained in the Azimuth given, so much elevate the pole, and fix the quadrant in the Zenith, and bring ♈ to the Meridian: this done, count on the quadrant upwards the complement of the sun's declination to ninety, and bring that degree to the Equator; then the degree of the Horizon cut by the quadrant, shall be the complement of latitude, counted from the south point, or else from the north, as it may happen, and the remainder to ninety is the latitude required; or otherwise, the degrees counted from the other two cardinal points, either east or west, as it may happen, will give the latitude.

Thus is found the sun's azimuth, at six o'clock, to be 12° 15′, and his declination 20° 10′, what is the latitude? Work according to the rule, you will have the answer 38°½ complement, that is, 51°½ latitude required.

PROB. III.

The Sun's Amplitude and ascensional Difference given, to find the Elevation of the Pole and Sun's Declination.

Rule. Raise or elevate the pole so many degrees as is the ascensional difference, and fix the quadrant in the Zenith, and bring ♈ to the Meridian; then count on the quadrant upwards the complement of altitude, and move the quadrant till that same number on the quadrant cuts the Equator; and the quadrant will cut the Horizon in the degree of the pole's elevation, and the Equator in the degree of declination.

Example. An observation was made that the sun's ascensional difference was 27° 10′, and his amplitude 33° 20′; the latitude and declination is demanded?

PROB. IV.

The Sun's Altitude East, and his Declination given, to prove the Elevation of the Pole.

Rule. Elevate the pole to the complement of the sun's altitude at east, and fix the quadrant in the Zenith, and bring ♈ to the Meridian; then number on the quadrant of altitude the degree of declination, and bringing the same to the Equator, observe what degree the quadrant cuts the Equator in; for its complement to 90° is the height of the pole.

Example. The sun's declination is 20° 10′ north, his altitude at east (at London) is nearly 26°, it is desired to know whether the supposed latitude (51°½) agrees herewith in operation.

Here subtract 36° from 90°, and there remains 64° complement of altitude, and elevate the pole accordingly, &c. Then bring ♈ to the Meridian, and cause 20° 10′ on the quadrant to cut the Equator, and you will find it nearly 38°½, the complement of latitude required; which subtracted from 90° gives 51°½, the real latitude of the place.

PROB. V.

The Sun's Declination and Amplitude given, to find the Height of the Pole.

Rule. Elevate the pole to the complement of amplitude, and fix the quadrant in the Zenith, and bring ♈ to the Meridian; then count the sun's declination on the quadrant, and bring that degree to the Equator; and the degree of the Equator cut by the quadrant is the latitude required.

Example. Suppose the sun's amplitude 33° 20′, his declination 20° 10′, what's the latitude?

Proceed according to the rule, you will find it about 51° 30′.

Of the different Syſtems of the WORLD.

THE motions of the heavenly bodies have, from the infancy of time, engaged the attention of mankind, and various hypotheſes have been propoſed to account for them, ſome of which were formed and forgotten in the ſame age; and the reſt, namely, the Ptolemaic, the Brahean, and Compoſite ſyſtems, preſerved only as monuments of ancient inventions. As the Copernican, or true ſolar ſyſtem, is now univerſally adopted by every one that deſerves the name of an aſtronomer, we ſhall lay before our readers a copious explanation of that ſyſtem.

The Copernican ſyſtem places the ſun in the center, and ſuppoſes that the planets and comets revolve about it at different periods of time, and at different diſtances from it; in the following order.

Mercury, at the diſtance of about 32,000,000 of miles, revolves about the ſun in the ſpace of 87 days, 23 hours, and 16 minutes.

Venus, at the diſtance of 59,000,000 of miles, in 224 days, 16 hours, and 49 minutes.

The Earth, at the diſtance of about 82,000,000 of miles, in 365 days, 6 hours, and 9 minutes, or a Sydereal year.

Mars, at the diſtance of 123,000,000 of miles, in 686 days, 23 hours, and 27 minutes.

Jupiter, at the diſtance of 424,000,000 of miles, in 4332 days, 12 hours, and 20 minutes, or almoſt 12 years.

Saturn, at the diſtance of 777,000,000 of miles, in 10,759 days, 6 hours, and 36 minutes, or nearly 30 years.

The comets in various, and vaſtly eccentric orbits, revolve about the ſun in different ſituations and periods of time, but too numerous to be inſerted here; nor is their theory yet ſufficiently known to calculate exactly their periodical times.

Theſe are all the heavenly bodies yet known to circulate about the ſun, as the center of their motions; but among the planets there are three which have ſecondary planets, ſatellites, or moons, revolving conſtantly about them, as the centers of their motions; namely, the Earth, Jupiter, and Saturn.

The Earth has only one ſatellite or moon, which revolves about it in 27 days, 7 hours, 43 minutes, at the mean diſtance of about 240,000 miles.

Jupiter is obſerved with a teleſcope to have four ſatellites or moons conſtantly moving about him. The firſt in 1 day, 18 hours, 27 minutes, at the diſtance of 65 ſemidiameters from his center, as meaſured with a micrometer. The ſecond in 3 days, 13 hours, 13 minutes, at the diſtance of 9 ſemidiameters. The third in 7 days, 3 hours, 42 minutes, at the diſtance of 14.5 ſemidiameters. The fourth in 16 days, 16 hours, 32 minutes, at the diſtance of 25.5 ſemidiameters.

Saturn has five moons continually moving round him. The firſt, or that neareſt the body of the planet, revolves about him in 1 day, 21 hours, 18 minutes. The ſecond in 2 days, 17 hours, 41 minutes, at the diſtance of almoſt two and a half ſemidiameters. The third in 4 days, 12 hours, 25 minutes, at the diſtance of three and two thirds ſemidiameters. The fourth in 15 days, 22 hours, 41 minutes, at the diſtance of 8 ſemidiameters. The fifth in 70 days, 22 hours, 4 minutes, at the diſtance of 23.3 ſemidiameters,

But beſides theſe ſatellites, he is ſurrounded by a thin broad ring, as an artificial globe is by its horizon. This ring appears double when ſeen through a good teleſcope. It is inclined thirty degrees to the ecliptic, and is about 21,000 miles in breadth, which is equal to its diſtance from Saturn on all ſides. There is reaſon to believe that the ring turns round its own axis; becauſe when it is almoſt edgeways to us, it appears ſomewhat thicker on one ſide of the planet than on the other; and the thickeſt edge has been ſeen on different ſides at different times.

The comets are ſolid opaque bodies, with long tranſparent tails, iſſuing from that ſide which is oppoſite to the ſun. They move about the ſun in very eccentric ellipſes, and are of a much greater denſity than the earth; for ſome of them are heated in every period to ſuch a degree, as would vitrify or diſſipate any ſubſtance known to us. Sir Iſaac Newton computed the heat of the comet which appeared in the year 1680, when neareſt the ſun, to be 2000 times hotter than red-hot iron, and that being thus heated, it muſt retain its heat till it again approaches the ſun, even though its period ſhould be 20,000 years, and it is computed to be only 575. It is believed that there are at leaſt twenty-one comets belonging to our ſyſtem, moving in all ſorts of directions; and all thoſe which have been obſerved have moved through the etherial regions and the orbits of the planets, without ſuffering the leaſt ſenſible reſiſtance in their motions; which ſufficiently proves that the planets do not move in ſolid orbits. Of all the comets, periods of three only are known with any degree of certainty; and of theſe that which appeared in 1680, is by far the moſt remarkable. This comet at its greateſt diſtance is about 11 thouſand 200 millions of miles from the ſun, and at its leaſt within a third part of the ſun's ſemidiameter from his ſurface. In that part of its orbit which is neareſt to the ſun, it flies with the amazing velocity of 880,000 miles in an hour; and the ſun as ſeen from it, appears 100 degrees in breadth, conſequently 40,000 times as large as he appears to us. The aſtoniſhing diſtance that this comet runs out into empty ſpace, ſuggeſts to our minds an idea of the vaſt diſtance between the ſun and the neareſt fixed ſtars, within whoſe attraction no comet muſt approach, that returns periodically round the ſun.

The extreme heat, the denſe atmoſphere, the groſs vapours, the chaotic ſtate of the comets, ſeem, at firſt ſight, to declare them abſolutely uninhabitable, altogether unfit for the purpoſes of animal life, and a moſt miſerable habitation for rational beings: and hence ſome are of opinion, that they are ſo many hells for tormenting the wicked with perpetual viciſſitudes of heat and cold. But when we conſider, on the other hand, the infinite power and goodneſs of the Deity, the latter inclining, and the former enabling him, to make creatures ſuited to all ſtages and circumſtances; that matter exiſts only for the ſake of intelligence; and that wherever we find it, we find it pregnant with life, or neceſſarily ſubſervient thereto; the numberleſs ſpecies, the aſtoniſhing diverſity of animals in earth, air, water, and even in other animals; every blade of graſs, every tender leaf, every natural fluid, ſwarming with life; and every one of theſe enjoying ſuch gratifications as the nature and ſtate of each requires: when we reflect moreover, that ſome centuries ago, till experience undeceived us, a great part of the earth was judged uninhabitable: when we conſider, I ſay, theſe particulars, and a thouſand others that might be mentioned, we ſhall have reaſon to think, that ſuch numerous and large maſſes of durable matter, as the comets undoubtedly are, however unlike they may be to our earth, are not deſtitute of being capable of contemplating with wonder, and acknowledging with gratitude, the wiſdom, ſymmetry, and beauty of the creation; which is more plainly to be obſerved in their extenſive tour through the unbounded fields of ſpace, than in our more confined circuit.

Of the Motion and Figure of the EARTH.

WE have already obſerved, that the earth revolves round the ſun between the planets Mars and Venus; and that it alſo revolves about its own axis in twenty-four hours. The latter produces the viciſſitudes of day and night, and the former the change of the ſeaſons. The revolution round its axis is from weſt to eaſt, which cauſes all the heavenly bodies to move apparently the contrary way, namely, from eaſt to weſt. This is very eaſily conceived; but its annual motion round the ſun is attended with more difficulty, and therefore we ſhall endeavour to explain it.

It is eaſy to conceive, that the ſun will always enlighten one half of the earth, and that when the ſun is in the equinoctial, the circle which terminates the enlightened and darkened hemiſpheres, called the circle of illumination, will paſs through the poles of the earth, dividing the parallels of latitude into two equal parts: but as the earth does not move in the plane of the equinoctial, but in that of the ecliptic, the axis of the earth will be inclined to that of the ecliptic in an angle of 23 deg. 29 min. and therefore the circle of illumination will at all other times divide the parallels of latitude into two unequal parts.

Now, ſince any parallel is the path or tract which any place therein deſcribes in one revolution of the earth or 24 hours, therefore that part of the parallel which lies in the enlightened hemiſphere, will repreſent the diurnal arch, or length of the day; and that part in the dark hemiſphere will be the nocturnal path, or length of the night, in that parallel of latitude.

Hence, as the earth always moves with its axis parallel to itſelf, and always inclined to the plane of the ecliptic, the northern parts will one time of the year be more turned towards the ſun, and conſequently more enlightened than the ſouthern; and the other part of the year the ſouthern parts will enjoy the ſame advantage. Hence various alterations of heat and cold, and length of days and nights, will enſue in the courſe of the revolution of the earth about the ſun, which will conſtitute all the variety of ſeaſons.

We will begin the earth's motion on the 21ſt of March, when the earth is in Libra, and conſequently the ſun appears to be in Aries, and is the vernal equinox. In this poſition of the ſun all parts of the earth are equally enlightened from pole to pole, and all the parallels of latitude divided into two equal parts by the circle of illumination; conſequently the days and nights will be equal, and the ſun's heat at a mean between the greateſt and leaſt; particulars that conſtitute the agreeable ſeaſon we call ſpring.

As the earth paſſes from weſt to eaſt through Libra, Scorpio, and Sagittarius, to the beginning of Capricorn, the ſun will appear to move through the oppoſite ſigns of the ecliptic, namely, Aries, Taurus, and Gemini, to the beginning of Cancer; during which time, by the inclination of the earth's axis, the northern parts will be gradually turned towards the ſun, and the ſouthern parts from it; the enlightened parts of the arches of the parallels of latitude in northern parts will alſo increaſe, and thoſe of the ſouthern decreaſe; conſequently the length of the days will increaſe in the former, and decreaſe in the latter. And when the ſun reaches Cancer, it will be the middle of that ſeaſon we call ſummer in north latitude; but in ſouth latitude it will be the winter-ſeaſon.

The north frigid zone is, during the time of the ſun's being in Cancer, wholly enlightened, and the pole turned as far as poſſible toward the ſun; but as the earth moves on, the north pole returns, the diurnal arches grow gradually leſs, and the nocturnal greater; conſequently the ſun's rays fall more and more obliquely, and his heat proportionally diminiſhes till the earth comes to Aries, when the ſun will appear in Libra; and thus produce an equality of light and heat, and of day and night, to all parts of the world. This will be the middle of the ſeaſon called autumn, and the day of the autumnal equinox, which happens about the 22d of September.

But as the earth moves on through Aries, Taurus, and Gemini, the ſun appears to move through the oppoſite ſigns Libra, Scorpio, and Sagittarius; the north pole is immerſed in the dark hemiſphere, and the ſouth pole becomes enlightened; the north frigid zone is more and more obſcured,

and

and the ſouth more and more enlightened; all the northern latitudes turn continually from the ſun, by which means his rays fall on them more obliquely, and paſs through a larger body of the atmoſphere; the nocturnal arches gradually increaſe, and the diurnal decreaſe; all which contribute to form the diſmal ſcene we call winter; the midſt of which is when the earth enters Cancer, and the ſun appears in Capricorn, which happens about the 21ſt of December.

Laſtly, as the ſun continues moving on from thence through Cancer, Leo, and Virgo, the ſun appears to paſs through Capricorn, Aquarius, and Piſces; and all things change their appearance. The northern climes begin to return, and receive more directly the enlivening beams of the ſun, whoſe meridian height every day increaſes: the days lengthen, the tedious nights contract their arches, and every thing contributes to advance the delightful ſeaſon of the ſpring.

Thus have we followed the earth round her annual orbit; and ſhewn how the various ſeaſons, and length of the days and nights are formed by means of the inclination of the earth's axis to the ecliptic. Had the earth's axis been perpendicular to the ecliptic, there could have been no diverſity of ſeaſons, nor any difference in the length of the days and nights. No alteration of heat and cold, ſo agreeable now both to the torrid and frozen zones; but the ſame uniform eternal round of unvariable ſuns had been our lot, ſo foreign to the diſpoſition of all mankind, who are charmed with variety, and diſguſted with the ſame perpetual appearance, and undiverſified proſpect. The obliquity of the ecliptic is therefore not to be looked upon as a matter of chance or indifferency, but an inſtance of wiſdom and deſign in the adorable Author of nature, who does nothing in vain.

Thus we ſee that the ſun appears to change his place daily, ſo as to make a tour round the ſtarry heavens in a year, yet he is fixed in the center of the ſyſtem, and only moves in appearance; for whether it be, in reality, the ſun or earth that moves, the phænomena will be the ſame; no objection therefore can be drawn againſt the earth's motion, from the apparent motion of the ſun.

And it is well known to every perſon who has ſailed on ſmooth water, or been carried by a current in a calm, that however faſt the veſſel goes, he is not ſenſible of her progreſſive motion. Now, as the motion of the earth is beyond compariſon more ſmooth and uniform than that of a ſhip, or any machine made and moved by human art, it is not to be imagined that we can feel its motions. It is therefore no argument againſt the earth's motion that we do not feel it.

If we could tranſlate ourſelves from planet to planet, we ſhould ſtill find that the ſtars would appear of the ſame magnitudes, and at the ſame diſtances from each other, as they do now to us; becauſe the dimenſions of the remoteſt planet's orbit bears no ſenſible proportion to the diſtance of the fixed ſtars. But then the heavens would ſeem to revolve about very different axes, and conſequently theſe quieſcent points which are our poles in the heavens, would ſeem to revolve about other points; which, though apparently in motion to us on earth, would be at reſt ſeen from any other planet. Thus the axis of Venus, which lies almoſt at right angles to the axis of the earth, would have its motionleſs poles in two oppoſite points of the heavens lying almoſt in our equinoctial, where to us the motion appears quickeſt, becauſe it is performed in the greateſt circle. And the very poles, which are at reſt to us, have the quickeſt motion of all as ſeen from Venus. To the inhabitants of Mars and Jupiter the heavens appear to move round with very different velocities on the ſame axes, which are about 23 degrees and a half from ours. Were we tranſported to Jupiter, we ſhould be amazed with the rapid motion of the heavens; the ſun and ſtars appearing to move round in nine hours and fifty-ſix minutes. Could we go from thence to Venus, we ſhould be as much ſurprized at the ſlowneſs of the heavenly motions; the ſun going but once round in 584 hours, and the ſtars in 540. As it is impoſſible theſe various circumvolutions, in ſuch different times, and on ſuch different axes, can be real, ſo it is unreaſonable to ſuppoſe the heavens to revolve about the earth more than it does about any other planet. When we reflect on the vaſt diſtance of the fixed ſtars, to which 162,000,000 of miles is but a point, we are filled with an amazement at the immenſity of the diſtance; but if we attempt to form an idea of the aſtoniſhing rapidity with which the ſtars muſt move, if they move round the earth in twenty-four hours, the thought ſo far ſurpaſſes our imagination, that we can no more conceive it than we do eternity, or an infinite number. If the ſun moved round the earth in a day, he muſt travel above 3000 miles in a minute; but as the ſtars are at leaſt 10,000 times farther than the ſun from us, they muſt move 10,000 times quicker. And all this to ſerve no other purpoſe than what can be as fully, and much more ſimply obtained, by the earth's turning round eaſtward as on its axis every twenty-four hours, cauſing thereby an apparent diurnal motion of the ſun weſtward, and bringing about the alternate returns of day and night.

As for the expreſſions in ſcripture, which ſeem to contradict the earth's motion, one general anſwer will be ſufficient, namely, that it is abundantly evident to every impartial perſon, that as the ſcriptures were never intended to teach men aſtronomy and philoſophy, ſo the expreſſions relating to theſe ſciences are not always to be taken in the ſtricteſt ſenſe, being adapted to the common apprehenſions of mankind. Men of ſenſe, in all ages, when not treating on the ſciences, always uſe the ſame method; and it would be in vain to follow any other in addreſſing the bulk of mankind. Moſes calls the moon a great light, as well as the ſun; but the moon is known to be an opaque body; and the ſmalleſt aſtronomers have obſerved in the heavens, that the light ſhe caſts upon the earth is not her own, but the light of the ſun reflected. Many other inſtances might be given if neceſſary; but as every perſon who makes any pretenſion to learning, agrees in admitting the motion of the earth, any thing farther would be ſuperfluous.

The moſt natural, and at the ſame time, the moſt certain method of determining the magnitude of the earth, is to meaſure the length of a degree of latitude on the meridian of any place; becauſe, as every circle is ſuppoſed to be divided into 360 degrees, if we find the length of one of theſe diviſions,

and multiply it by 360, we ſhall have the circumference of the earth in ſome known meaſure, ſuppoſing the earth to be a ſphere.

Thus, if we find the latitude of any place, or take the altitude of any known ſtar with a good quadrant, and then proceed directly northward or ſouthward, till we find by the ſame inſtrument that the difference of latitude is one degree, or the ſame ſtar is raiſed or depreſſed one degree; it is evident that we muſt have paſſed over juſt one degree of the earth's ſurface, which might therefore be known by actual menſuration, were it poſſible to find ſuch a part of the earth's ſurface exactly even, ſpherical, and under the ſame meridian.

But this can hardly be expected, except in ſome very low and level country, which being overflown in the winter, and the water converted into ice, the frozen ſurface might be ſufficiently accurate. Accordingly Snellius attempted this in Holland, by meaſuring the diſtance between a tower at Leyden and another at Souterwode three times over, and then a ſtraight line in the meridian on the ice; whence, by a trigonometrical proceſs, he meaſured the length of a degree, but ſome error in the calculation rendered his intentions abortive. This induced the ingenious M. Muſchenbroeck to attempt the ſame thing anew in the year 1700, by forming triangles on the fundamental baſe of Snellius, and happily ſucceeded. According to his menſuration the length of a degree of the meridian in Holland is 69 Engliſh miles, and 711 yards; which nearly agrees with the menſuration of our countryman Mr. Richard Norwood, who found, by meaſuring the diſtance between London and York, in the year 1635, that the length of a degree is ſixty-nine Engliſh miles and a half.

But though the earth be of a ſpherical form, yet it is not a true ſphere, but flatted at the poles, and the diameter at the equator longer than the axis. This is a natural conſequence of its revolution round its axis. For all globes that have a circular rotation will be oblate ſpheroids; that is, their ſurfaces will be higher, or farther from the center in the regions of the equator, than in thoſe of the poles; becauſe, as the former move with a much greater velocity than the latter, they will recede farther from the center of motion, and conſequently enlarge their diameter. That our earth is really of a ſpheroidical figure, is demonſtrable from the unequal vibrations of pendulums; for it has been found that pendulums ſwinging ſeconds muſt be $2\frac{169}{1000}$ lines ſhorter at the equator than at the poles; a line is the twelfth part of an inch. This diſcovery, which was made by M. Richer, in the year 1672, engaged the attention of the greateſt mathematicians of Europe; and the illuſtrious Sir Iſaac Newton, by a moſt ſubtle theory, found, that the two diameters of the earth were in proportion to each other as 229 to 230. And, from accurate menſurations ſince made in Lapland and Peru, it is demonſtrated, that this proportion is very near the truth.

The learned Dr. Long, in the firſt volume of his Aſtronomy, page 168, mentions an ingenious and eaſy method of finding nearly what proportion the land bears to the ſea, namely, by taking the papers of a large terreſtrial globe, and after carefully ſeparating the land from the ſea with a pair of ſciſſars, to weigh them accurately in a pair of ſcales. This ſuppoſes that the globes are truly delineated, and that the paper is every where of an equal thickneſs. The Doctor adds, that he actually made the experiment on the papers of Mr. Senex's ſeventeen inch globe; and found that the ſea paper weighed 349 grains, and the land only 124; whence it appears, that almoſt three-fourths of the ſurface of our earth, between the polar circles and the equator, are covered with water; and that little more than one fourth is dry land. The Doctor omitted weighing all within the polar circles, becauſe a ſufficient number of obſervations have not been made in theſe uncomfortable parts to diſtinguiſh, with the neceſſary accuracy, the proportion between the land and ſea.

Of WINDS.

THE air is a fine inviſible fluid, ſurrounding the globe of the earth, and extending to ſome miles above its ſurface.

The atmoſphere is that collection of air, and the bodies contained in it, that circumſcribe the earth.

The air has been found by a multitude of experiments to be both heavy and elaſtic. By the former it is capable of ſupporting other bodies, as watery vapours, fumes, and exhalations from different bodies, in the ſame manner as wood is ſupported by water: and by the latter, namely, its elaſticity, a ſmall quantity of it is capable of being expanded ſo as to fill a very large ſpace; or of being compreſſed, or confined in a much ſmaller compaſs.

A multitude of experiments have alſo demonſtrated that air is compreſſed or condenſed by cold, and expanded or rarified by heat. Whence it follows, that if an alteration be made by heat or cold in any part of the atmoſphere, its neighbouring parts will be put into motion, by the endeavour the air always makes to reſtore itſelf to its former ſtate; for experiments ſhew, that either condenſed or rarified air, will return to its natural ſtate, as ſoon as the cauſe, whatever it be, of that condenſation or rarifaction is removed.

Wind is a ſtream or current of air which may be felt, and uſually blows from one point of the horizon to its oppoſite; as from north to ſouth, from eaſt to weſt, from ſouth eaſt to north-weſt, and the like.

Winds are either conſtant or variable, general or particular.

Conſtant winds are ſuch as continue blowing the ſame way, at leaſt for ſeveral hours or days; but variable winds are ſuch as frequently ſhift within an hour or a day.

A general wind is that which blows the ſame way over a large tract of the earth during the greateſt part of the whole year.

A particular wind is that which blows in any place, ſometimes one way, and ſometimes another indifferently.

If the wind blow gently, it is called a breeze; if it blows harder, a gale, or a ſtiff gale; and when very hard, a ſtorm. Experiments have ſhewn, that the ſwiftneſs of the wind in a great ſtorm is about ſixty miles an hour; and in a common briſk gale, about fifteen.

The great Dr. Halley, from accurate obſervations made in ſeveral voyages, found

1. That between the limits of ſixty degrees, namely, from thirty of north latitude to thirty of ſouth, there is a conſtant eaſt-wind throughout the year, blowing on the Atlantic and Pacific oceans, called the trade-wind. For as the ſun in moving from eaſt to weſt, heats the air more immediately under him, and thereby expands it, the air to the eaſtward is conſtantly ruſhing towards the weſt, to reſtore the equilibrium, or natural ſtate of the atmoſphere; and this occaſions a perpetual eaſt wind within thoſe limits.

2. That the trade-winds near their northern limits, blow between the north and eaſt; and near their ſouthern limits, between the ſouth and eaſt. For as the atmoſphere is expanded by the heat of the ſun, near the equator; the air therefore from the northward and ſouthward will both tend towards the equator, to reſtore the equilibrium. Now theſe motions from the north and ſouth, joined with the foregoing eaſterly motion, will produce thoſe obſerved near the ſaid limits between the north and eaſt, and between the ſouth and weſt.

3. That theſe general motions of the wind are diſturbed on the continents, and near the coaſt: for the nature of the ſoil may either cauſe the air to be heated or cooled; and hence will ariſe motions that may be contrary to the foregoing general ones.

4. That in ſome parts of the Indian ocean there are periodical winds, called monſoons; that is, ſuch as blow half the year one way, and the other half the contrary way: for air that is cool and denſe will force the warm and rarified air in a continual ſtream upwards, where it muſt ſpread itſelf to maintain the equilibrium; ſo that the upper courſe or current of the air will be contrary to the under current; for the upper air muſt move from thoſe parts where the greateſt heat is, and ſo by a kind of circulation, the north-eaſt wind below will be attended with a ſouth-weſt wind above: and a ſouth-eaſt wind below with a north-weſt wind above: and this is confirmed by the experience of ſeamen, who, as ſoon as they get out of the trade-winds, immediately find a wind blowing from an oppoſite quarter.

5. That in the Atlantic ocean, near the coaſt of Africa, at about 100 leagues from the ſhore, between the latitudes of 28 deg. and 10 deg. N. ſeamen conſtantly meet with a freſh gale of wind blowing from the north-eaſt.

6. That thoſe bound to the Caribbee iſlands acroſs the Atlantic ocean, find, as they approach the American ſide, that the north-eaſt wind becomes eaſterly, or ſeldom blows more than a point from the eaſt, either to the northward or ſouthward. Theſe trade-winds on the American ſide are extended to 30, 31, or even 32 degrees north latitude; which is about four degrees farther than what they extend on the African ſide: alſo to the ſouthward of the Equator, the trade-wind extends three or four degrees farther towards the coaſt of Braſil on the American ſide, than they do near the Cape of Good Hope on the African ſide.

7. That between the latitude of four degrees north, and four degrees ſouth, the wind always blows between the ſouth and eaſt: on the African ſide they are neareſt to the ſouth, and on the American ſide neareſt the eaſt. In theſe ſeas Dr. Halley obſerved, that when the wind was to the eaſtward, the weather was gloomy, dark, and rainy, with hard gales of wind; but when the wind veered to the ſouthward, the weather generally became ſerene, with gentle breezes nearly approaching to a calm. Theſe winds are ſomewhat changed by the ſeaſons of the year: for when the ſun is far northward, the Braſil ſouth-eaſt wind changes to the ſouth, and the north-eaſt wind to the eaſt; and when the ſun is far ſouth, the ſouth-eaſt wind gets to the eaſt, and north-eaſt on this ſide the equator veers more to the north.

8. That along the coaſt of Guiney, from Sierra Leone to the iſland of St. Thomas under the equinoctial, which is above 500 leagues, the ſoutherly and ſouth-weſt winds blow perpetually: for the ſouth-eaſt trade wind having croſſed the equator, and approaching the Guiney coaſt within 80 or 100 leagues, inclines towards the ſhore, and becomes ſouth, then ſouth-eaſt, and by degrees, as it comes near the land, it veers about to the ſouth, ſouth-ſouth-weſt, and cloſe in with the land it is ſouth-weſt, and ſometimes weſt-ſouth-weſt. This tract is troubled with frequent calms, violent ſudden guſts of winds called tornados, blowing from all points of the horizon. The reaſon of the wind ſetting in weſt on the coaſt of Guiney, is, in all probability, owing to the nature of the coaſt, which being greatly heated by the ſun, rarifies the air exceedingly, and conſequently the cool air from off the ſea will keep ruſhing in to the equilibrium.

9. That between the fourth and tenth degrees of north latitude, and between the longitudes of Cape Verd and the eaſtermoſt of the Cape Verd iſlands, there is a tract of ſea which ſeems to be condemned to perpetual calms, attended with terrible thunder and lightning, and ſuch amazing rains, that part of this ſea has acquired the name of *the Rains*. Ships in ſailing theſe ſix degrees, have been ſometimes detained whole months. The cauſe of this ſeems to be, that the weſterly winds ſetting in on this coaſt, and meeting the general eaſterly winds in this tract, balance each other, and ſo cauſe the calms; and the vapours carried thither by each wind meeting and condenſing, occaſion the almoſt continual rains.

10. That between the ſouthern latitudes of ten and thirty degrees in the Indian ocean, the general trade-wind about the ſouth eaſt-by-ſouth, is found to blow all the year long in the ſame manner as in ſimilar latitudes in the Ethiopic ocean; and during the ſix months between May and December, theſe winds reach to within two degrees of the equator; but during the other ſix months, from the beginning of December to the beginning of June, a north-weſt wind blows in the tract lying between the third and tenth degrees of ſouth latitude, in the meridian of the north end of Madagaſcar, and between the ſecond and twelfth degree of ſouth latitude, near the longitude of Sumatra and Java.

11. That in the tract between Sumatra and the African coaſt, and from three degrees of ſouth latitude quite northward to the Aſiatic coaſt, including the Arabian ſea and the Bay of Bengal, the monſoons blow from September to April at north-eaſt, and from March to October at ſouth-weſt. The ſhifting of theſe monſoons is not all at once; and in ſome places the change is attended with calms, in ſome with variable winds, and in others with tempeſts; and ſuch is their violence, that they render the navigation of theſe parts very unſafe at that time of the year. Theſe tempeſts the ſeamen call the breaking up of the monſoons.

We have already obſerved, that the atmoſphere ſurrounding the earth is an elaſtic fluid; and its lower parts being preſſed by the weight of all the air above them, are ſqueezed the cloſer together; and conſequently the denſeſt of all at the earth's ſurface, and gradually rarer the higher they aſcend. The weight of air ſuſtained by every ſquare inch at the earth's ſurface, is found by experiments on the air-pump, and alſo by the quantity of mercury the air balances in a barometer, to be fifteen pounds; therefore every ſquare foot muſt ſuſtain 2016 pounds; conſequently every middle ſized man, whoſe ſurface may be about 14 ſquare feet, is preſſed by 28,224 pound weight of air all round; for fluids preſs equally up and down and on all ſides: but becauſe this enormous weight is equal on all ſides, and counter-balanced by the ſpring of the internal air in our blood veſſels, it is not felt. We often feel ourſelves languid and dull, and impute the cauſe to the air's being heavy and foggy about us; but this is a miſtake: the cauſe ariſes from its being too light, as is evident from the mercury's ſinking in the barometer, at which time it is generally found the air has not ſufficient gravity to bear up the vapours which compoſe the clouds; for when it is otherwiſe, the clouds mount high, the air is more elaſtic and weighty about us, by which means it balances the internal ſpring of the air within us, braces up our blood-veſſels and nerves, and renders us briſk and lively.

The atmoſphere is alſo the cauſe why the heavens appear bright in the day-time; for, without an atmoſphere, that part of the heavens only would ſhine in which the ſun was placed: and if an obſerver could live without air, and ſhould turn his back towards the ſun, the whole heavens would appear as dark as in the night, and the ſtars would be ſeen as clear as in the nocturnal ſky. In this caſe we ſhould have no twilight, but a momentary tranſition from the brighteſt ſun-ſhine to the blackeſt darkneſs immediately after ſun-ſet; and from the blackeſt darkneſs to the brighteſt ſun-ſhine at ſun-riſing: but by means of the atmoſphere we enjoy the ſun's light, reflected from the aerial particles, before he riſes and after he ſets; for when the earth by its rotation, hath concealed the ſun from our ſight, the atmoſphere being ſtill higher than we, has his light imparted to it; which gradually decreaſes till he has got eighteen degrees below the horizon, and then all that part of the atmoſphere above us is dark. From the length of the twilight Dr. Keil calculated the height of the atmoſphere, ſo far as it is denſe enough to reflect the light, and found it to be about forty-four miles; but it is ſeldom denſe enough at two miles height to ſupport the clouds.

Of the TIDES.

BY the tides is meant that motion of the waters in the ſea and rivers, by which they are found regularly to riſe and fall. The general cauſe of the tides, or flux and reflux of the ſea, was diſcovered by Sir Iſaac Newton, and may be deduced from the following conſiderations.

Daily experience ſhews that all bodies thrown upwards from the earth, fall down to its ſurface in perpendicular lines; and as lines perpendicular to the ſurface of a ſphere, tend towards the center, therefore the lines along which all heavy bodies fall are directed towards the center of the earth: and as thoſe bodies apparently fall by their own weight or gravity, the law by which they fall is called the law of gravitation.

A piece of glaſs, amber, or ſealing-wax, being rubbed againſt the palm of the hand or a woolen-cloth till warm, will draw ſmall bits of feathers or other light ſubſtances towards it, when held ſufficiently near thoſe ſubſtances: alſo a magnet or load-ſtone, being held near the filings of iron or ſteel, will draw them to itſelf; and a piece of hammered iron or ſteel, that has been touched by a magnet, will acquire a like property of drawing iron or ſteel to itſelf. And this property in ſome bodies, of drawing others to themſelves, is called attraction.

Now, as bodies fall towards the earth by their gravity, it is not improper to ſay it attracts thoſe bodies; and therefore in reſpect to the earth, the words attraction and gravitation may be uſed for one another, as they imply no more than the power or law by which bodies tend towards its center.

The incomparable Sir Iſaac Newton, by a ſagacity peculiar to himſelf, diſcovered, from many obſervations, that this law of gravitation or attraction was univerſally diffuſed throughout the world; and that the regular motions obſerved among the heavenly bodies were governed by this principle; ſo that the earth and the moon attracted each other, and were both attracted by the ſun: and alſo that the force of attraction, exerted by theſe bodies on each other, was leſs and leſs as the diſtance increaſed, in proportion to the ſquares of thoſe diſtances; that is, the power of attraction at double the diſtance was four times leſs, at triple the diſtance nine times leſs, and ſo on.

Now, as the earth is attracted by the ſun and moon, all the parts of the earth will not gravitate towards its center in the ſame manner as if thoſe parts were not affected by ſuch attractions. And it is very evident, that was the earth entirely free from ſuch actions of the ſun and moon, the ocean being equally attracted towards its center on all ſides by the force of gravity, would continue in a perfect ſtagnation, without ever ebbing or flowing; but ſince the caſe is otherwiſe, the ocean muſt needs riſe higher in theſe parts, where the ſun and moon diminiſh their gravity, or where the ſun and moon have the greateſt attraction; and as the force of gravity muſt be diminiſhed moſt in thoſe places of the earth to which the moon is neareſt, or in the Zenith, that is, where ſhe is vertical, her attraction there is conſequently moſt powerful; therefore the waters in ſuch places will riſe higher than others, and it will be there full ſea.

The parts of the earth directly under the moon, and alſo thoſe that are diametrically oppoſite, will have high-water at the ſame time; for either half of the earth would equally gravitate towards the other half, were they free from all external attraction: but by the action of the moon the gravitation of one half of the earth towards its center is diminiſhed, and the other increaſed. Now in that hemiſphere of the earth next the moon, the parts in the Zenith being moſt attracted, and thereby their gravitation towards the earth's center diminiſhed; therefore the waters in thoſe parts muſt be higher than in any other part of this hemiſphere: and in the hemiſphere fartheſt from the moon, the parts in the Nadir being leſs attracted by the moon than in the parts nearer to her, gravitate leſs towards the earth's center; and conſequently the waters in theſe parts alſo muſt be higher than they are in any other parts of this hemiſphere.

Thoſe parts of the earth where the moon appears in the horizon, or ninety degrees diſtant from the Zenith and Nadir, will have low-water: for as the waters in the Zenith and Nadir riſe at the ſame time, the waters in their neighbourhood will preſs towards thoſe places to maintain the equilibrium; and to ſupply the places of theſe, others will move the ſame way, and ſo on to the places ninety degrees diſtant from the Zenith and Nadir; conſequently in thoſe places, where the moon appears in the horizon, the waters will have more liberty to deſcend towards the center; and therefore in thoſe places they will be the loweſt.

Hence it plainly follows, that the ocean, if it entirely covered the ſurface of the earth, would be of a ſpheroidical or oval figure, whoſe tranſverſe or longeſt diameter would paſs through the place where the moon is vertical, and the conjugate or ſhorteſt diameter where ſhe is in the horizon; and as the moon apparently ſhifts her poſition from eaſt to weſt in going round the earth every day, the longer diameter of the ſpheroid following the motion, will occaſion the two floods and ebbs obſervable in about every twenty-five hours, which is the length of a lunar day; that is, the interval of time between the moon's leaving the meridian of any place, and her return to it again: ſo that the time of high-water any day is almoſt an hour later than it was the preceding day.

The time of high-water is not preciſely the time of the moon's coming to the meridian, but about three hours after; for the moon acts with ſome force after ſhe has paſſed the meridian, and thereby increaſes the libratory or waving motion ſhe has put the water into while ſhe was in the meridian; in the ſame manner as a ſmall force applied to a ball already raiſed to ſome height, will raiſe it ſtill higher.

The tides are higher than ordinary twice every month; that is, about the times of the new and full moon, and are called ſpring tides; for at theſe times, the actions of both the ſun and moon concur, or draw in the ſame right line; and conſequently the ſea muſt be more elevated: at the conjunction, or when the ſun and moon are on the ſame ſide of the earth, they both conſpire to raiſe the waters in the Zenith, and conſequently in the Nadir: and when the ſun and moon are in oppoſition, that is, when the earth is between them, while one makes high-water in the Zenith and Nadir, the other does the ſame.

The tides are leſs than ordinary twice every month; namely, about the firſt and laſt quarters of the moon; and are called neap-tides; becauſe in the quarters of the moon, the ſun raiſes the water where the moon depreſſes it, and depreſſes where the moon raiſes the water; ſo that the tides are made only by the difference of their actions. It muſt however be obſerved, that the ſpring-tides do not happen directly on the new and full moons, but a day or two after, when the attractions of the ſun and moon have acted together for a conſiderable time. In like manner the neap-tides happen a day or two after the quarters, when the moon's attraction has been leſſened by that of the ſun for ſeveral days together.

The ſpring-tides are greater about the time of the equinox, that is about the middle of March and September, than at any other times of the year; and the neap-tides are then alſo leſs, becauſe the tranſverſe diameter of the ſpheroid, or the two oppoſite high-waters, will at that time be in the earth's equator, and conſequently deſcribe a great circle of the earth, by whoſe diurnal rotation thoſe high-waters will move ſwifter, deſcribing a great circle in the ſame time they uſed to deſcribe a leſſer circle parallel to the equator; and conſequently the waters being thrown more forcibly againſt the ſhores, they muſt riſe higher.

All things hitherto explained would happen exactly, if the whole ſurface of the earth was covered with ſea: but ſince this is not the caſe, and there are a multitude of iſlands, beſides continents, lying in the way of the tide, which interrupts its courſe; therefore in many places near the ſhores there ariſe a great variety of other appearances, beſides thoſe already mentioned, which require particular ſolutions, wherein the ſituation of the ſhore, ſtraits, and other objects, muſt neceſſarily be conſidered: for inſtance, as the ſea has no viſible paſſage between Europe and Africa, let them be conſidered as one

conti-

continent, extending from ſeventy-two degrees north to thirty-four degrees ſouth, the middle between thoſe two will be near Cape Blancho, in the latitude of nineteen degrees north; but it is impoſſible the flood-tide ſhould ſet to the weſtward on the weſt coaſt of Africa, like the general tide following the courſe of the moon, becauſe the continent for above fifty degrees north and ſouth bounds that ſea on the eaſt; and therefore, if any regular tide, as proceeding from the motion of the ſea from eaſt to weſt, ſhould reach this place, it muſt either come from the north of Europe ſouthward, or from the ſouth of Africa northward, to the ſaid latitudes on the weſt coaſt of Africa.

This opinion is confirmed by common experience, that the flood-tide ſets to the ſouthward along the coaſt of Norway, from the North Cape to the Naze, or entrance of the Baltic ſea, and ſo proceeds to the ſouthward along the eaſt coaſt of Great Britain; and in its paſſage ſupplies all theſe ports with the tide one after another, the coaſt of Scotland having the tide firſt, becauſe it proceeds from the northward to the ſouthward; and thus, on the days of the full or change, it is high-water at Aberdeen at forty-five minutes at twelve at night; but at Tinmouth-bar not till three in the morning. From hence rolling to the ſouthward, it makes high-water at the Spurn a little after five, but not till ſix at Hull, by reaſon of the time required for its paſſing up the river; from thence paſſing over the Well-bank into Yarmouth Roads, it makes high-water there a little after eight, but in the Pier not till nine, and it requires an hour more to make high-water at Yarmouth: in the mean time ſetting away to the ſouthward, it makes high-water at Harwich at half an hour after ten, at the Nore at twelve, at Graveſend at half an hour after one, and at London at three, all the ſame day; and though this at firſt ſight ſeems to contradict the hypotheſis of the natural motion of the tide being from eaſt to weſt, yet as no tide can flow weſt from the main continent of Norway or Holland, or out of the Baltic, which is ſurrounded by the main continent except at its entrance, it is evident that the tide we have been now tracing by its ſeveral ſtages from Scotland to London, is ſupplied by the tide, whoſe original motion is from eaſt to weſt; and as water always endeavours to maintain a level, it will in its paſſage flow towards any other point of the compaſs to fill up vacancies where it finds them, without contradicting, but rather confirming the firſt hypotheſis.

While the tide or high-water is thus gliding along the eaſtern coaſt of England, it alſo ſets to the ſouthward along the weſtern coaſts of Scotland and Ireland, a branch of it falls into St. George's-channel, the flood running up north-eaſt, as may be naturally inferred from its being high-water at Waterford above three hours before it is high-water at Dublin, and near three quarters ebb at Dublin before it is high-water at the Iſle of Man.

But it will be ſufficient for our purpoſe to trace the tides on our own coaſt; and therefore we ſhall return to the Britiſh channel, where we find the tides ſet to the ſouthward from the coaſt of Ireland, and in its paſſage a branch of it falls into the Britiſh channel between the Lizard and Uſhant. Its progreſs to the ſouthward may be eaſily proved by its being high-water on the full and change at Cape Clear at four, at Uſhant at ſix, and at the Lizard at ſeven. The Lizard and Uſhant may be conſidered as the chops of the Britiſh channel, between which the flood ſets to the eaſtward along the coaſt of England and France, till it comes to the Galloper, or Goodwin-ſands, where it meets the tide abovementioned ſetting to the ſouthward, along the coaſt of England to the Thames; where thoſe two tides meeting, greatly contribute to the ſending a ſtrong tide up the Thames to London. And hence we may account for a very ſingular phænomenon that ſometimes happens in the river, and has been conſidered as a prodigy, we mean a double flux and reflux: for when the natural courſe of the tide is interrupted by a ſudden change of the wind, driving one back, and the other in, the conſequence muſt be a double flux and reflux, and accordingly it has been twice high-water within three or four hours.

But it will perhaps be objected, that this courſe of the flood tide to the eaſtward up the Channel, is quite contrary to the hypotheſis of the general motion of the tides being from eaſt to weſt, and conſequently of its being high water where the moon is vertical, or any where elſe in the meridian.

But this objection will be eaſily removed, if we conſider, that the particular direction of any branch of the tide doth not in the leaſt contradict the general direction of the whole; a river whoſe courſe is weſt, may ſupply canals that wind to the north, ſouth, or even to the eaſt, and yet the river keep its natural courſe; and if the river ebb and flow, the canals ſupplied by it will do the ſame, but not keep exact time with the river, becauſe it would be flood, and the river advanced to ſome height, before the flood reached the further part of the canals, and the more remote the longer time it would require; and it may be added, that if it was high-water in the river juſt when the moon was on the meridian, ſhe would be conſiderably paſt it, before it could be high-water in the fartheſt part of theſe canals or ditches, and the tide would ſet according to the courſe of the canals that received it. Now, as St. George's and the Britiſh-channels are no more in proportion to the vaſt ocean, than ſuch canals are to a large navigable river, it plainly follows, that among thoſe obſtructions and confinements, the flood may ſet upon any other point of the compaſs as well as weſt, and may make high-water at any other time, as well as when the moon is upon the meridian, and yet no way contradict the general theory of the tide above aſſerted.

Of

Of the Conſtruction of MAPS and CHARTS.

AS it is impoſſible to repreſent every part of a ſpherical ſurface upon a plane, in its due proportion, without diſtortion or contraction; ſo every map, on which the ſuperficies of the earth are delineated, will be diſtorted in ſome parts, and contracted in others; and though every part, when truly meaſured, will be found to agree very accurately with the globe; yet the appearance of the whole will be different, the ſame parts of the earth exhibit a different figure, as different methods of projection are made uſe of. The two principal methods uſed in delineating maps are, the Orthographic, and the Stereographic; the former ſuppoſes the eye placed at an infinite diſtance, and the latter in the pole or center of the plane of projection. In order therefore to make an orthographic projection, the following obſervations muſt be carefully attended to,

Conceive the eye placed at an infinite diſtance from the globe; and at the ſame time, a plane to paſs through the center of the globe, and to ſtand at right angles to the line connecting the centers of the globe and eye; if from the eye thus poſited, an infinite right line be imagined to be drawn, through any point of the circumference of any circle deſcribed upon the ſurface of the globe, and the ſame right line be carried about the circumference of the given circle, till it return to the place from whence it began to move; or which is the ſame thing, if from any point in the circumference of any circle deſcribed upon the ſurface of the globe, a right line be imagined to fall perpendicular on the given plane, and that this line be carried round the circumference of the given circle, conſtantly perpendicularly to the plane, and parallel to itſelf, it will deſcribe on the cutting plane an orthographic repreſentation of that circle; and after the ſame manner, if rays infinitely long be imagined to flow from the eye to the circumference of every circle deſcribed upon the globe, and theſe rays be carried about the circumference of each reſpective circle till they return to the place from whence they began to move, they will trace out on the given plane, what is called an orthographic projection of the ſphere.

This paralleliſm and perpendicularity of the generating and deſcribing ray, is the eſſential and primary property of orthographic projection: and though, according to the Euclidian idea of parallel lines, they cannever be conceived to meet if infinitely produced; yet if we conſider the infinitely ſmall inclination of the infinitely ſmall portion of the incident rays, intercepted between the ſurface of the ſphere and the plane, the inclination itſelf vaniſhes, and the parallel and perpendicular property actuallly exiſts.

We ſhall not dwell any longer on the nature of orthographic projection, as maps are very rarely, if ever, drawn in that manner, its principal uſe being the aſtronomical computations, to which it isexcellently adapted.

The Stereographic projection is that on which our maps are generally made, and depends upon this principle: That if the plane of any meridian be ſuppoſed the plane of projection, then an eye placed in one pole of that meridian will project all the circles in the oppoſite hemiſphere into circular arches on the ſaid plane; and the diameter dividing it into upper and lower hemiſpheres, is called the line of meaſures. The map of the world annexed, is projected in this manner, and the eye is ſuppoſed to be fixed in the poles, and the equator becomes the line of meaſures. And hence we ſee the reaſon why the meridians and parallels of latitudes lie nearer to each other in the middle part of the map, than at the extremities: conſequently the parts of the earth are diſtorted, and exhibit a different appearance from what they do on the globe. And hence we ſee the reaſon why no ſcale is added to maps of the world, namely, becauſe the miles near the circumference are much longer than thoſe near the center. The conſtruction is performed in this manner. With the chord of 60 degrees deſcribe the primitive circle, whoſe pole will be the center of the map, and divide it into 360 equal parts, called degrees. Through this center draw the right line 0 0, which will repreſent the equator. On each ſide from the center, ſet off on the equator as many diviſions as are neceſſary from the ſemitangents, and through theſe points and the two poles let circles be deſcribed, which will repreſent the meridians. Then ſet off on the axis or right line 90, 90, paſſing through the poles, from the center as before, the ſame number of diviſions as before on the equinoctial; and through theſe points and diviſions on the primitive circle, let circles be drawn, which will repreſent the parallels of latitude. In the ſame manner the tropics or polar circles are drawn, the former at 23 deg. 29 min. diſtant from the equator, and the latter at 66 deg. 31 min. Let both the meridians and parallels of latitude be properly numbered as in the map annexed; and then from a table of the latitude and longitude of places, extract thoſe you intend to inſert on your map, and make dots where the meridians and parallels belonging to the latitudes and longitudes of thoſe places interſect each other, which will be their true places on the map.

Beſides theſe different projections, there is another, commonly uſed in the conſtruction of ſea-charts, called Mercator's projection. We have given a map of the known parts of the world conſtructed in this manner, which depends on the method of applying the globe of the earth to a plane, which was firſt accompliſhed by our countryman Mr. Edward Wright, by the following ingenious conception.

Suppoſe a rectangular plane was rolled about a globe, till the edges of the plane met, and formed a kind of concave cylinder, incloſing the globe, and touching its equator. Conceive the ſurface of this globe to ſwell, like a bladder while it is blowing up, from the equator towards the poles, proportionally in latitude as it does in longitude, until every part of its ſurface meets that of the con-

cave cylinder, and impreſſes thereon the lines that are drawn on the globular ſurface. Then will the cylinder or rectangular plane, on being unrolled, repreſent a ſea-chart, whoſe parts bear the ſame proportion to one another, as the correſpondent parts do on the globe. But both the meridians and parallels of latitude will be ſtraight lines. Every parallel of latitude will become equal to the equator, and the meridians lengthened as the parallels increaſe; conſequently the diſtances between the parallels of latitude will be wider and wider as they approach the poles; and theſe will increaſe in proportion to the ſecants of their reſpective channels.

Hence it appears, that the ſecants by the addition of the diſtances of the parallels from the equator are obtained. And theſe ſeveral diſtances, which are called meridional parts, being diſpoſed in a table correſponding to the degrees and minutes in a quadrant, form a table of meridional parts; and theſe ſet off from the equator, and on the meridian both ways towards the north and ſouth, will give the points through which the parallels of latitude muſt paſs. A view of the map annexed will explain this conſtruction, in which the meridians are at equal diſtances from each other; but the diſtances between the parallels of latitude unequal. The great uſe of this projection is in navigation; becauſe on it the rhumb-line, or the tract a ſhip deſcribes on the ſurface of the ocean in ſailing on a ſingle courſe, is repreſented by a ſtrait line, which is not the caſe in any other projection, where the ſeveral degrees of latitude and longitude are repreſented in a true proportion to each other.

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A NEW

An Accurate Map of ASIA, By Geo. Rollos, Geographer.

Degrees of Longitude East from London. 20 30 40 50 60 70 80 90 100 110 120 130 140 150 160 170 180 190

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Arctic Circle

Tropic of Cancer

EASTERN OCEAN

THE INDIAN OCEAN

EMPIRE OF RUSSIA

KINGDOM OF SIBERIA

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A NEW

SYSTEM

OF

GEOGRAPHY.

BOOK I.

Of ASIA in general.

WE ſhall begin with deſcribing thoſe countries in our hemiſphere that are firſt enlightened by the riſing ſun, and proceeding with that glorious orb from eaſt to weſt, ſhall regularly advance, viewing in progreſſive order the various regions of the terraqueous globe. It was in Aſia that the all-wiſe Creator is generally ſuppoſed to have planted the garden of Paradiſe, in which he formed the firſt of the human race. It was there that arts firſt were known, that edifices were firſt erected, and cities built. It was Aſia that became the nurſery of the riſing world, after it had been deſtroyed by the general deluge, and from thence the deſcendants of Noah founded colonies in all parts of the ſpacious earth. In Aſia the Moſt High placed his once favourite people the Jews, whom he enlightened by revelations delivered by the prophets, and to whom he gave the oracles of truth. It was in Aſia too, that the moſt glorious inſtance of the Divine love was accompliſhed, by the birth, the life, the doctrines, the miracles, the ſufferings, and death of the great Meſſiah. There the firſt Chriſtian churches were founded, and watered by the blood of the martyrs. There Chriſtianity ſpread with an amazing rapidity, and, even in the apoſtolic age, was carried from Judea to India.

Theſe advantages render it highly proper that we ſhould begin with Aſia, which is alſo ſuperior to Europe and Africa in the largeneſs of its territories, it extending into all climates, from the frozen wilds of Siberia, where the hardy inhabitants, cloathed in furs, are drawn in ſledges over the ſnow, to the ſultry regions of India and of Siam, where, ſeated on the heavy elephant, the people ſhelter themſelves from the ſcorching ſun by the ſpreading umbrella. In many parts of theſe vaſt regions the ſerenity of the air, the fertility of the ſoil, the deliciouſneſs of the fruits, the fragrancy and balſamic qualities of the plants, ſpices, and gums, the beauty and value of the gems, and the fineneſs of its ſilks and cottons, gave it ſuch charms, that in the earlieſt ages, it was the ſeat of the empires of the Aſſyrians, Medes, Perſians, and Greeks, and its inhabitants were poſſeſſed of power, wealth, and opulence; till at length the Mahometans, the enemies of liberty, and of the polite arts, deſtroyed all its ancient ſplendor, and rendered the moſt fertile ſpots of Aſia uncultivated deſarts. However, on account of the rich commodities which the ſouthern parts of Aſia afford, the people of many diſtant countries ſtill carry on a conſiderable trade with each other; and the Indies are reſorted to, for the ſake of commerce, by ſeveral of the moſt powerful nations of Europe.

With reſpect to religion, there are many Jews diſperſed through the regions of Aſia, and conſiderable numbers of them were ſettled in ſome of the moſt remote parts of the Eaſt Indies, many centuries before the paſſage to thoſe countries were diſcovered by the Portugueſe. Chriſtianity is far from being eſtabliſhed in Aſia: there are, however, ſeveral ſects tolerated in different parts; but its profeſſors generally groan under the yoke of Turkiſh oppreſſion. The two ſects of the religion of Mahomet have over ſpread one-third of Aſia, and almoſt all the reſt are involved in the groſſeſt idolatry, under different forms; the moſt conſiderable of which are the worſhippers of Brama and of Foe: beſides theſe there are the more ſagacious followers of Confucius, and ſome of a far more ancient ſect, who derive their principles from Zoroaſter, acknowleging but one ſupreme Deity, whom they worſhip under the ſymbol of fire, which they eſteem the brighteſt and pureſt emblem of the all-perfect God.

As to the extent, limits, and boundaries of Aſia, that vaſt continent is ſituated between 25 and 148 degrees of eaſt longitude from London, and between the equator and 72 degrees north latitude, without including the iſlands that lie to the ſouth. It is about 4740 miles in length, from the Dardanels on the weſt, to the eaſtern ſhore of Tartary; and about 4380 miles in breadth, from the moſt ſouthern part of Malacca, to the moſt northern cape of Nova Zembla. It is bounded by the Frozen Ocean on the north. On the weſt it is ſeparated from Africa by the Red Sea, and from Europe by the Levant, the Archipelago, the Helleſpont, Propontis, Boſphorus, the Black Sea, the river Don, and a line drawn from it to the river Tobol, and from thence to the Oby, which falls into the Frozen Ocean. On the eaſt it is bounded by the Pacific Ocean; and on the ſouth, by the ſeas that waſh the coaſts of Japan, China, India, Perſia, and Arabia.

This vaſt extent of territories contains a great number of ſovereignties, the moſt conſiderable of which are four empires, which, beginning at the eaſt, are thoſe of Japan, China, the empire of the Great Mogul, and Perſia; with part of two more, viz. Turkey and Ruſſia, where the moſt conſiderable provinces lie in Europe. It has alſo about thirty-three kingdoms, beſides the governments of the Nabobs of India, which may be termed monarchies, as they

are now independent of the Mogul. Of these kingdoms the twenty six following are on the continent, and the other seven in the East Indian islands. Of the former are those of 1. Corea; 2. Samarcand; 3. Beca, in Great Tartary; 4. Kalghar; 5. Great Tibet; 6. Little Tibet; 7. Nanyu; 8. Neckbat; 9. Barantola, or Lassa; 10. Cochinchina; 11. Jaos, in the peninsula on the other side the Ganges; 12. Tonquin; 13. Siam; 14. Aracham; 15. Acham; 16. Cochin, on the peninsula of India on this side the Ganges; 17. Pegu, or Ava; 18. Camboya; 19. Calicut; 20. Bisnagar; 21. Golconda; 22. Vizapor; 23. Mingrelia, and 24. Imeretta in Georgia; 25. Sarta; and 26. Yemen, in Arabia.

The seven insular kingdoms are, 1. Macasser, and 2. Ternate, in the Molucca islands; 3. Borneo; 4 Materan; 5. Achem, in the island of Sumatra; 6. Candy, in the isle of Ceylon; and 7. the Maldivia islands.

To these may be added the dominions established here by the Europeans; namely, the Spaniards in the Philippine islands; 2. the Dutch at Batavia in the isle of Java, the Spice islands, Celebes or Macasser, and on the coast of the isle of Ceylon, &c. 3. the Portuguese in Goa, and other coasts of India. These have all an absolute and supreme authority; and the European governors have, in a great measure, the power of arbitrary princes. To these we shall subjoin, 4. the English settlements at Fort St. George, Bombay, &c. 5. the French at Pondicherry, &c. 6. the Danes at Tranquebar and Danesburg, on the coast of Coromandel, &c.

The languages spoke in Asia are so numerous, that it is impossible to enumerate them. The principal are the Japanese, the Chinese, the Malayan, the Arabic, Persian, Tartarian, Russian, Turkish, the modern Greek, and many others, almost every country and island having a distinct language.

A concise view of Asia, beginning at the east, and proceeding to the west.

I. The empire of Japan.
II. China, which is divided into north and south.
III. India, comprehending
  1. The peninsula of India beyond the Ganges; containing Cochinchina, Tonquin, Pegu, and Siam; which latter is subdivided into Martaban, Siam and Malacca.
  2. The peninsula on this side the Ganges; containing Decan, Golconda, Bisnagar, and Malabar.
IV. Indostan, or the empire of the Great Mogul, in which are many petty kingdoms.
V. Great Tartary, Siberia, Samojedia, and Asiatic Russia.
VI. Persia.
VII. Turkey in Asia, which is divided into Eastern and Western. The Eastern contains Diarbeck, Turcomania, and Georgia. The Western comprehends Arabia, Palestine, Syria, and Anatolia.
VIII. The Asiatic islands are divided into three classes;
  1. Those on the Eastern Ocean, viz. the Marian or Ladrone islands, Formosa, and the Philippine islands.
  2. Those on the Indian Ocean, which are the Moluccas, viz. Ternate, Tidor, &c. and the Spice islands, namely, Buda, Amboyna, Ceram, Ternate, Timor, Gilola, &c. Celebes, Borneo, Java, Sumatra, Ceylon, the Maldivia islands, &c.
  3. On the coasts of Asia, and in the Mediterranean, as Cyprus, Rhodes, Lesbos or Mytelene, Chios or Scio, Samos, Coos or Lango, and a few others of less note.

Though the great empire of Japan is, like Denmark in Europe, composed of several islands, none of which bear the name given by the Europeans to the whole country; yet as it is situated to the east of China, and is too considerable to be confounded with the multitude of islands in the Indies, we shall begin with that empire.

CHAP I.

Of JAPAN.

SECT. I.

Of its Situation, Form, and Extent. The Rocks and Whirlpools on its Coasts. Its Volcanoes, Hot-Springs, and frequent Earthquakes.

THE great and wealthy empire of Japan is called by the natives Niphon, which signifies the foundation of the sun, and is thus named from the largest of the islands of which that empire is composed; but by the Chinese it is called Zippon, or Siphon.

The islands of Japan are situated in the Pacific Ocean, to the east of China, and lying between 31 and 42 degrees of north latitude, and between 130 and 147 degrees of east longitude from London; the sun rises there about nine hours before it appears to us.

Niphon, the largest of these islands, extends from south to west, and then turns up to the north; it is about 900 miles in length, and in some parts near 360 in breadth. To this island are added two others, much smaller, and separated from it only by narrow streights. Mr. Kæmpfer observes, that the empire of Japan may, in different respects, be compared to the kingdoms of Great Britain and Ireland, being much after the same manner, though in a more eminent degree, divided and broke through by forelands, arms of the sea, great bays, and inlets, running deep into the country, and forming many small islands, peninsulas, gulphs, and harbours. Besides, as the king of Great Britain is sovereign of three kingdoms, England, Scotland, and Ireland; so likewise, he adds, the Japanese emperor hath the supreme jurisdiction of three islands. The first and largest, called Niphon, runs lengthways, from east to west, in the form of a jaw-bone, whose crooked part is turned to the north. A narrow channel, or streight, full of rocks and islands, some inhabited, some uninhabited, parts it from the second, which is next to it in largeness: and, from its lying to the south-west of Niphon, is called Saikokf, or the Western Country; and is about 592 English miles in circumference. The third island is situated between the first and second, and is nearly of a square figure; and, from its being divided into four provinces, the Japanese call it Sikokf, or the Country of Four. These three large islands are encompassed by an inconceivable number of others, some of which are small, rocky, and barren; others, large, rich, and so fruitful as to be governed by petty princes.

These islands, to which are added two more conquered from the kingdom of Corea, are divided into sixty-eight provinces, and these again into six hundred and four lesser districts. It is proper here to add, that, besides the islands and provinces already mentioned, there are some at a greater distance, which, though they do not properly belong to the empire of Japan, either acknowledge the emperor's supremacy, or live under his protection.

The borders of the empire are secured by its rocky mountainous coasts, and a tempestuous sea, which, on account of its shallowness, will admit none but small vessels, nor can those approach without imminent danger; for the depth of most of the gulphs and harbours being yet unknown, and others, which the pilots of the country are better acquainted with, being unfit to secure ships of considerable burthen, it seems as if nature designed these islands to be a kind of little world, independent of the rest; especially as they possess whatever is necessary to render the lives of the inhabitants pleasant and delightful, and to enable them to subsist without a commerce with distant nations.

The coasts of Japan are also secured by two remarkable and dangerous whirlpools. The one lying near Simabara, is at high-water even with the surface of the sea; but the tide no sooner begins to ebb, than, after some violent turnings, it is said suddenly to sink to the depth of fifteen fathoms,

fathoms, ſwallowing up with great force the ſhips, boats, and whatever, at that fatal juncture, comes within its reach, and daſhing them to pieces againſt the rocks at the bottom, where they ſometimes remain under water, and at others are thrown out again at many miles diſtance. The other, which lies near the coaſt of the province of Kijnokuni, ruſhes with a loud boiſterous noiſe about a ſmall rocky iſland, which, by the violence of the motion, is kept in a perpetual trembling. But though this has a very formidable appearance, it is eſteemed leſs dangerous than the other; for as its noiſe may be heard at a conſiderable diſtance, it may be eaſily avoided.

Water-ſpouts are alſo frequently obſerved to riſe in the ſeas of Japan, and to turn towards the coaſts. Theſe the ignorant Japaneſe fancy are a kind of water-dragons, with a long watery tail, flying up into the air with a ſwift and violent motion; for which reaſon they give them the name of ſpouting dragons.

Japan is very remarkable for the great number of its burning mountains: particularly not far from Firando is a ſmall rocky iſland, which hath been burning and trembling for many centuries; and in another ſmall iſland, oppoſite to Satzuma, is a volcano that has been burning at different intervals, for many ages. On the ſummit of a mountain, in the province of Figo, is a large cavern, formerly the mouth of a volcano, but the flame has ceaſed, probably for want of combuſtible matter. In the ſame province, near a religious ſtructure, called the Temple of the jealous God of Aſo, a perpetual flame iſſues from the top of a mountain. In the province of Tſikuſen is another burning mountain, where was formerly a coal-pit; but it being ſet on fire by the careleſſneſs of the workmen, it has been burning ever ſince. Sometimes a black ſmoak, accompanied with a very diſagreeable ſtench, is obſerved to iſſue out of the top of a famous mountain called Feſi, in the province of Seruga. This mountain is ſaid to be nearly as high as the pike of Teneriff: but in ſhape and beauty is ſuppoſed to have no equal; and its top is covered with perpetual ſnow. Unſen is a large, though not very high mountain, near Simabara; its top is conſtantly bare and whitiſh from the colour of the ſulphur, and its ſmoak may be diſcerned at the diſtance of ſeveral miles. The earth is in ſeveral places burning hot, and is ſo looſe and ſpungy, that, except on a few ſpots where trees grow, one cannot walk over it, without being in continual fear from the crackling hollow noiſe perceived under foot. Its ſulphureous ſmell is ſo ſtrong, that, for the ſpace of many miles round, there is not a bird to be ſeen; and, when it rains, the water bubbles up, and the whole mountain ſeems as if it were boiling.

It is worthy of remark, that many cold-ſprings and hot-baths ariſe upon and about this mountain; among which there is a famous hot-bath, eſteemed an infallible cure for the venereal diſeaſe, by the patient's bathing in it for a few moments for ſeveral days together. He muſt begin the cure with another hot-bath, which has a more moderate heat, and is ſituated at a few leagues diſtance. As ſoon as he leaves the bath, the patient muſt go to bed, and endeavour to ſweat; and all the while he uſes the waters, he muſt keep to a hot warming diet. Beſides theſe there are many other hot-baths in different parts of the empire, ſome of which are ſaid to have extraordinary virtues in curing external and internal diſeaſes.

The very cauſe which produces ſo many volcanos is propably the reaſon why this country is more ſubject to earthquakes than perhaps any other in the known world, ſince both doubtleſs proceed from the vaſt quantity of ſulphureous and nitrous materials diſperſed through the bowels of the earth. Indeed earthquakes are ſo frequent in Japan, that the natives dread them no more than the Europeans do ſtorms of thunder and lightning. They imagine that earthquakes are cauſed by a huge whale creeping under ground. Yet ſometimes the ſhocks are ſo violent, and laſt ſo long, that whole cities are deſtroyed, and many thouſands of the inhabitants buried under the ruins. Particularly in the year 1703, an earthquake, attended by a great fire, which broke out at the ſame time, deſtroyed almoſt the whole city of Jedo, together with the king's palace, and 200,000 of the inhabitants. Yet it is obſervable, that ſome particular places in Japan are conſtantly free from this calamity. The Japaneſe reaſon variouſly upon this phænomenon; ſome attributing it to thoſe places being fixed on the immoveable centre of the earth; and others ſuppoſing that it is owing to the ſanctity of thoſe places, and to the powerful protection of their tutelar gods.

SECT. II.

A general Account of the Climate, Soil, Produce, and Rivers of JAPAN. *Of its Minerals and Gems, Trees, Shrubs, Plants, Flowers, and different Kinds of Corn.*

JAPAN enjoys a happy and healthful climate, it not being expoſed to the burning heat of a more ſouthern ſun, nor to the extreme cold and ſevere froſts of the more northern regions: for it is well known, that in general no countries are ſo fruitful, and none ſo pleaſant and agreeable, as thoſe which lie between 30 and 40 degrees of north latitude. The weather is, however, ſubject to frequent changes; for in the winter they have ſnow, and pretty hard froſts. On the contrary, the ſummer, particularly during the Dog-days, is extremely hot, and thunder and lightning frequently happen. Rains fall throughout the whole year; but with the greateſt profuſion in the months of June and July, which are on that account called Water-months. However, the rainy ſeaſon is far from coming up to that regularity which is obſerved in other and hotter parts of the Eaſt Indies.

The country is for the moſt part mountainous, rocky, and naturally barren; but, through the indefatigable care and induſtry of the inhabitants, they have rendered it ſo fruitful as to ſupply them with all manner of neceſſaries, beſides the fiſh which the rivers and the ſea afford. Even the moſt rocky and uncultivated places yield plants, fruits, and roots for the ſuſtenance of the natives, which their indigent anceſtors learnt to dreſs and to prepare, ſo as not only to render them fit for food, but likewiſe pleaſing and agreeable to the taſte. If we conſider this and the frugal way of living of the Japaneſe in general, we need not wonder that this vaſt and populous empire is ſo abundantly provided with all the neceſſaries of life, that it can eaſily ſubſiſt of itſelf, without any aſſiſtance from foreign countries, as long as arts and agriculture are followed and improved by the natives. Even this ſeeming defect of the ſoil, in requiring the moſt laborious culture, is an inſtance of the kindneſs of heaven, ſince it keeps up among the inhabitants a commendable ſpirit of labour and induſtry. Such in other reſpects is the fruitfulneſs of the climate, that there is ſcarce a hill, though ever ſo ſteep, or ſcarce a mountain, though ever ſo high, which, on being cultivated, as moſt are, do not ſufficiently reward the induſtrious labourer for the pains and care he beſtows on them. The country being divided and interſected by an almoſt infinite number of little iſlands on the coaſt, and in the channels that ſeparate the three largeſt iſlands, is alſo another inſtance of the kindneſs of nature: ſince the many and different iſles are with regard to the whole empire, what different countries and provinces are with reſpect to the whole globe: for differing in ſoil and ſituation, they produce all the various neceſſaries and luxuries of life; and there is ſcarce any thing that can be wiſhed for, but what is produced in ſome province, in ſome iſland or other, in ſuch quantities as are ſufficient to ſupply the whole empire. Several provinces produce gold, others ſilver, others copper, others tin, others lead, and others iron. One of the burning mountains throws out great quantities of ſulphur, which is alſo dug up in many other places; and another produces the white clay of which they make all ſorts of porcelain-wares. From others are brought great quantities of timber; and from others pit-coal. Others breed oxen; others horſes. One province is remarkably fruitful in rice, another in cheſnuts, another in figs, and another in fruit. The coaſts of one province are famous for its ſhell-fiſh, another for its ſea-weeds and other ſub-marine plants, and the coaſts in general afford a plentiful ſupply of a variety of fiſh. Pearls are found in the gulph of Omura, ambergris upon the coaſts of the Riuku iſlands, and ſeveral provinces produce cryſtals and precious ſtones. Nor have they occaſion to ſend for medicines from abroad; the many mountains and valleys producing, in the compaſs of one country, what plants and trees grow in different climates.

The

The country is alſo plentifully ſupplied with freſh water, and abounds in ſprings, lakes, and rivers; ſome of which are ſo large and rapid, from their riſing on ſteep high mountains, or from the profuſe ſhowers of rain which frequently fall, that no bridges can be built over them, and they cannot be paſſed without danger. One of the moſt famous of theſe is the river Ujin, which is a mile and a half broad; and it having no bridge, it muſt be forded over. But the force and rapidity with which it falls down from the mountains is ſo great, that even when the water is ſo low as to be ſcarcely knee deep, five ſtrong men, well acquainted with its bed, muſt be employed to lead a horſe over; for, beſides its rapidity, the many large ſtones that lie at the bottom contribute to render the paſſage equally difficult and dangerous. But the people whoſe buſineſs it is to ford paſſengers a-croſs this, and other rivers, to prevent their not taking due care, are, by the laws of the country, made anſwerable for their lives.

It has been obſerved, that gold is found in ſeveral provinces. The greateſt quantity is melted out of its own ore; but ſome they waſh out of the ſands; and a ſmall quantity is alſo contained in the copper. The emperor claims the ſupreme juriſdiction, not only of all the gold mines, but of all the mines of the empire, none of which may be worked without a licence obtained from him: for of the produce of all the mines that are worked, he claims two-thirds, and the other third is left to the lord of the province in which the mines lie; but as theſe lords generally reſide upon the ſpot, they take care to render their ſhare nearly equal to that received by the emperor. The richeſt gold ore, and that which yields the fineſt gold, is dug up in one of the northern provinces of the great iſland Niphon; theſe mines formerly yielded great quantities of that valuable metal; but the veins there, and in moſt of the other mines, do not yield near the quantity of gold they did formerly. Among the other gold mines there is one in the province Tſikungo; but it is ſo full of water, that the people have been obliged to deſiſt from working it. However, it being ſo ſituated, that, by cutting the rock and making an opening beneath the mine, the water might be eaſily drawn off; this was attempted: but there happening to ariſe, juſt as they began, ſuch a violent ſtorm of thunder and lightning, that the men were obliged to fly for ſhelter; theſe ſuperſtitious people imagined, that the tutelar god and protector of the place, unwilling to have the bowels of the earth thus rifled, raiſed this ſtorm in order to make them ſenſible how much he was diſpleaſed at this undertaking; and therefore no farther attempt was made, for fear of incurring his diſpleaſure.

The ſilver found here is very fine, and there are mines of it in ſeveral places, particularly in the northern provinces.

One of the provinces alſo affords a ſmall quantity of tin, which is ſo exceeding fine and white, that it almoſt comes up to ſilver: but the Japaneſe make little uſe of this metal.

Copper is the moſt common of all the metals found in Japan. Some of it is the fineſt and moſt malleable of any in the world; others is not only exceeding fine, but mixed with a conſiderable quantity of gold, which the Japaneſe ſeparate and refine. All this copper is brought to Saccai, one of the five principal cities, where it is refined and caſt into ſmall cylinders, about a ſpan and a half long, and a finger thick. There is beſides a coarſer ſort of copper, which is caſt into large flat cakes, and ſold a great deal cheaper than the other. Braſs is very ſcarce, and much dearer than copper; calamine being imported from Tonquin in flat cakes, and ſold at an high price.

Iron ore is dug up only on the confines of three of the provinces; but it is found there in large quantities. The iron is formed into cylinders two ſpans long, and bought upon the ſpot by the Japaneſe merchants, who ſend it to all parts of the empire. As iron is ſomewhat dearer than copper, ſuch kinds of houſhold-goods, hooks, cramp-irons in buildings and ſhips, and ſuch other things as in moſt countries are made of iron, are in Japan made of copper: they do not however dreſs their proviſions in veſſels of that metal, but have a particular ſort of light kettles made of a compoſition of iron.

Coals are dug up in great quantities in moſt of the northern provinces.

Agates of ſeveral ſorts, ſome of which are extraordinary fine, and of a bluiſh colour, reſembling ſapphires; and alſo cornelians and jaſpers are brought from a mountain on the northern extremities of the province of Osju.

Pearls, by the Japaneſe called ſhell-jewels, are found almoſt every where about Saikokf in oyſters and ſeveral other ſea-ſhells. The natives formerly ſet little value on them, till they learnt that the Chineſe were willing to purchaſe them at an high price. The largeſt and fineſt pearls are found in a ſmall ſort of oyſter, not unlike the Perſian pearl-ſhell; for both valves ſhut cloſe: they are about an hand broad, exceeding thin and brittle, on the out-ſide black, ſmooth and ſhining, and within pretty rough and unequal, of a whitiſh colour, and glittering like mother of pearl.

Moſt of their ſulphur is brought from a ſmall neighbouring iſland, which, from the great plenty it affords, is called the Sulphur Iſland.

Formerly it was thought inacceſſible, on account of the thick ſmoak which was obſerved continually to ariſe from it, and from the imaginary ſpectres by which the people ſuppoſed it to be haunted: but, at laſt, a man of courage and reſolution obtaining leave to examine its ſtate and ſituation, he choſe fifty reſolute fellows to accompany him, who going on ſhore, found at the top of an eminence a large flat ſpot of ground covered with ſulphur; and ever ſince that iſland brings in to the prince of Satzuma about twenty cheſts of ſilver per annum, ariſing from the ſulphur dug up there, beſides the profit he makes of the trees and timber that grow along the ſhore. The country of Simabara, particularly about the hot-baths, affords a fine pure native ſulphur; but the inhabitants dare not venture to dig it up, for fear of offending the tutelar genius of the place, whom they imagine is unwilling to ſpare it.

Here alſo is found a naphtha of a reddiſh colour, which the natives burn in lamps, inſtead of oil.

Ambergris is found upon the coaſts, chiefly in the inteſtines of a whale which is frequently caught near the ſhore.

All ſorts of ſubmarine plants, ſhrubs, corallines, corals, ſtones, muſhrooms, ſea-fans, algæ, fuci, and the like; as alſo ſhells of all kinds, are found in the greateſt plenty in the Japaneſe ſeas, no ways inferior in beauty to thoſe found about Amboyna and the other Spice Iſlands: but the natives ſet ſo little value on them, that they will not be at the trouble of looking for them.

The varniſh-tree is one of the moſt uſeful trees of this country; it affording a milky juice which the Japaneſe make uſe of in varniſhing, or, as we call it, japanning, all their houſhold-goods, diſhes, and plates of wood: which are ſo highly eſteemed, both by the prince and peaſant, that even at the emperor's table ſervices of lackered-ware are preferred to thoſe of gold and ſilver. The true varniſh tree is of a kind peculiar to this country, and produces a more beautiful varniſh than is any where elſe to be found.

Though the fruit of both the black and white mulberry-tree is entirely inſipid, and not fit to be eaten; yet this defect is fully compenſated by the extenſive uſefulneſs of its leaves in feeding ſilk-worms. The mulberry-tree grows in moſt parts of Japan, but in the greateſt plenty in the northern provinces, where many cities and villages almoſt entirely ſubſiſt upon the ſilk manufactures.

The kadſi, or paper-tree, is of the mulberry kind. Though it grows wild in the country, yet, on account of its great uſefulneſs, they tranſplant and cultivate it in ſeveral places. It grows with ſurpriſing quickneſs, and ſpreads its branches very far. It affords a great quantity of bark, of which they make not only paper, but ſtuffs, cloth, ropes, and ſeveral other things. But a farther account will be given of this tree under the manufactures of Japan.

The ſanſio is a middle-ſized tree, armed with prickles. Its bark and huſks are uſed inſtead of pepper and ginger, and the natives eat the leaves on acoount of their pleaſant aromatic taſte.

Bay trees of ſeveral kinds grow in Japan. That which bears red berries exactly reſembles the cinnamon-tree, both in its ſhape, and in the figure and ſubſtance of its leaves: its bark has an aromatic taſte, but it is much inferior to the agreeable ſweetneſs of the true cinnamon.

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The camphire-tree alſo reſembles a bay-tree; but bears black and purple berries. The country people prepare the camphire by a ſingle decoction of the roots and wood cut into ſmall pieces. This is extremely cheap, and much inferior to the true Bornean camphire, which is ſaid to be gathered from the ſtumps of old camphire-trees in the iſland Borneo, upon inciſions being made between the wood and bark.

The tea-ſhrub, though one of the moſt eſteemed plants that grow in Japan, is allowed no other room but round the borders of rice and corn-fields, and in barren places unfit for the culture of other things. This ſhrub grows but ſlowly, and riſes to the height of a fathom, or more; and the riſing ſtem ſoon ſpreads into many irregular branches and twigs. The bark is dry, thin, and of a cheſnut colour, a little greyiſh on the ſtem, and inclined to green on the extremities of the twigs. The branches are irregularly beſet with leaves, ſtanding on very ſmall foot-ſtalks, which would not drop off were they not plucked, the plant being an ever-green. The flowers come forth in autumn, one or two together, not unlike wild roſes, an inch or ſomething more in diameter, with very little ſmell, white, and compoſed of ſix round petala, or leaves, ſtanding on foot-ſtalks half an inch long, which, from a ſmall ſlender beginning, inſenſibly grow larger, and end in an uncertain number, commonly five or ſix ſmall round leaves, which ſerve inſtead of the calyx. To the flowers ſucceed the fruit in great plenty, commonly compoſed of three round capſulæ of the bigneſs of wild plums grown together to one common foot-ſtalk, as to a center, but diſtinguiſhed by three pretty deep partitions. Each capſula contains a huſk, nut, and ſeed. The huſk is green inclining to black, when ripe of a fat, membranous, and ſomewhat woody ſubſtance, gaping on its upper ſurface, after a year's ſtanding, for the nut, which lies within, to appear. The nut is almoſt round, and is covered with a thin hardiſh ſhining cheſnut ſhell, which, being cracked, diſcovers a reddiſh kernel of a firm ſubſtance like that of a filbert, at firſt of a ſweetiſh, and not very agreeable taſte, which ſoon grows rough and bitter. The ſeeds are not planted in a continued row, which would make them grow up in hedges, but at ſome diſtance from each other. Eight or ten of them are generally put into one hole; moſt of them being naught. As the ſhrub riſes, the careful and induſtrious once a year fatten the ſoil about them with human dung mixed with earth, which is neglected by others. They muſt be at leaſt of three years growth before the leaves are fit to be plucked, and then they bear very good ones in great plenty. In about ſeven years time the ſhrub riſes to a man's height; but as it then grows but ſlowly, and bears but a few leaves, it is cut down, and the next year many young twigs and branches grow out of the remaining ſtem, bearing ſuch plenty of leaves as abundantly repay the loſs of cutting it down.

With peaches, apricots, and plums, they are well ſupplied: and, in particular, they have two ſorts of plums different from ours, one purple and the other white, and both granulated like mulberries.

As grapes will not eaſily ripen, they plant but few vines. Strawberries are there intirely inſipid; and both the raſpberries and bramble-berries are not very agreeable to the taſte. Cherry-trees, and the like, are kept only for the ſake of the flowers, as are by ſome the apricot and plum-trees, which they improve by culture, ſo that the flowers become as big as roſes, and in the ſpring, when they are in full bloom, afford a delightful ſight about their temples, and in their gardens and walks.

Pomecitrons are to be ſeen only in the gardens of the curious; but there is plenty of different ſorts of oranges and lemons. A ſort of lemons which reſembles the peach, both in ſhape and ſize, is eſteemed the beſt; for it has an excellent aromatic flavour. Another ſort, that is much ſcarcer, in ſhape and ſize reſembles a nutmeg, and is exceeding ſour. It grows rather on a ſhrub than on a tree, and is much uſed in cookery.

In Japan there are three different ſorts of fig-trees: one called kaki, differs from the fig-tree in ſeveral particulars. It grows on a tree that reſembles an old apple-tree, the leaves of which are long, and without notches. The fruit in ſhape and colour alſo reſembles a reddiſh apple; but its fleſhy part has the taſte of a delicate fig; yet the ſeed is hard, and almoſt of a ſtony ſubſtance. This tree is no leſs admirable for its extraordinary fruitfulneſs, than for the great uſe made of the fruit, which, on being dried, affords an agreeable food both for rich and poor. The ſecond ſort reſembles that which we have in Europe, only it grows on a tree with broad oblong rough leaves, without notches. The third ſort, which is very ſcarce, is the European fig-tree, which was tranſplanted into the country by the Portugueſe.

They have no apple-trees like thoſe of Europe: nor have they any other beſides winter-pears, which are very plentiful, and grow to an extraordinary ſize: but they are not fit to be eaten raw.

Cheſnut-trees grow there in great plenty, and the fruit is both larger and better than ours.

Walnut-trees grow chiefly in the northern provinces. The nuts are incloſed in a fleſhy pulp, and in ſize and ſhape are not unlike to the arrack-nut. The kernels, when freſh, are not agreeable to the taſte; but when dried, they are more palatable. They have a gentle purging quality, which is owing to their ſweet oil, and, on account of their many medicinal virtues, they are ſerved up at table along with the deſſert. The oil expreſſed out of theſe nuts is very ſweet and agreeable, and taſtes not unlike the oil of ſweet-almonds. It is much eſteemed for its medicinal virtues, and is alſo uſed in dreſſing proviſions. The ſmoke of the kernels of theſe nuts is the chief ingredient of the beſt Japan-ink. Another ſort of nuts, called ginau, is as big as large piſtacho-nuts, and grow in great plenty on fine tall trees in almoſt all parts of Japan. Theſe nuts afford an oil which is much commended for ſeveral uſes.

Two ſorts of oaks grow in the country, both different from ours; and the acorns of the larger ſort are boiled and eat by the common people. But firs and cypreſs-trees are moſt common in their woods and foreſts. For the ſake of ornament, they are planted in rows along the roads, and over the ridges of the hills and mountains, which renders travelling very pleaſant. The natives plant them in ſandy and barren places, good for nothing elſe; and yet, to prevent their becoming ſcarce, none muſt be cut down without leave from the magiſtrate of the place, or without new ones being planted in their room.

The finoki and ſuggi are two ſorts of cypreſs-trees that yield a beautiful light wood, remarkable for its imbibing no water. The emperor has ſometimes forbid the felling of theſe trees for any uſe whatſoever: however, little regard is had to orders of this kind, particularly in the remote provinces, unleſs the tranſgreſſor be liable to a ſevere puniſhment.

Here is alſo the iron-tree, ſo called from the hardneſs of the wood; and a kind of maple, of which there are two ſorts, which differ from each other in this particular, the leaves of one turn purple in the ſpring, and the other in autumn, and both appear very beautiful. The faſi-tree is alſo ſaid to change the colour of its leaves into a fine purple in autumn.

Japan may vie with moſt, if not all the countries in the known world, for the great variety of beautiful plants and flowers with which nature has adorned its fields, hills, woods, and foreſts. Some of theſe they tranſplant into gardens, and greatly improve by culture. Among theſe is the tſubacki, a pretty large ſhrub that grows in woods and hedges, and has flowers not unlike roſes. Of this ſhrub there are many beautiful varieties. The ſatſuki is a ſhrub with lily-flowers, of which there are many ſorts; particularly two kinds that grow wild, one with purple flowers, and the other with thoſe of a fine carnation: theſe in the proper ſeaſon, are a great ornament to the hills and fields. The ſakanandſio is another ſhrub with lily-flowers, but much larger than the former. There are likewiſe numberleſs varieties of feverfews and lilies growing in the country. The firſt, being improved by art and culture, are the chief ornaments of houſes and gardens; as the other are of deſarts and uncultivated places: nor hath nature been leſs liberal with reſpect to clove-gilly flowers, narciſſuſes, and the like. But it is remarkable, that theſe ſeveral flowers fall as ſhort of others of their kind growing in Europe, in ſtrength and agreeableneſs of ſmell, as they exceed them in the exquiſite beauty of their colours. The ſame obſervation holds true with reſpect to moſt fruits that grow in Japan, they being far from coming up to the pleaſant aromatic taſte of thoſe that grow in China, and other countries of the Eaſt.

The chief productions of the fields that moſt contribute to the ſupport of life, are by the Japaneſe comprehended under the name of the five fruits of the fields. Theſe are, 1. Rice, of which there are ſeveral ſorts; the beſt has not its equal in the Indies, it is perfectly white, and extremely nouriſhing. They boil it to a good conſiſtence, and then eat it at their meals inſtead of bread; and from this they alſo brew a ſtrong ſort of beer, named ſacki. 2. Barley, with which they feed their cattle; and alſo make cakes of it. They have alſo a ſort of barley with purple-coloured ears, which, when ripe, are a great ornament to the fields. 3. Wheat, which is extremely cheap. 4. A ſort of beans about the bigneſs of Turkiſh peaſe, and that grow after the manner of lupins. 5. Sobeans, which are black and not unlike lentils; theſe are ground, and the flour baked with ſugar in ſeveral kinds of cakes. Under theſe five claſſes they comprehend alſo India corn, millet, and all ſorts of peaſe and pulſe.

They have exceeding large turneps, which the natives eat raw, boiled, and pickled: likewiſe horſeradiſhes, carrots, gourds, melons, cucumbers, and ſome ſorts of lettuces. But, beſides all the above plants, there are numberleſs others that grow in the fields upon hills and mountains, in woods and foreſts, in barren and uncultivated places, and along the ſea-coaſts. Of all theſe there are very few but what afford their roots, leaves, flowers, and fruits, not only for the ſupport of the common people, but even for the luxurious tables of the people of quality. There is a great variety of muſhrooms, moſt of which are eat; and of all the ſoft ſubmarine plants, there is hardly one but what the natives uſe for food. Fiſhermen's wives waſh, ſort, and ſell them; and they are alſo very dexterous in diving for them, and bringing them up from the bottom of the ſea, from twenty to forty fathoms deep.

SECT. III.

Of the Beaſts, Birds, Inſects, and Reptiles.

CONSIDERING the great extent of the empire of Japan, it is but ſparingly ſupplied with four-footed beaſts, either wild or tame. The former find but few deſart places where they can increaſe and multiply, and the latter are only bred up for agriculture and carriage. The doctrine of the tranſmigration of ſouls being almoſt univerſally received, the natives live chiefly upon vegetables, and know how to improve the land to much better advantage than in turning it into fields for the breeding of cattle.

The horſes in this country are ſmall; but ſome of them not inferior in ſhape, ſwiftneſs, and dexterity, to the Perſian breed. They here ſerve for ſtate, for riding, for carriage, and plowing. Bulls and cows ſerve only for plowing and carriage. It is ſurpriſing that the natives know nothing of milk, butter, and cheeſe; but probably the cows, as in other eaſtern countries, yield but little milk. They have a ſort of buffaloes of very large ſize, that have bunches on their backs like camels, and in large cities ſerve for carriage and the tranſporting of goods. They have no elephants, camels, aſſes, mules, ſheep and goats, and but few ſwine, which were brought over from China, and are bred by the country people in one province, in order to ſell them to the Chineſe who trade with Japan. Dogs are very numerous, but they have only the common ſort, and no greyhounds or ſpaniels. They have a beautiful kind of cats, which are of a whitiſh colour, with large yellow and black ſpots, and a very ſhort tail. They are not fond of mouſing, but love to be carried about and careſſed, particularly by women.

Of the wild beaſts, they have a few monkeys of a docile kind, of a dark-brown colour, with ſhort tails, and with naked faces and backs. They have alſo a few bears of a ſmall kind in the northern provinces. There are likewiſe a ſmall number of deer, hares, and wild boars, which ſome ſects are permitted to eat at certain times of the year. Foxes are very common, and the natives imagine that they are animated by an evil ſpirit: but the fox-hunters are very expert in catching and ſtripping them of their fur, which is uſed for their writing and painting pencils. From lions, tygers, leopards, and ſuch other voracious animals, Japan is entirely free. The itutz is a ſmall four-footed animal of a reddiſh colour. Another larger ſort of it is called tin. They both live under the roofs of houſes. They are very dexterous at catching fowls and fiſh, and are ſo tame that they may be ranked in the claſs of domeſtic animals. The whole country ſwarms with rats and mice. Some of the rats are tamed, and taught to perform ſeveral tricks. Thoſe which play with moſt dexterity are to be ſeen at Oſacca, a city to which mountebanks, jugglers, and men with ſhews reſort from all parts.

Of tame-fowl they keep chickens, and ſometimes ducks, which are killed and ſold by the meaneſt of the people, to ſuch as will venture to eat them: but in the mourning years for the death of an emperor, and at any other time when the emperor thinks fit to order it, no living creature whatever may be killed or brought to market, in any part of his dominions. The cocks oftener eſcape than the hens; they being held in great eſteem, chiefly among the religious orders, on account of their meaſuring time, and their being ſuppoſed to foretel future changes of the weather. Tho' wild-fowl are naturally ſhy, yet in this populous country they are ſo familiar, that many kinds of them may be juſtly ranked among the tame.

The crane is the chief of the wild birds of the country, and has this privilege, that it is unlawful to ſhoot him without an expreſs order from the emperor. They are of two different kinds, one white as ſnow, the other aſh-coloured.

Of herons there are ſeveral kinds, which differ in ſize and colour. The chief are the white and the grey herons, both very common; and a heron of a bluiſh colour, almoſt as big as a crane.

There are two different ſorts of wild-geeſe, which couple only with their kind; the one aſh-coloured, and the other as white as ſnow, with only the extremities of the wings black. Both are very common, particularly the grey ones, and ſo familiar, that they will not fly away at any body's approach. They do a great deal of miſchief in the fields, and yet nobody muſt kill or even diſturb them on pain of death, except thoſe who have bought the privilege of ſhooting them on ſome tracts of ground.

There are ſeveral ſorts of wild-ducks, as tame as the geeſe. The male of one of theſe kinds is extremely beautiful; for its feathers are wonderfully diverſified with the fineſt colours imaginable; the neck and breaſt are red; the head is crowned with a moſt magnificent topping; beſides, the tail riſing obliquely, and the wings ſtanding up over the back in a very ſingular manner, afford a ſight as curious as it is uncommon.

There are pheaſants of ſingular beauty; particularly one kind is remarkable for the various colours and luſtre of its feathers, and for the beauty of its tail, which is about a yard long, and in the variety and mixture of the fineſt colours, chiefly blue, is not inferior to that of the peacock.

Woodcocks are very common, and are eat by ſome ſects, as are alſo the wild-geeſe, ducks, and pheaſants.

Storks ſtay in the country all the year. Hawks are as common here as in other parts of the Eaſt Indies. The beſt falcons are caught in the northern provinces.

The miſago, or biſago, is a voracious bird of the hawk-kind, which preys chiefly on fiſh. It makes a hole in ſome rock upon the coaſts, where it lays up the prey it has caught, which is obſerved to keep as well as pickled fiſh. It taſtes very ſalt, and is ſold dear. Whoever has diſcovered ſuch a cave may make a good deal of money of it, provided he does not take out too much at a time.

The foken is a ſcarce night-bird, of a moſt delicious taſte; and therefore affords a diſh for the tables of people of quality.

Larks ſing much better here than in Europe; and nightingales, if they have a good voice, are ſometimes ſold to curious people at a very high price. In ſhort, ſnipes, ſeapies, mews, ſea-ravens, ſwallows, and ſparrows, are as common here as in Europe.

Here are bees, and conſequently ſome honey and wax, though but in a ſmall quantity: alſo humble bees, waſps, gnats, flies, locuſts, beetles, and a great variety of other inſects common in Europe; beſides ſome other remarkable ſorts, the chief of which we ſhall here mention. Among the butterflies there is a large ſort called the mountain-butterfly, which is either entirely black, or curiouſly diverſified

Ceremony of Marriage of the Japanese.

ſified with white, black, and other ſpots. The komuri is a beautiful, large, ſpotted, and hairy night-fly.

They have alſo ſeveral very extraordinary kinds of beetles, among which is a brown one called ſebi, that muſt appear very curious to the attentive eye of the naturaliſt. They are of three kinds, and the largeſt reſemble in ſhape the flies which in Europe fly about in the evening; but they have no wings. They lie in the ground all the winter, and creeping out in ſpring, in the night-time, faſten themſelves to the trees, or whatever in their march they can lay hold of. A little while after they burſt, and their back ſplitting lengthwiſe, makes way for the deliverance of a fly, like a beetle, that was incloſed within it, and which inſtantly appears much bigger than the priſon in which it was confined; when burſting forth, it ſpreads its four wings, and flies away, ſinging with a loud voice, which, it is ſaid, may be heard at the diſtance of an Engliſh mile. The woods and mountains are filled with the noiſe; but they gradually diſappear in the dog-days, when they are ſaid to creep into the ground again, in order to undergo a new metamorphoſis, and re-appear in the ſame ſtate the following year. Another ſmaller kind is ſeen later in the year, about the time when the others diſappear. They ſing from noon to ſun-ſet; but their muſic is not near ſo loud as that of the others, and they appear abroad till late in autumn. The third ſort differs from the ſecond only in ſinging from morning till night. The females of all the three kinds are mute.

They have cantharides of ſeveral beautiful kinds; but their uſe is unknown. The fineſt of all the flying tribe of inſects is a ſcarce night-fly, which, on account of its incomparable beauty, is kept by the ladies among their curioſities. It is of about the length of a finger, ſlender, round-bodied, and with four wings; two of which are tranſparent and hid under a pair of others, which ſhine with the fineſt poliſh, and are moſt curiouſly adorned with lines and ſpots of blue and gold.

Among the inſects are ſmall miſchievous creatures, called white-ants. Theſe live together in community like the European ants, and nearly reſemble them in ſhape and ſize. The Japaneſe call them piercers, an epithet which they well deſerve, for they pierce whatever they meet with, ſtones and ores excepted; and when once they get into a ware-houſe, they are able, in a ſhort time, to deſtroy all the goods. Nothing has been as yet diſcovered that will keep them off, but ſalt laid under the goods and ſpread about them.

The lizards of this country reſemble thoſe of Europe. There are but few ſnakes. One of the moſt famous is of a green colour, with a flat head and ſharp teeth. Its bite is followed by a ſpeedy death; yet the ſoldiers are very fond of its fleſh, from their firmly believing that their eating it makes them bold and courageous. Another ſort of ſnakes is of a monſtrous ſize. Theſe are found in waters and upon mountains; they are very ſcarce, and when taken are ſhewn for money.

SECT. IV.

Of the Perſons of the Natives; their Dreſs at home and when they travel. Their Marriages, Funerals, Character, Temper, and Diſpoſition. Their ſkill in Agriculture, Arts, and Manufactures. More particularly the Manner in which they make Paper of the Bark of the Paper-tree; their Method of making Salt; the Preparation of Tea, and the Manner in which they drink it.

WE ſhall now proceed to the rational inhabitants of Japan, and conſider their perſons, their dreſſes, their origin, religion, and manners.

The difference obſervable between the inhabitants of ſeveral provinces in their ſhape and features is as great as if the country had been peopled at different times, and from different nations. The Japaneſe in general, particularly the inhabitants of Niphon, appear very diſagreeable: they are ſhort ſized, tawney, with flattiſh noſes, thick eye-lids, and are ſtrong and thick-legged: but the deſcendants of the eldeſt and nobleſt families are more like the Europeans, and have ſomething more majeſtic in their ſhape and countenances. The natives of the provinces of Satzuma and Fiuga are of a middle ſize, ſtrong, brave and manly, civil and polite. This is alſo obſervable in ſome of the northern provinces in the great iſland Niphon; but thoſe of the eaſtern provinces of that iſland are diſtinguiſhed by their big heads, flat noſes, and muſcular fleſhy features. Yet the natives of ſome of the provinces of the iſland of Saikokf, though ſhort, are ſlender, well ſhaped, of a handſome appearance, and are extremely polite.

The dreſs of the Japaneſe is of ſilk or cotton, and conſiſts of a ſhort veſt next the ſkin, a long gown over it, and, which is pretty ſingular, a cloak or mantle within doors, which they pull off when they go abroad. Notwithſtanding their being ſhaved, one lock alone being left on the crown of the head, they commonly go bare-headed: but when they walk abroad generally make uſe of an umbrella, which thoſe in genteel circumſtances have carried over their heads by a ſervant. Both the rich and poor wear a ſword by their ſide, or at leaſt a dagger, and a fan in their hand. But the nobility and the ſoldiers have the privilege of wearing two ſwords. The diſtinction of dreſs, according to rank, chiefly conſiſts in the richneſs and colour of the ſtuff; but, contrary to the cuſtom of moſt nations, they uſe black at their feſtivals, and white for mourning. The ſame ſingularity appears in ſome other of their cuſtoms.

As the Japaneſe make a different appearance on horſeback, and the dreſs uſed at home does not reſemble that worn by travellers, we ſhall now deſcribe the latter. To keep off the heat of the ſun, travellers, inſtead of an umbrella, wear a large hat, neatly made of ſplit bamboos, or ſtraw, and tied under the chin with broad ſilk bands lined with cotton. It is tranſparent and exceeding light; and yet, if once wet, will let no rain come through. This hat is not only worn by men on their journeys, but by women in cities and villages at all times and in all weathers. A traveller muſt alſo provide himſelf with a long cloak againſt rainy weather, made of double varniſhed oil paper, and ſo very large and wide, as to cover not only the man and his baggage, but the back and ſides of the horſe. They alſo wear very wide drawers, which cover their legs, and are ſlit on both ſides to put in the ends of their long gowns, which would otherwiſe be troubleſome to them in riding or walking. Some wear a ſhort cloak over the drawers; and ſome, inſtead of ſtockings, wrap a broad ribband about their legs. Ordinary ſervants wear no breeches, and, for expedition ſake, tuck their gowns quite up to their belts, expoſing their backſides and privy-parts, which they ſay they have not the leaſt reaſon to be aſhamed of. As both ſexes never go abroad without fans, in their journeys they commonly make uſe of thoſe which have the roads printed upon them, and tell them how many miles they are to travel, what inns they are to go to, and what is the price of proviſions. Some, inſtead of ſuch a fan, make uſe of a road-book. Theſe are offered to ſale by numbers of poor children begging along the roads. A Japaneſe tucked up after this faſhion makes a very odd figure; for beſides their being generally ſhort and thick, their large hat, wide breeches and cloak, together with their ſitting croſs-legg'd on the horſe, make them appear broader than they are long. As to the bridle, the traveller hath nothing to do with that, the horſe being led by one of his footmen, who walks on the horſe's right-ſide, near the head, and, together with his companions, ſing merry ſongs to divert themſelves and animate the horſes. This cuſtom is univerſal; for none guide their horſes themſelves. The great men are carried by their ſervants in a kind of ſedans, though the journey be ever ſo long.

Their marriages are celebrated before ſome of the bonzes, or prieſts, at the foot of an idol; where the bridegroom and bride have two tapers, or lamps, put into their hands, while the prieſt pronounces the words: after which the bride throws the toys ſhe had played with in her childhood into the fire; and, in their ſtead, receives from the relations preſents ſuitable to her preſent condition, together with their congratulations and good-wiſhes. At length, after ſome offerings made to the idol, the whole company, attended with vocal and inſtrumental muſic, are conducted to the bridegroom's houſe, where the feaſt laſts a week; during which the muſic, dancing, banquets, and ſtrong liquors, are ſeldom ſpared.

The noble and the wealthy ſtrive to honour the dead with great pomp and ceremony; and drinking at the funeral

feaſt is rendered in ſome meaſure expedient, in order to diſpel the gloomineſs excited by the funeral, and by the mournful ſongs, ſpeeches, and geſtures of the prieſts; and more eſpecially by the ſuperſtitious charms, paſſes, bills of exchange, and other knaviſh impoſitions, by which they pretend to keep back or diſperſe thoſe malicious ſpirits which the credulous laity ſuppoſe lie in wait for departed ſouls, and to procure them a comfortable place in the other world.

Notwithſtanding the extreme ſuperſtition of the Japaneſe, which appears on every occaſion, their behaviour, from the meaneſt countryman up to the greateſt lord, is ſuch, that the whole empire may be termed a ſchool of civility and good manners. They have ſuch an innate curioſity, that were they not abſolutely denied a free and open converſation and correſpondence with foreigners, they would receive them with the utmoſt kindneſs and pleaſure. But both their love and hatred, their eſteem and contempt, are handed down to the lateſt poſterity; for wrongs and injuries are reſented by ſucceeding generations, and mutual enmities ſeldom ceaſe, but with the death and total deſtruction of one of the parties. But, notwithſtanding this vindictive ſpirit, they do not in other reſpects want generoſity and humanity: nor are they at all deficient in perſonal bravery. Such is the education of their children, that ideas of courage and reſolution ſeem the firſt and chief impreſſion they endeavour to make upon their tender minds. In the very firſt ſtage of infancy, when they cry, warlike ſongs are made uſe of to appeaſe them. The boys when they learn to read, have ſcarce any other books but the hiſtories of their heroes; and grown perſons, when in company, turn the converſation chiefly upon the heroic exploits of their forefathers, calling to mind the minuteſt circumſtances recorded in their hiſtories. Hence when fires are lighted at night, according to the cuſtom of the country, on the tops of the mountains, which is ſeldom done but upon ſome imminent danger, when the princes are to ſend their quotas of troops, the people crowd to be enrolled, carrying their arms along with them; and, in time of battle, are ſo inflamed with martial ardour, that they are impatient of expoſing themſelves by ruſhing into places of the greateſt danger; nor do they want proper arms, for at a diſtance they fight with guns and arrows, and when they get hand to hand they make uſe of pikes, and of ſabres ſo ſharp and well tempered, that they will cut a man in two at the middle.

The Japaneſe are induſtrious and enured to hardſhips. They are ſatisfied with little, and the generality live on plants and roots, turtle, ſhell-fiſh, ſea-weeds, and the like. Water is their common drink, and, as hath been already intimated, they go bare-headed and bare-legged. They wear no ſhirts, and ſleeping on a mat, inſtead of a pillow, lay their heads on a piece of wood ſomewhat depreſſed in the middle: yet they are very nice in keeping themſelves, their cloaths, and houſes, neat and clean.

The Japaneſe are probably an original nation, no ways indebted to their neighbours, the Chineſe, for their deſcent; and though they have received from them ſeveral uſeful arts and ſciences, as the Romans did from the Greeks, yet it appears from their hiſtories, that they were never conquered, either by them or by any other nation. While the Chineſe are juſtly conſidered as a crafty, cunning, covetous, and knaviſh people, the Japaneſe are admired for their ſtrict honeſty, faithfulneſs, and generoſity; and no people are more careful to breed up their children to a love of theſe and every other virtue. For this purpoſe they have a prodigious number of academies, the principal of which is Frenajam, or Frenoxama, about nine or ten miles from Miaco.

The Japaneſe language, which has ſcarcely any affinity to the Chineſe, is very grammatical and copious, abounding in ſynonimas. They in general write like the Chineſe, from top to bottom, but have different hands, none of which reſemble the Chineſe characters. Indeed ſeveral profeſſions have their peculiar ways of writing, among which one runs from right to left, and back again from left to right.

The Japaneſe are perhaps as good huſbandmen as any people upon earth, and, indeed, it is not ſurpriſing that they have made great improvements in agriculture, conſidering not only the extreme populouſneſs of the country, but that the natives are denied almoſt all commerce and communication with foreigners, and are obliged to ſupport themſelves by their own labour and induſtry. Hence not only the fields and flat country, which are ſeldom turned into paſture-ground, but the hills and mountains, afford corn, rice, pulſe, and numberleſs edible plants. Every inch of ground is improved to the beſt advantage, and none can behold, without admiration, the hills and mountains, many inacceſſible to cattle, and that in other countries would lie wholly neglected, cultivated up to their very tops. They are ſkilful in manuring their ground, which they do in various ways, and with many different ſubſtances. Flat low lands are plowed with oxen, ſteep and high ones by men, and both manured with human dung. As to rice, which is the principal food of the natives, ſuch grounds as are proper for it are turned into rice fields; particularly the low flat lands, where they have a command of water, and can cut canals. All lands are ſurveyed every year before they are ſown, by ſworn ſurveyors, who are proud of their ſkill in geometry, and, as well as the nobles and ſoldiers, have the privilege of wearing two ſwords. At the approach of harveſt they are ſurveyed again, when it is computed what the whole crop will amount to, which is generally done by gueſs with a ſurpriſing accuracy: but if the harveſt is likely to prove extraordinary good, they cauſe the corn upon a ſquare piece of ground to be cut and threſhed, and thence compute the produce of the whole. This is done for the ſecurity of the landlords, who have ſix parts in ten of all the produce of their lands; and the tenant, for his trouble and maintenance, the other four. Such as hold lands of the crown, give only four parts in ten to the emperor's ſteward. But, for the encouragement of ſuch as cultivate untilled ground, they have the whole crop for the firſt two or three years. Among many extraordinary laws in relation to agriculture they have one, by virtue of which whoever does not cultivate his ground for the term of one year, forfeits his title and poſſeſſions.

As to curious and uſeful mechanical arts, they want neither proper materials, nor induſtry and application; and are ſo far from having any occaſion to ſend abroad for maſters, that they exceed all the other eaſtern nations in ingenuity and neatneſs of workmanſhip, particularly in gold, ſilver, braſs, and copper. Their ſkill in tempering of iron is evident from the goodneſs and neatneſs of their arms, their ſabres being ſaid to exceed thoſe of all other countries. No nation in the Eaſt is ſo dexterous in carving, engraving, and gilding of what they call ſowaas, a particular kind of metal, made of a mixture of copper with a little gold. They weave ſilk ſtuffs ſo fine, neat, and equal, that they are inimitable even to the Chineſe. This is the uſual amuſement of the great men of the emperor's court, when in diſgrace or baniſhed to certain iſlands, where they have nothing elſe to do, but to exerciſe their ingenuity in this or the like curious manufactures. Their porcelain, both in the excellence and whiteneſs of the earth, and in the beauty of the colours and painting, greatly exceed any made in China. The ſame may be ſaid of their varniſhed or japanned houſhold-goods, which are ſurpriſingly fine, and the varniſh harder and more durable than that of any other country. They have alſo the admirable art of printing, which they probably learnt from the Chineſe.

Their beer, which they call ſaki, and which is brewed from rice, is much better and ſtronger than that of the Chineſe; whom they alſo exceed in dreſſing of their proviſions, which they generally ſeaſon with ſpices of their own growth. Their paper too, which they make of the bark of the paper-tree, is ſtronger, of a better body, and whiter than that made by the Chineſe. The manner in which this is performed deſerves a particular deſcription.

Every year when the leaves of the paper-tree fall off, the young ſhoots are cut into ſticks about three feet long, and being tied up in bundles, are boiled with water till the bark ſhrinks from the wood. The ſticks are then expoſed to the air till they grow cold, and being ſlit open lengthways, the bark is taken off, dried, and carefully preſerved. Afterwards being ſoaked in water till it is ſoft, it is ſcraped, and the ſtronger bark, which is full a year's growth, is ſeparated from the thinner, which covered the younger branches; the former yielding the beſt and whiteſt paper. The bark, being then cleanſed from all knots and impurities, is boiled in clear lye, and conſtantly ſtirred about till it is grown ſo tender, that on being ſlightly touched, it will ſeparate into ſmall fibres. The bark thus ſoftened is waſhed in a river in ſieves, and conſtantly ſtirred about with the

hands,

hands, till it is diluted into a ſoft delicate woolly ſubſtance, and then put upon a thick, ſmooth, wooden table to be beat with ſticks till it reſembles the pulp of ſoaked paper. The bark thus prepared is put into a narrow tub, with the ſlimy infuſion of rice, and the infuſion of the oreni root, which is alſo ſlimy and mucous; and being mixed into an uniform liquid ſubſtance by ſtirring it with a thin reed, the ſheets are formed one by one, by taking up this liquid ſubſtance in a proper mould made of bulruſhes inſtead of wire, carefully laid one upon another on a table covered with a double mat, while a ſmall piece of reed is put between every ſheet; which ſtanding out a little, ſerves in time to lift them up conveniently, and take them off ſingly. Every heap is covered with a ſmall board of the ſame ſhape and ſize with the paper, on which are laid weights, which are at firſt ſmall ones, leſt the ſheets, which are as yet wet and tender, ſhould be preſſed together into one lump; but by degrees more and heavier, to ſqueeze out the water. The next day the weights are taken off, and the ſheets lifted up one by one, and with the palm of the hand clapt to long planks and expoſed to the ſun; and when fully dry, taken off, laid up in heaps, pared round, and then kept for uſe or ſale.

In the province of Fiſen is made the Japaneſe porcelain, or china-ware, of a whitiſh fat clay, which is found there in great plenty. Though this clay be of itſelf good and clean, it requires a great deal of kneading and waſhing before it is brought to the proper degree of perfection; which is attended with ſuch labour, as to give birth to the old hyperbolical expreſſion, *That human bones are an ingredient in china ware.*

In ſeveral maritime provinces ſalt is thus made: they cloſe in a ſpot of ground, and filling it with fine looſe ſand, pour ſea-water upon it and let it dry. This being repeated ſeveral times, they take out the ſand, and put it into a large trough with ſmall holes at the bottom; and putting ſea-water again upon it, let it filtrate through the ſand, and then boil it to a good conſiſtence. The ſalt thus obtained is calcined in earthen pots till it becomes white and fit for uſe.

We have already given a particular account of the cultivation of the tea-ſhrub in Sect. II. but as tea makes ſo conſiderable an article in European luxury, we cannot here forbear deſcribing the manner in which the Japaneſe gather and prepare it for uſe. Thoſe who have a great number of ſhrubs hire day-labourers, who make it their particular buſineſs, and are very dexterous in gathering the leaves, which muſt be plucked one by one. Thoſe who gather them thrice a year, begin their firſt gathering at the latter end of February, or the beginning of March, when the ſhrub has but few leaves, which are very young and tender, and not fully opened; theſe are reckoned the beſt, and are called imperial tea, and by ſome the flower of tea. The ſecond gathering is in the latter end of March, or the beginning of April, when care is taken to ſort them into claſſes, according to their ſize and goodneſs; thoſe that are not fully grown coming neareſt to thoſe of the firſt gathering. The third gathering is made when the leaves are come to their full growth. Some neglect the two former gatherings, and confine themſelves to this, in which the leaves are again ſorted into different claſſes, the third of which contains the coarſeſt leaves, that are full two months grown, and is the tea commonly drank by the vulgar.

The climate of Udſi, a town and diſtrict near the city of Miaco, has been obſerved to be ſingularly favourable for the culture of tea; and hence all that is drank at the emperor's court, and in the imperial family, is cultivated on a mountain in the ſame diſtrict. The chief purveyor of tea at the imperial court, who has the inſpection of this mountain, ſends his deputies to cultivate the ſhrub, and gather and prepare the leaves. The mountain is pleaſant, and ſurrounded with a broad ditch to keep off man and beaſt. The ſhrubs are there planted in walks, which are ſwept every day, and care muſt be taken that no duſt falls on the leaves. Two or three weeks before the time of gathering, the men muſt abſtain from the eating of fiſh, or any unclean food, leſt the leaves ſhould be injured by the impurity of their breath. During the time of gathering they muſt bathe two or three times a day, nor muſt they touch the leaves without gloves. The fineſt imperial tea, being thus gathered and prepared according to art, are put into paper-bags, and theſe into large porcelain veſſels, which, for the preſervation of the leaves, are filled up with common tea. The chief ſurveyor of the works then ſends them up to court with a ſtrong guard, and a numerous attendance. Hence ariſes the great price of this imperial tea; for the chief purveyor of tea, in the accounts he lays before the imperial exchequer, is not aſhamed to bring in the price of ſome of this tea at one obani a pound; the obani being a gold coin worth an hundred ounces of ſilver. And Mr. Kæmpfer obſerves, that when he had an audience at court, one of the gentlemen in waiting preſented him a diſh with the following compliment: "Drink heartily, and with "pleaſure, for one diſh coſts an itzebo;" that is, about twelve or thirteen ſhillings Engliſh.

The Japaneſe uſe the following method in preparing the leaves: when freſh gathered, they are dried or roaſted over the fire in an iron pan, and when hot rolled with the palm of the hand on a mat, till they become curled. This is repeated ſeveral times, at each of which the heat of the fire is decreaſed. For this purpoſe they are carried to public roaſting-houſes as ſoon as they are gathered; for if they were kept but one night, they would turn black, and loſe much of their virtue. In theſe roaſting-houſes are ſeveral ovens, each three feet high, with a wide flat ſquare or round iron pan at the top. The ſide juſt over the mouth of the oven is bent upwards for the roaſter, who ſtands on the oppoſite ſide, to ſecure him from the fire, that he may be able conſtantly to turn the roaſting leaves. They have alſo ſeveral long tables covered with fine mats, on which the leaves are rolled. The tea, after its being thus roaſted and curled, is no ſooner cold, than it is put into earthen-jars with narrow mouths, which are ſtopped up to preſerve it from the air.

The Japaneſe manner of drinking tea is very different from that of the Chineſe and Europeans. Before the leaves are uſed, they are reduced into a very fine powder by grinding them in a hand-mill, made of a black greeniſh ſtone; after which it is ſerved up in company in the following manner: the powder is incloſed in a box, and the reſt of the tea-table furniture is brought into the room where the company ſits. All the cups are filled with water, and the cheſt being opened, they take out with a ſmall neat ſpoon about as much of the powder as will lie on the point of a pretty large knife, and put it into every diſh. They then mix it with a curious denticulated inſtrument till it foams, and ſo preſent it to be ſipped while hot.

There is another method of making tea, uſed by the vulgar and the country people, who uſe it as their common drink. Before ſun-riſe one of the domeſtics hangs a kettle of water over the fire, and puts in, either when the water is cold, or after it has been made hot, two, three, or more handfuls of the coarſeſt kind of leaves, according to the number of the heads of the family, and at the ſame time puts in a baſket of a ſize and ſhape that exactly fits the inſide of the kettle, to keep the leaves down to the bottom, that they may be no hindrance in lading out the water. This is to quench the thirſt of the whole family all day, and therefore a baſon of cold water is put by it, that in caſe they ſhould not have time to ſip it leiſurely, they may cool it as they pleaſe, and drink large draughts.

As there are people in Europe who teach to carve, to fence, to dance, &c. ſo there are maſters in Japan who teach children of both ſexes to do the honours of the tea-table, and to behave well in the company of thoſe who drink tea.

We ſhall now endeavour, at leaſt, to give the reader ſome idea of the ſhips, boats, and different kinds of buildings erected by the Japaneſe.

SECT. V.

Of their Ships, Boats, and Houſes. The Emperor's Palace at Jedo deſcribed. The Populouſneſs of the Country. A Deſcription of Jedo, and of the Cities of Miaco and Oſacca.

THE merchant-ſhips, which ſerve for tranſporting men and goods from one iſland or province to another, are the largeſt naval buildings of this country. They are commonly fourteen fathoms long, and four broad; built for rowing as well as ſailing: they run tapering from the middle

middle towards the ſtem, and both ends of the keel riſe high above the water. The ſtern is broad and flat, with a wide opening in the middle, which reaches down almoſt to the bottom of the ſhip, and lays open the inſide to the eye: for, by the emperor's order, no ſhip is to be built without ſuch an opening, in order to prevent his ſubjects from attempting to venture out to ſea, on any voyage whatever. The deck conſiſts only of deal-boards laid looſe, and, when the ſhip is fully laden, riſes but little above the ſurface of the water. It is almoſt covered with a ſort of cabin, which jets out of the ſhip about two feet on each ſide, and round it are folding-windows, that may be opened or ſhut at pleaſure. Here ſmall rooms for paſſengers are ſeparated from each other by folding-ſcreens and doors, and the floor covered with mats. The roof or upper-deck is flat, and made of neat boards curiouſly joined together; and, in rainy weather, the maſt is let down upon it, with the ſail extended over it for the ſailors and the people employed in the ſervice of the ſhip to ſleep in the night. Sometimes, the better to defend the upper-deck, it is covered with ſtraw-mats. The ſhip has but one maſt, which is of the ſame length with the veſſel, and is wound up by pulleys. But though the anchors are of iron, the cables are only of twiſted ſtraw. The largeſt of theſe ſhips have commonly thirty or forty hands to row them, which they do when the wind fails. Theſe rowers are ſeated on benches towards the ſtern, and row according to the air of a ſong, which ſerves at the ſame time to regulate their motions, and animate them at their work. The timbers and boards are faſtened together with hooks and bands of copper, and the ſtern is adorned with black fringe. Men of quality, when they undertake one of theſe ſmall voyages, have their cabin hung with cloth on which is ſewed their coat of arms. Their pike of ſtate, the badge of their authority, is put on the ſtern by the rudder, and on the other ſide is a weather-flag for the uſe of the pilot. Small ſhips no ſooner come to an anchor, than the rudder is wound up and one end put aſhore; ſo that any one may paſs through the opening of the ſtern as through a back-door, and walk to land over the rudder, as over a bridge.

Both their ſhips and boats are built of cedar or fir, which grow in great plenty in the country. The latter are of a different ſtructure, according to the purpoſes and the waters for which they are built. The pleaſure-boats, which are only uſed in the rivers, or in croſſing ſmall bays, are alſo widely different in their ſtructure, according to the fancy of the owner. As they are commonly built for rowing, the firſt and lowermoſt deck is low, and upon it ſtands another more lofty with open windows; and this may be divided at pleaſure into ſeveral ſmall rooms. The roof and ſeveral parts of the boat are adorned with a variety of flags and other ornaments.

As both theſe ſhips and pleaſure-boats muſt appear very trifling and puerile works, when compared with our ſhips, and the gallies uſed in many parts of Europe, ſo all the buildings in the country, whether eccleſiaſtical or civil, public or private, though richly decorated, are deſtitute of that ſimple grandeur obſerved in ours. By the laws of the empire, the houſes of private perſons are not to exceed ſix fathoms in height, and they are ſeldom built ſo high, except they are deſigned for ware-houſes; and though there are many common houſes of two ſtories, the upper ſtory is only fit for a lumber-room. The reaſon of their building their houſes ſo very low, is the frequency of earthquakes, which prove moſt fatal to lofty edifices. The houſes of the Japaneſe are however to be admired for their cleanlineſs, neatneſs, and curious furniture. They have none or but few partition-walls; but, inſtead of them, make uſe of folding-ſkreens, made of coloured or gilt paper, faſtened on wooden frames, by which means they enlarge their rooms and make them narrower, as beſt ſuits their fancy or convenience. The floors are raiſed above the level of the ſtreet, and are all made of boards neatly covered with fine mats, the borders of which are fringed, embroidered, or otherwiſe neatly adorned; and upon theſe mats they ſit croſs-legged. In all the lower part of the houſe the doors, windows, poſts, and paſſages, are painted and varniſhed; and the cielings covered with gilt or ſilvered paper, embelliſhed with flowers, and the ſkreens in ſeveral rooms curiouſly painted. In ſhort, there is not a corner in the whole houſe but has a pretty appearance. In the noblemen's houſes there are two diſtinct ſets of rooms, and in that which is fartheſt from the entrance the women live, while the other is occupied by the men. Theſe houſes have commonly a ſpacious court, with an aſcent to the houſe; and alſo a deſcent on the back of it of three or four ſteps, leading into a garden, adorned with walks, terraces, mounts, flowers, and other embelliſhments; which yield a beautiful proſpect, even from the firſt entrance, from whence there is always an open paſſage thro' the houſe. The apartments of the moſt wealthy people are furniſhed rather in a neat than expenſive manner. If they appear extravagant in any thing, it is in the cielings of their halls and ſummer-houſes, which are of fine cedar, plated with gold and ſilver of curious workmanſhip, and embelliſhed with a great variety of other ornaments. But as the houſes in general are low wooden ſtructures, in which they make up in length and depth what they want in height, this renders their cities very ſubject to fire, which frequently cauſes great devaſtations; however, to preſerve themſelves and their moſt valuable effects on theſe dreadful occaſions, they have an apartment all of ſtone ſeparate from the reſt of the building, to which they fly with their richeſt goods, whenever threatened by ſuch diſaſters.

The imperial palace at Jedo, the metropolis of the empire, which in 1703 was deſtroyed by an earthquake, has been ſince rebuilt with ſurpriſing magnificence. It is on all ſides fortified by three lofty walls and as many deep ditches, with large plains between them; the water being conveyed from one ditch to another by ſubterranean pipes. Theſe walls have eight or nine gates, which are placed in ſuch a manner, that one muſt turn to the right and left before one enters the inner court. Beſides, between every two gates there is firſt a large plain; then an aſcent by a flight of ſteps to out-works, ſurrounded by high walls, with void ſpaces large enough for a thouſand men to be ranged in order of battle. In the center of all are the imperial apartments, conſiſting of three rows of buildings in front, each nine ſtories high, and formed on the top like pyramids, with large dolphins over them plated with gold. Theſe ſtructures contain a great number of ſpacious halls, lodging-rooms, and offices for the emperor, his wives, and attendants, all of them magnificently furniſhed; and behind are parks and gardens, in which are groves, terraces, canals, fiſh-ponds, and water-works. The cielings of the halls and lodgings are plated with gold and ſilver, curiouſly raiſed, and enriched with a variety of precious ſtones; and theſe rooms are hung with the richeſt ſilks flowered with ſilver, gold, and pearls. The hall where the emperor receives homage, has a throne of maſſy gold, enriched with precious ſtones of incredible ſize and ineſtimable value. The roof, which is all plated with gold, richly enamelled with figures and landſcapes, is ſupported by large and lofty pillars, finely gilt. In the area before the palace is a ſtately theatre, in which plays are acted, for the diverſion of the imperial family. In the next circuit without are the palaces of the emperor's relations and chief counſellors; and in the outermoſt are thoſe of the kings and princes, who are the governors of provinces, placed according to their rank. Every palace of the whole ſtructure is covered with gold. The ornaments and furniture within the apartments of the princes and nobles, who are obliged to reſide there ſix months in the year, are no leſs beautiful; it being eſteemed a ſingular mark of reſpect to the emperor for them to ſtrive to exceed each other both in the richneſs and ſplendor of their palaces and their furniture, as well as in the multitude and grandeur of their retinue: whence the palace, which is about five miles in circuit, appears like a populous and opulent city inhabited by kings and nobles; among whom the children of all the princes, who are here educated and kept as pledges of their father's loyalty, make no inconſiderable appearance, as they are richly dreſſed, and adorned with all the ornaments that are moſt beautiful and coſtly. The emperor is ſaid to ſpend no leſs than twenty-five millions ſterling in his penſions and the expences of his table. Beſides this, he has a number of other palaces in different parts of the country. We ſhall omit any deſcription of their temples till we come to treat of their religion.

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The populouſneſs of Japan exceeds all imagination; for the ſeveral productions of art, whether abſolutely neceſſary for the ſupport of life, or ſerving only the purpoſes of luxury and magnificence, being not performed with equal ſkill in all the provinces of the empire, nor every where to be purchaſed at the ſame price; an incredible trade and commerce is carryed on between the ſeveral parts of the emperor's dominions. How buſy and induſtrious are the merchants! how full are the ports of ſhips! how many rich and trading towns are ſcattered through the country! Along the coaſts, and near the ſea-ports, there are ſuch multitudes of people, ſuch numbers of ſhips and boats both for uſe and pleaſure, that our author ſays, one would be apt to imagine that the whole nation had ſettled there, and that all the inland parts of the country were left quite deſart and empty. Yet it is ſcarce credible what numbers daily travel through the roads of this country, ſome of which Mr. Kæmpfer obſerves, are on particular days more crowded than the ſtreets of the moſt populous towns in Europe; which is partly owing to the frequent journeys which the natives undertake, oftener perhaps than any other nation; and to the princes and lords, with their numerous retinues, going or returning from court.

Moſt of the towns are very populous and well built, and the ſtreets are generally regular, running in ſtraight lines, and croſſing each other at right angles. The towns are neither ſurrounded with walls nor ditches: but there are two chief gates where the people enter the town from the road. Theſe, however, are generally no better than the ordinary gates that ſtand at the end of every ſtreet, and are ſhut up at night: but, in large towns, where ſome prince reſides, theſe gates are a little handſomer, and a ſtrong guard is commonly mounted there out of reſpect to the reſiding prince. The reſt of the town commonly lies open to the fields, and is but ſeldom incloſed even with a common hedge and ditch. Having given this account of the towns in general, we ſhall add a more particular deſcription of two or three of the principal cities.

Jedo, the metropolis of the whole empire of Japan, is ſituated in 35 degrees 54 minutes north latitude, and in 144 degrees 5 minutes eaſt longitude, in a ſpacious plain, at the head of a bay, famed for its great plenty of fiſh, particularly lobſters, crabs, and oyſters: but the water is ſo ſhallow, as to permit no ſhips of bulk to come up to the city; and therefore they are obliged to unload them about a league below it. It is ſaid to be 21 miles in length, 15 in breadth, and near 60 in circumference, extending along the bay in the form of a creſcent. Though it is not ſurrounded with walls, it is in ſeveral places interſected by ditches and high ramparts planted with trees, not ſo much for defence and ornament, as to prevent the ſpreading of thoſe conflagrations by which it frequently ſuffers. A large river runs through it, and, before it enters the bay, divides into ſeveral branches, over each of which is a handſome bridge, the fineſt and largeſt of which is ſtiled, by way of eminence, The bridge of Niphon; and from it is computed the diſtance of places throughout the whole empire. The houſes, like thoſe in all other parts of Japan, are low and built of fir, covered on the outſide with a whitiſh clay; but they are very neat within. Almoſt every houſe has a place under the roof, or upon it, where they conſtantly keep a trough of water and a couple of mops; by which precaution fires, when firſt broke out, are often extinguiſhed: but this expedient is far from being ſufficient to ſtop the fury of the raging flames, when they have already gained ground; and againſt this they have no better remedy than to pull down ſome of the neighbouring houſes. The city is well ſtocked with temples, monaſteries, and other religious ſtructures. There are alſo many handſome edifices in it belonging to perſons of diſtinguiſhed rank; theſe have large court-yards before them, and ſtately gates; fine varniſhed ſtair-caſes, conſiſting only of a few ſteps, leading up to the door of the houſe; and the inſide is divided into ſeveral magnificent apartments, all of one floor. The city of Jedo is a nurſery of merchants, tradeſmen, and artiſts; and yet every thing is ſold dearer there than in any other part of the empire, on account of the great concourſe of people, the number of courtiers, and of the religious, who lead an idle monaſtic life, and from the difficulties of furniſhing a ſufficient ſupply of proviſions.

Kio, or Miaco, was anciently the capital of the empire, and is the reſidence of the dairi, or eccleſiaſtical hereditary emperor. It is ſituated in a large plain in the province of Jamatto, in the moſt ſouthern part of the iſland of Niphon, and is upwards of three miles long and a mile broad. It is ſurrounded with pleaſant green hills and mountains, in which riſe a number of ſprings and ſmall rivers. The city approaches neareſt to the mountains on the eaſt ſide, where abundance of temples, chapels, and religious houſes ſtand on the aſcent. Three ſhallow rivers enter the city on that ſide, and are all united into one in the middle of Miaco, where there is a bridge 200 paces in length. The dairi, with his family and court, reſides in the north ſide of the city, in a particular ward, conſiſting of twelve or thirteen ſtreets, ſeparated from the reſt by walls and ditches. On the weſt ſide of the town is a ſtrong caſtle built of free-ſtone, in which the emperor reſides when he comes to pay a viſit to the dairi. This ſtructure is 150 paces long, and is incloſed by a deep ditch filled with water, and a wall. The ſtreets are narrow, but run regularly in ſtraight lines: yet it is impoſſible for a perſon at one end of a great ſtreet to ſee the other, on account of their extraordinary length, and the duſt raiſed by the crouds of people with which they are daily filled. The houſes are low, like thoſe already deſcribed. This city is the great magazine of all Japaneſe manufactures and commodities, and the chief trading town in the empire. There is ſcarce a houſe where there is not ſomething made or ſold: for here they refine copper, weave the richeſt ſilks with gold and ſilver flowers, coin money, and print books. The moſt curious carvings, the beſt and ſcarceſt dies, all ſorts of japanned cabinets, pictures, muſical inſtruments; all ſorts of things wrought in gold and other metals, particularly ſteel, as the beſt tempered blades, and other arms, are made here in the utmoſt perfection: here alſo are made the richeſt dreſſes; and all ſorts of toys, puppets with moving heads, and numberleſs other things, may be found at Miaco.

Oſacca is commodiouſly and agreeably ſituated on the banks of the river Jedogawa, in 34 degrees 50 minutes north latitude. It is defended on the weſt end by two ſtrong and handſome guard-houſes, which ſeparate it from the ſuburbs, and at the eaſtern extremity by a ſtrong caſtle. Its length from eaſt to weſt, from the caſtle to the ſuburbs, is between 3 and 4000 common paces, and its breadth ſomewhat leſs. The river, which brings immenſe riches to the city, runs on the north ſide; and having waſhed one-third of it, part of its waters are conveyed through a broad canal to ſupply the ſouth part, which is the largeſt, and the reſidence of the richeſt of the inhabitants. The better to diſtribute the waters, ſeveral ſmaller canals are cut out of the large one, through ſome of the principal ſtreets, while other canals convey the waters back to the river. Theſe are deep enough to become navigable for ſmall boats, which enter the city, and bring the goods to the merchants doors. All theſe ſeveral canals run along the ſtreets with great regularity; and over them are upwards of an hundred bridges, many of which are very beautiful. Here the night-watch make known the hour by different muſical inſtruments: thus, at the firſt hour, after ſun-ſet, they beat a drum; and on the ſecond, ſtrike upon a braſs inſtrument, called a gumgum, which is in the form of a large flat baſon; the third, or hour of midnight, by ſtriking upon a bell with a ſtick. The firſt hour after midnight they again beat the drum, the ſecond the gumgum, and the third the bell. This third hour after midnight is the laſt, and ends with the riſing ſun; for both the day and night are by the Japaneſe divided into ſix equal parts, or hours, all the year round. Hence thoſe of the day are longer, and thoſe of the night ſhorter in ſummer, than they are in winter.

This is the beſt trading city in Japan, it being extremely well ſituated for commerce; on which account it is well inhabited by rich merchants, artificers, and manufacturers. Though the city is extremely populous, proviſions are cheap; and even what tends to diſſipate the mind, and to promote luxury, may be had at as eaſy a rate here as any where in the world. For this reaſon the Japaneſe call Oſacca the univerſal theatre of pleaſures and diverſions. Plays are daily exhibited; tumblers, jugglers, and all who have

have either ſome uncommon animal to ſhew, or animals that have been taught to play tricks, flock thither from all parts of the empire. Hence ſtrangers and travellers daily reſort thither; and chiefly the rich, as to a place where they can ſpend their time and money with greater ſatisfaction than in any other city of the empire. Yet the water drank at Oſacca taſtes a little brackiſh: they have, however, the beſt ſacki in the empire, which is brewed from rice in great quantities in a neighbouring village, and from thence ſent to moſt of the other provinces, and even exported by the Chineſe and Dutch. The caſtle is ſituated in a large plain at the north-eaſt extremity of the city. It is ſquare, about an hour's walk in circumference, and ſtrongly fortified with round baſtions, according to the military architecture of the country. On the north ſide it is defended by the river Jodogawa, which waſhes its walls, after it has received two other rivers. On the eaſt ſide its walls are waſhed by the Kaſijwarigawa, juſt before it falls into the Jadogawa. The ſouth and weſt ends border upon the extremities of the city. The moles or buttreſſes that ſupport the outward wall are of uncommon bigneſs, and about ſeven fathoms thick. Theſe are built to ſupport a high, ſtrong, brick wall lined with free-ſtone, which at its upper end is planted with trees. On entering through the gate, a ſecond caſtle of the ſame architecture, but ſmaller, appears before you; and, having entered this ſecond, you come to the third and middlemoſt, which, according to the faſhion of the country, has the corners adorned with beautiful towers ſeveral ſtories high. A ſtrong garriſon is conſtantly kept here, both for the defence of the imperial treaſures, and the revenues of the weſtern provinces, which are depoſited here, and to keep thoſe provinces in awe and ſubjection. The caſtle and garriſon are commanded by two of the emperor's chief favourites, who enjoy their command by turns, each for the term of three years. When one of the governors returns from court to his government, his predeceſſor muſt inſtantly quit the caſtle, and go to court to give an account of his behaviour: he muſt not even ſpeak to his ſucceſſor; but leave the neceſſary inſtructions for him in writing in his apartment in the caſtle. The governors of the caſtle have no buſineſs with the affairs of the city, or its governors, though they are ſuperior to them in point of rank.

SECT. VI.

The pretended Origin of the Japaneſe inſeparably connected with the Government. Their Hiſtory and Laws. The Portugueze expelled. The Power and Dignity of the Secular Emperor; and of the Dairi and his Court. The Civil Policy obſerved in the Government of the Cities; the Ceremony of treading on the Crucifix at Nagaſaki; and the ſolemn Form of a Japaneſe Oath.

THE government and religion of the Japaneſe are ſo cloſely connected with their pretended origin, that it is impoſſible to ſeparate them. Theſe people are highly offended at the ſuppoſition of their being deſcended from the Chineſe, or any other nation; for they pretend, that they aroſe within the compaſs of their own empire, and eſteem themſelves the offspring of their gods, who, during an inconceivable number of ages, governed that empire, in a regular ſucceſſion from father to ſon. Of theſe gods they imagine there were two races; the firſt perfectly divine; and the laſt, which deſcended from the former, partly divine, and partly human. But who were the ſubjects of theſe imaginary deities, they do not preſume to determine; for they imagine, that the preſent inhabitants were deſcended from Awaſe Dſu no Mikotto, the laſt of this ſecond race; and that their original anceſtors were all of them his children by his wife the goddeſs Iſarami no Mikotto. Thus, though they trace their original, as deſcended from the gods, many thouſand years before the Chineſe, for each of theſe imaginary deities reigned during a long ſucceſſion of ages, yet they place the original of the preſent inhabitants ſo late as about 600 years before Chriſt, when the genuine hiſtory of Japan begins with the reign of Sin Mu Ten Oo, the eldeſt ſon of Awaſe Dſu no Mikotto. To the dairi, or eccleſiaſtical hereditary emperors, who are ſaid to deſcend in a direct line from his heirs of the eldeſt branch, the people attributed an almoſt divine power, and an unlimited authority over their fellow-creatures; while theſe emperors, proud of their illuſtrious and divine extraction, aſſumed a ſuperſtitious holineſs, ſupported by the utmoſt pomp and magnificence. As they were reſpected as gods, they thought it beneath their dignity to trouble themſelves with the management of political affairs; theſe therefore they left to the laity. In conſequence of this, the power of the nobility increaſed, and thoſe princes of the empire not only made themſelves ſovereign and independent in the provinces the emperor had committed to their government, but quarrelling with the princes their neighbours, attempted by force to diſpoſſeſs each other of their dominions. Hence all ſuffered the dreadful effects that ſpring from ambition, jealouſy, enmity, and a thirſt of revenge.

At length, in order to check the inſolence and ambition of the princes of the empire, the crown-general was ſent againſt them at the head of the imperial army. This important poſt was commonly intruſted to one of the emperor's ſons, and in time became the foundation of the ſecular monarchy; for about 500 years ago Joritomo, the crown-general, being diſappointed in his hopes of ſucceeding to the imperial throne, aſſumed the ſovereignty in ſecular affairs, and is therefore mentioned in the hiſtory of Japan as the firſt ſecular ſovereign. The power of the eccleſiaſtical monarch was, however, ſtill very great; and he had the privilege of nominating the perſon who ſhould ſucceed to that high office: but, in the ſixteenth century, the crown-general made himſelf abſolute ſovereign in the ſecular government of the empire. He was the dairi's ſecond ſon, and being excluded by his birth from the ſucceſſion to the imperial throne, he forcibly maintained himſelf in the command of the army, and ſtript the emperor, his father, of all his authority in the management of ſecular affairs. But he was far from enjoying in peace the poſſeſſion of the throne; for many of the moſt powerful princes of the empire diſputed it with him, till at laſt, in the year 1583, a common ſoldier, named Taico, a man of an obſcure birth, but of an enterpriſing genius, obtained the crown. At firſt indeed he had only 50 ſoldiers, who were of intrepid courage; but their number ſoon increaſed to a great army, and he carried on his conqueſts with equal celerity and ſucceſs; ſo that in a few years he ſubdued all the contending princes, took their cities and caſtles, ſeated himſelf on the imperial throne, and the dairi, or eccleſiaſtical emperor, was obliged to yield him the entire poſſeſſion of the ſecular government; while he, knowing the prejudices of the army and all the people in favour of their ancient monarchs and high-prieſts, freely allowed him to be ſupreme in ſpirituals, and to enjoy the high honours and prerogatives that were before annexed to his office. To humble the nobility, and keep them in ſubjection, he obliged them to bring their wives and families to his court at Jedo, where they were to remain as hoſtages of their fidelity: while thoſe princes themſelves were obliged to attend him ſix months in the year, and every year to renew their oath of fidelity.

The ambition of the princes of the empire being thus curbed, and their power broken, he next ſecured the new modelled authority of his government, by preſerving it from the ſeditious rage of the licentious vulgar by a ſyſtem of new laws; which were perhaps the moſt ſevere that ever were enacted, and, like thoſe which Draco gave to the Spartans, may be juſtly ſaid to be written with blood: for there is ſcarce a crime that is not publickly puniſhed with death, except the criminal be a prince, and then he has only the privilege of diſpatching himſelf, which is commonly done by ripping up his own bowels. In this caſe the emperor ſends his order by letter, which if not immediately complied with, the perſon is either put to the moſt excruciating tortures, or, if he be a prince of the royal blood, baniſhed to ſome barren iſland, where he is perhaps forced to ſuffer a life more ſevere and painful than death itſelf. But in other caſes the criminal is no ſooner found guilty, than he is hurried to execution. A lie, or prevarication; theft, though of the ſmalleſt kind; a breach of the peace; a blow with a ſword, even though the ſcabbard be on; cheating, even at play; detraction, or any other injury done to a man's character, are all puniſhed with death: for meer chaſtiſements are ſeldom uſed but by the lords to their ſlaves. In ſome provinces fathers of families, except thoſe of the lower rank, have power over the lives and

and limbs of their wives, children, and domeſtics. But in crimes againſt the government, as neglecting to obey the emperor's edicts, cheating him in his revenue, counterfeiting the coin, ſetting a houſe on fire, robberies, burglaries, debauching a married woman, or raviſhing an unmarried one; injuſtice or mal-adminiſtration in public officers, whether in governors, judges, or magiſtrates; the puniſhment is not confined to the criminals, but inhumanly extended to his parents, brethren, children, and more diſtant relations, all of whom are put to death at the ſame hour, though at ever ſo great a diſtance from each other. This is done by reſpiting the execution of thoſe who are near, till the ſentence can be conveyed by a proper courier to the other places; and then, on the appointed time, all are brought forth, and executed at mid-day: but the female relations are commonly only ſold for ſlaves, for a longer or ſhorter term of years, according to the nearneſs of their relation to the offender, and other circumſtances; except in caſes of high-treaſon, where the wives and daughters are put to death. For thefts and robberies the unhappy criminals are crucified with the head downwards, and conſigned to a longer or ſhorter torture, according to the nature of the crime: ſo that, in caſes of aggravated guilt, they are left to hang on the croſs till they expire, which in ſome is not till after three or four days: but if the theft admits of a milder death, they are diſpatched by a dagger, or by ſtrangling. In caſes of high-treaſon not only all the relations, but the whole ward in which they live, undergo the ſame dreadful fate: for, in theſe caſes, the law ſuppoſes, that they are worthy of death for ſuffering ſuch enemies to ſociety to live among them; and this cruel puniſhment of the innocent is an effectual means of cauſing the criminal, when known, to be immediately diſcovered, ſince the informer not only ſaves himſelf, but his whole family.

Theſe laws, contrary as they are to every ſentiment of equity and humanity, are ſtill in force, and executed with the greateſt rigour; but criminals, as ſoon as they find they are diſcovered, frequently avoid a too ſevere puniſhment, by ſtabbing themſelves, or ripping open their bellies.

As a farther ſecurity to the new-eſtabliſhed government, and the ſafety of the emperor, it was now reſolved, that the empire ſhould be ſhut up for ever, and thoroughly purged from foreigners and foreign cuſtoms. No foreigners had got ſo ſtrong a footing in the empire as the Portugueſe, a nation no leſs proud and vain than the Japaneſe themſelves. They had firſt diſcovered the country in the year 1543, when, being invited by the proſpect of gain, they had ſince that time made large ſettlements in Japan, and with their foreign commodities, with the doctrine taught by the miſſionaries, by which it is ſaid they gained over one-third of the people, and even ſeveral of the princes of the empire, and by the marriages contracted between the Portugueſe and the new converts, they ſo ingratiated themſelves into the favour of the nation, that, fluſhed with their ſucceſs, they projected a revolution in the government. The emperor was ſtruck with horror and ſurprize at the ſight of two letters which laid open their treacherous deſigns, one of which was intercepted by the Dutch, who were then at war with Portugal, and ſeized this opportunity of diſcovering their deſigns, in hopes of gaining this profitable branch of trade to themſelves; and the other was ſent over by the Japaneſe from Canton, in China. The Japaneſe prieſts could not, without the greateſt envy and regret, ſee their old religion, with all its powerful attractives of profit and popular eſteem, daily loſing ground; and heavy complaints were inſtantly made at court by one of the chief counſellors of ſtate, who being met on the road by a jeſuit biſhop, the haughty prelate refuſed to pay him the ſame deference and reſpect which he was intitled to receive from the natives. The exceſſive profits the Portugueſe received, and the immenſe treaſures they ſent out of the country, now touched the government to the quick; while the rapid progreſs made by the new religion, the union of the converts, and the hatred they bore to the gods and religion of their country, filled the emperor and his court with dreadful apprehenſions.

Taico therefore began to put a ſtop to the increaſe of the Portugueſe intereſt, and the propagation of their religion; he however made a ſlow progreſs, and dying ſoon after in 1598, left the work to be finiſhed by his ſucceſſors, who placed him among the gods by the name of the Second Fatzman, or Mars of the country. The Portugueſe, with their clergy and Japaneſe kindred, were ordered to depart the country, under the penalty of ſuffering the pain of crucifixion; all the other Japaneſe were commanded to ſtay at home; thoſe who were actually abroad were to return within a certain limited time, after which they ſhould be liable, if taken, to the ſame puniſhment; and thoſe who had embraced the new religion, were commanded to forſake it. Theſe orders were the beginning of a moſt dreadful perſecution: for the new converts being unmoved by the weak reaſons that were urged againſt their faith, the ſword, the halter, the croſs, and fire, were barbarouſly and vainly uſed as arguments to convince their underſtandings, and to render them ſenſible of their error. Yet death in all theſe various forms was far from ſhaking their fortitude; for they bravely ſealed their faith with their blood, and ſhewed ſuch amazing examples of conſtancy, that their enemies were filled with ſurprize and admiration. This cruel perſecution, which exceeded every thing of the kind mentioned in hiſtory, laſted about forty years, when at laſt all the remains of chriſtianity in Japan were exterminated in one day; for upwards of 37,000 Chriſtians, being reduced to deſpair at beholding the inſufferable torments endured by their brethren, took up arms, and got poſſeſſion of the caſtle of Simabara, ſeated upon the ſea-coaſt, with a firm reſolution of defending their lives till the very laſt; but, after a ſiege of three months, the caſtle was taken on the 12th of April, 1638, and all who remained were cruelly butchered. Thus was the Japaneſe empire cleared from Chriſtianity by the death of the Chriſtians, and that nation ſhut up to the natives as well as foreigners. In vain did the Portugueſe at Macao afterwards ſend thither a ſplendid embaſſy; neither the law of nations, nor the ſacred character of ambaſſadors, were ſufficient to protect them; for thoſe ambaſſadors, and their whole retinue, to the number of ſixty-one perſons, were beheaded by the ſpecial command of the emperor, except a few of their meaneſt ſervants, who were ſaved, that they might carry to their countrymen the melancholy news of their barbarous reception.

The preſent emperors of Japan are as deſpotic as any of the dairis ever were. It has been already obſerved, that as he has a great number of petty princes and nobles, who have abſolute power in their ſeveral governments, the greateſt care is taken to keep them in due ſubjection. Of theſe 21 bear the title of kings, 6 are princes, 4 are dukes, 17 are counts, and 41 are lords, or ſomething equivalent to theſe dignities, beſides a great number of noblemen of inferior rank. The emperor's council conſiſts of the former, who are obliged to attend in their turns, and have always four of the kingly dignity at their head. The emperor's ſtanding forces, including garriſons, &c. conſiſt of 100,000 foot, and 20,000 horſe; but in time of war each of the governors of the provinces is obliged to bring into the field a body of horſe and foot ready armed, proportionable to the extent of his province, or to the penſion he receives from the emperor; which, in all, amount to 368,000 foot, and 38,000 horſe. Their weapons are fire-arms, javelins, bows and arrows, ſabres, and daggers. The horſe wear cuiraſſes, and the foot helmets, finely wrought.

From what has been before obſerved, the reader may form ſome idea of the numerous court of this monarch in his capital, ſince it muſt conſiſt of one-half of the princes and nobility of the empire, together with all their families, beſides his own officers and guards, which generally amount to about 5 or 6000 men. He has many palaces magnificently built and furniſhed, in which the royal apartments, halls of audience, &c. are enriched with every thing curious and coſtly in art or nature. The cielings are generally plated with gold, finely wrought and embelliſhed with precious ſtones; and the beds, ſcreens, and cabinets, with the gardens, walks, ponds, fountains, terraces, groves, and ſummer-houſes, are anſwerable to the grandeur of the place. But of all the royal palaces, that of Jedo, where he moſt reſides, and which we have already deſcribed in treating of the buildings of Japan, is the largeſt and nobleſt: the reſt, though grand and ſumptuous, are only as houſes of pleaſure, for his diverſion in hunting, fiſhing, and other recreations.

It is very ſurpriſing that the emperors ſhould ſtill allow the dairi to be treated with the ſame profound veneration

that was formerly paid him by his anceſtors: for though he has loſt the greateſt branch of his power, and is only head over all religious matters, while the emperor enjoys not only the imperial dignity, but the government both in civil and military affairs, yet he is allowed to preſerve his priſtine grandeur. He is not ſuffered to ſet his foot on the ground, and wherever he goes, is carried on men's ſhoulders. He is kept ſo retired, that the ſun is not thought worthy to ſhine on his head, or the wind to blow upon him. He never wears the ſame cloaths above one day, or eats above once out of the ſame diſhes, and all the veſſels and utenſils of his table are new every day; but theſe, though very clean and neat, are made only of common clay, and are generally broke; for they imagine, that if any layman ſhould preſume to eat his food out of thoſe ſacred diſhes, it would ſwell and inflame his mouth and throat. He is addreſſed in pompous titles little ſhort of blaſphemy; and all, except the emperor, when they ſpeak to him in public, proſtrate themſelves flat on the ground; beſides, as every thing belonging to his perſon is eſteemed ſacred, he never ſhaves his beard, cuts his hair, or pares his nails. He is chiefly ſerved by his twelve wives, whom he marries with great ſolemnity, and, like the other monarchs of the eaſt, keeps himſelf as much as poſſible concealed. Upon the deceaſe of the dairi, the miniſtry of that eccleſiaſtical court chooſe for his ſucceſſor the next heir, without regard to age or ſex; hence it has often happened, that a prince under age, or a young unmarried princeſs, has aſcended the throne; and there are inſtances where the deceaſed dairi's relict has ſucceeded her huſband.

The ſecular emperor now grants the neceſſary ſubſidies for the maintenance of the dairi and his eccleſiaſtical court. For this purpoſe the dairi is allowed the whole revenue of the city of Miaco; and they being inſufficient to defray his expences, it has been agreed to make up the deficiencies out of the emperor's treaſury: but theſe allowances are ſo ſmall, and ſo indifferently paid, that the court cannot make that figure which they formerly did, when the dairi himſelf was maſter of the empire, and had all the revenues at his own diſpoſal. They ſtill, however, keep up their former grandeur and magnificence; and this court may be truly ſaid to be remarkable for a ſplendid poverty. The great run in debt, and the inferior officers and ſervants, whoſe ſalaries are far from being ſufficient to maintain them, muſt work for their living: but though the revenues of the dairi are ſmall in compariſon of what they were formerly, yet, as he has the management of them, he is ſure to take care to provide whatever is neceſſary to keep up his former ſplendor, and to ſatisfy his luxury and profuſeneſs. This he is the better able to accompliſh, as he ſtill enjoys the high privilege of beſtowing titles of honour on the great men of the empire, their children, and relations, which brings him in vaſt treaſures. Among his twelve wives ſhe who is the mother of the hereditary prince, or princeſs, has the title of empreſs: but it would take up too much room, were we here to deſcribe the pompous ceremonies obſerved in his marriages, upon the birth of an heir to the crown, and on chooſing a nurſe for the royal infant: theſe are magnificent beyond expreſſion; nor could they be more ſo, if the welfare and happineſs of the whole empire depended on theſe events.

All who belong to the dairi's court are cloathed after a particular manner, and their habits are very different from thoſe of ſecular princes, whom they ſcorn and deſpiſe, as being of a mean and unholy extraction. They wear long wide drawers, and a large gown with a long train, which they trail after them on the ground. Their heads are covered with a black lacker'd cap, by the ſhape of which, among other marks of diſtinction, is known what quality they are of, and what poſt they enjoy. Some have a large band of black ſilk or crape ſowed to their caps, which either hangs down behind their ſhoulders, or is tied up. Others have a kind of flap, like a fan, ſtanding out before their eyes. Some have a ſort of ſcarf hanging down before from their ſhoulders, the length of which is different according to the quality of the wearer: for it is the cuſtom of this court, that nobody bows lower than juſt to touch the floor with the end of his ſcarf. The dreſs of the women of this court is alſo different from that of ſecular women; particularly the dairi's twelve wives, who, when full dreſſed, are ſo loaded with large wide gowns of ſilk, interwove with flowers of gold and ſilver, that it is difficult for them to walk.

An application to different kinds of learning forms the chief amuſement of the dairi's court; and not only the courtiers, but many of the fair ſex, have acquired great reputation by their poetical, hiſtorical, and other writings. All the almanacks were formerly made there; but though this is not now the caſe, they muſt receive the approbation of the court. They are great lovers of muſic, and the women in particular play with great dexterity on all the muſical inſtruments they are acquainted with; and the young noblemen alſo divert themſelves with riding, running races, dancing, and other exerciſes.

When the dairi was ſole maſter of the country, he honoured with his ſacred preſence whatever city he pleaſed; and it ſeldom happened that two ſucceeding emperors choſe the ſame place of reſidence. The dairi's court is now fixed at Miaco, where he has a large and ſpacious palace, diſtinguiſhed by its having a lofty and magnificent tower. His imperial conſort lives with him in the ſame palace, and the palaces of his other wives are ſituated next to his. At a ſmall diſtance are the houſes of the lords whoſe offices require a conſtant and more immediate attendance on his perſon; there are alſo a number of other palaces and ſtreets, divided among the officers belonging to the court according to their rank, and all ſeparated from Miaco, and defended againſt the ſudden approach of an enemy, by walls, gates, ditches, and ramparts. The ſecular monarch conſtantly keeps a ſtrong guard of ſoldiers at the dairi's court, in appearance out of tenderneſs and care for the preſervation and ſafety of his ſacred perſon and family; but moſt probably in order to put it out of his power ever to attempt the recovery of the ſupreme authority.

Every imperial city is committed to the care of two governors; Nagaſaki alone has three. Theſe have the command of the city by turns, each generally for the ſpace of two years. When the time is expired, he delivers up his power and his apartment in the palace to the other governor, and immediately ſets out for Jedo, to make the uſual preſents, and give an account of the moſt material tranſactions of his government. He ſtays at Jedo about ſix months, during which he is at liberty to live with his family: but as ſoon as he has received orders from the council of ſtate to depart to his laſt, or to any other government, he muſt ſet out, leaving his wife and children at Jedo till his return, in a manner as hoſtages of his fidelity: nay, while he is in his government, he is to admit no woman within the place of his reſidence, on pain of incurring the imperial diſpleaſure, the fatal conſequences of which are no leſs than death, baniſhment, or impriſonment, with the entire ruin of his family; it being eſteemed beneath the majeſty of the emperor to inflict ſlighter puniſhments on the leaſt diſregard ſhewn to his commands. Their ſalary is but ſmall; but their perquiſites are ſo conſiderable, that in a few years time they might get great eſtates, were it not for the preſents that muſt be made to the emperor and the grandees of his court, and their being obliged to keep up all that ſtate and grandeur which is thought becoming the dignity of their employment, and the majeſty of their maſter.

Under the imperial governors are four magiſtrates, and their deputies. Theſe magiſtrates hold their office a year; but they are obliged daily to communicate to the governor every thing that comes before them; and in difficult caſes, or where they cannot agree among themſelves, to lay the cauſe before the emperor's bench or court of juſtice, or, with the conſent of that court, to leave it to the determination of the governor in the laſt reſort. All civil affairs are brought before this imperial court of judicature, which, having examined the parties and their witneſſes, give judgment according to the laws of the empire, and the imperial orders and proclamations. From this court there is no appeal; but thoſe who have received ſentence of death cannot be executed without a warrant ſigned by the council of ſtate at Jedo, which muſt be alſo conſulted in all affairs of great moment.

The deputies of the magiſtrates are next to them in authority, but enjoy their poſts for life. It is one branch of their office to compoſe differences of ſmall conſequence ariſing in that part of the town committed to their care.

Next to theſe are four officers, who enjoy their poſt only one year, and are appointed by the magiſtrates to make a faithful

faithful report in their name to the governor, of the daily tranſactions in the execution of their office; and being alſo a kind of repreſentatives for the people, whoſe intereſt they are to promote at the governor's court, they have a ſmall room aſſigned them in his palace, where two of them conſtantly attend till the governor is at leiſure to receive the meſſages they are to deliver in the name of the magiſtrates, or the petitions they are to preſent him with in the name of private perſons.

Among the inferior officers are the town meſſengers, who alſo ſerve as bailiffs and conſtables, and commonly live together in one ſtreet. They are chiefly employed in purſuing and arreſting of criminals, and ſometimes in public executions, chiefly in beheading. But no profeſſion is ſo much deſpiſed by the Japaneſe as the tanners, who take off the ſkins from the dead cattle, in order to dreſs and tan them for ſhoes, ſlippers, and the like. They live by themſelves near the place of execution, and are obliged to put priſoners to the torture, to crucify them, or put them to any other death whatſoever. The keepers of bawdy-houſes are obliged to lend them their ſervants to aſſiſt them at public executions.

Having thus given an account of the officers in general, we ſhall now proceed to the policy and regulations obſerved in every ſtreet, in order to keep a watchful eye over the conduct of the inhabitants, and to eaſe the governors, magiſtrates, and other chief officers in the diſcharge of their duty. For this purpoſe they have the following officers for every ſtreet: the principal is the ottona, who gives the neceſſary orders in caſe of fire, ſees that a regular watch be kept at night, and that the orders of the governors and magiſtrates be punctually executed. He keeps books in which he enters the children born, the perſons who marry, travel, die, or remove out of the ſtreet; and the names, birth, and trades of ſuch new inhabitants as come into it. In caſe of ſmall differences ariſing between the inhabitants of his ſtreet, he ſummons the parties before him, and, in conjunction with the deputies of the magiſtrates, endeavours, if poſſible, to reconcile them. He puniſhes ſmall crimes by ſeizing the criminals and putting them in irons. He cauſes criminals to be taken up by his own people within his diſtrict, and confines them till he receives farther orders from the ſuperior magiſtrates, before whom he lays all criminal affairs and caſes of moment; and is himſelf anſwerable for what accidents happen within the ſtreet under his inſpection. He is choſen by the inhabitants of that ſtreet from among themſelves, each of them writing upon a piece of paper the name of the perſon he would have preferred to this dignity, adding his own name and ſeal. The votes are all taken in, the papers opened, and the names of thoſe who have moſt votes are laid before the governor, with the petition of the inhabitants that he would be pleaſed to nominate one of them as ottona. His ſalary is a tenfold portion out of the treaſury of the ſtreet.

Every ottona has three deputies, who give him their advice and aſſiſtance in the execution of his office.

In every ſtreet the inhabitants are divided into companies of five men, of which there are ten or fifteen in every ſtreet: but though theſe are termed companies of five, a few more of the neighbours are frequently added, ſo that they ſometimes conſiſt of ten or fifteen heads of families, all of whom muſt be the proprietors of the ground and houſes in which they live; for thoſe who have no houſes of their own, notwithſtanding their being inhabitants of the ſame ſtreet, are not admitted into thoſe corporations, but conſidered as tenants dependant on the landlords, and are therefore exempted from taxes and other burdens, except the night-watch and round, in which they are obliged to ſerve themſelves, or to get ſomebody to ſerve in their ſtead, it being a duty which all the inhabitants are forced to obſerve in turn: but, on the other hand, theſe tenants have no vote in the elections of the officers of the ſtreet, nor any ſhare in the public money; and beſides, the rents they pay to the landlords are very high, conſidering the ſmallneſs of the houſes in which they live. Each of theſe little companies has one of their body at their head, who is anſwerable for their actions; and if they be contrary to law, he ſhares with the reſt of the members the penalty they are ſentenced to undergo by the ſupreme magiſtrate.

Every ſtreet has alſo a ſecretary, or public notary, who writes and publiſhes the commands of the ottona to the inhabitants of the ſtreet, and gives paſſports, teſtimonials, and letters of diſmiſſion. He keeps the ottona's books, as the liſt of the houſes and their inhabitants, with their names, age, trade, and religion: the names of all who die in the ſtreet, with the time and manner of their death: a regiſter-book of the paſſports that have been iſſued out of the office, with the names of the perſons to whom they were granted, the buſineſs which called them abroad, the time of their departure and return: and alſo a journal of the daily occurrences that happen within the compaſs of the ſtreet.

The next officer is the treaſurer of the ſtreet, who keeps the public money, and from time to time accounts for it to the reſt of the inhabitants, ſpecifying the ſums he has received and payed out. The public treaſure chiefly conſiſts of the ſums the magiſtrates of the city order to be detained from the price of foreign goods, for the joint-benefit of the inhabitants, among whom it is equally diſtributed, according to the number of the ſtreets, in order to enable them to pay the additional taxes levied upon them; but this is peculiar to Nagaſaki, which is the only imperial city where the trade with foreigners is permitted. The inhabitants ſerve this office each a year in turn.

There is another officer, named the meſſenger of the ſtreet, who is to give information when any body dies, or if any thing elſe happens that is eſteemed worth their notice. He alſo delivers to the chief officers the petitions of the inhabitants of the ſtreet, collects the contribution-money for the preſent, which at certain times is made to the governors and chief magiſtrates, tells the commands of the magiſtrates to the heads of the companies, and publiſhes them in the ſtreet.

Two watches are kept for the ſecurity of the ſtreets during the night. The firſt is the chief guard, upon which the inhabitants do duty themſelves, three at a time. They have a room or houſe aſſigned them towards the middle of the ſtreet, or at the corner of a croſs ſtreet. Upon days of great ſolemnity, or when the magiſtrates think this watch neceſſary, it is kept all day; and when they are apprehenſive of danger it is doubled, in which caſe the ottona aſſiſts in perſon, with one of his deputies: for ſhould any misfortune happen that could be any way attributed to their careleſſneſs or neglect, they and the whole ſtreet would be ſeverely puniſhed for it. Such regard is paid to this watch, that the oppoſing or inſulting it is a capital crime.

The other guard is appointed to watch againſt thieves and accidents of fire, and to give notice upon the leaſt ſuſpicion. It conſiſts of two of the pooreſt inhabitants of the ſtreet, ſitting in a centry-box at each gate by which the ſtreet is ſhut up in the night: but, at certain intervals, they walk till they meet, ſhewing the hours of the night generally by beating two ſticks one againſt the other. In ſome towns there is a ſmall hut built at the top or ſide of a houſe, about the middle of the ſtreets, on purpoſe for a man to watch accidental fires.

If an inhabitant deſigns to remove from the houſe and ſtreet in which he lives to another, he muſt firſt apply to the ottona of the other ſtreet, and making him a preſent of a diſh of fiſh, give him a petition expreſſing his deſire to be admitted among the inhabitants of that ſtreet. The ottona, upon this, makes enquiry into his life, character, and conduct, and then ſends his meſſenger of the ſtreet to every one of the inhabitants, deſiring to know if they will conſent to admit the petitioner as a neighbour; and if any one of the inhabitants oppoſes his admiſſion, urging that he is a drunkard, quarrelſome, or addicted to any other crime, and that he will not be anſwerable for the conſequences, it is ſufficient to exclude him. But if he obtains all their conſents, the petitioner muſt apply to the public notary of his former ſtreet for a certificate of his behaviour, and a letter of admiſſion, both ſigned by the ottona, and theſe muſt be carried by the ſtreet-meſſenger to the ottona of the ſtreet to which the petitioner intends to remove; upon which he receives him under his protection, and incorporates him among the inhabitants of his ſtreet. Mean while he is not anſwerable for the petitioner's behaviour before his delivery of thoſe inſtruments; and ſhould he be found guilty of any crime committed before that time, it would be laid to the charge of the ſtreet in which he formerly lived. After his being admitted among the inhabitants of the new ſtreet, and his name entered in the regiſter-books, he ſolemnizes his entry with a handſome dinner; which he gives either

either to the company of five, or, if he pleaſes, to the whole ſtreet. His greateſt trouble, however, ſtill remains, and that is his ſelling his old houſe; for this cannot be done without the conſent of all the inhabitants of the ſtreet, who often oppoſe it for upwards of a year, the buyer, for whoſe crimes they are for the future to ſuffer, not being ſufficiently known, or not agreeable to them. Suppoſing all obſtacles at length removed, the buyer is to pay an eighth part of the price into the public treaſure of the ſtreet, five parts of which are to be equally diſtributed among the inhabitants, for the pains they have taken on account of the purchaſer's admiſſion, and the three remaining parts are deſigned for a public dinner. This, however, is ſeldom given: but the new inhabitant has no ſooner taken poſſeſſion of his houſe, than all his neighbours come to wiſh him joy, and to offer him their ſervices.

When an inhabitant of a ſtreet is accuſed of any miſdemeanor, his caſe is laid before the ſtreet-council, that is, the ottona, his three deputies, and the heads of the ſmall companies; when, if the affair be too intricate for them to determine, they lay it before the council of the town: if they meet with the ſame difficulties, the Nengioſi, or four annual officers under the magiſtrates, are deſired to confer upon the affair with ſome of the ſtewards of the governor's houſhold; and if they find it neceſſary, to communicate it to the governor himſelf.

If quarrels or diſputes ariſe in a ſtreet, either between the inhabitants or ſtrangers, the next neighbours are obliged to part them; for if one ſhould happen to be killed, tho' it were the aggreſſor, the other muſt inevitably ſuffer death, notwithſtanding his alledging that it was done in his own defence; and he knows no other method of preventing the ſhame of a public execution, than by ripping up his own belly. Nor is his death thought a ſufficient ſatisfaction to their laws: three of thoſe families who live next to the place where the accident happened are ſhut up in their houſes for three, four, or more months, and rough boards nailed acroſs their doors and windows, after they have prepared for this impriſonment by getting the neceſſary proviſions; and the reſt of the inhabitants of the ſame ſtreet are ſentenced to paſs ſome days or months in hard labour at the public works. Theſe penalties are inflicted in proportion to their guilt, in not endeavouring to the utmoſt of their power to prevent the fatal conſequences of ſuch a quarrel. A like puniſhment, but greater in degree, is inflicted on the heads of the companies of five in that ſtreet where the crime was committed; and it is an high aggravation of their guilt and puniſhment, if they knew beforehand that the perſons were of a quarrelſome diſpoſition, or, in other caſes, were inclined to the crime for which they ſuffer. The landlords, and alſo the maſters of the criminals, partake of the puniſhment inflicted for the miſdemeanors of their lodgers and ſervants. Whoever draws his ſword, tho' he does not hurt or even touch his enemy, muſt, if the fact be proved, ſuffer death. If an inhabitant flies from juſtice, the head of the company of five to which he belongs muſt follow, or hire people to follow him till he be found, and delivered up to the civil magiſtrate, under pain of corporal puniſhment.

There is a very remarkable ceremony obſerved only in the city of Nagaſaki, where the Chriſtian religion had the ſtrongeſt footing. This is called the figure-treading: for in the beginning of the year they trample, with great ceremony, upon a crucifix, an image of the virgin Mary, or ſome other ſaint, as a proof of their renouncing the Chriſtian religion. They begin in two different parts of the city, going from houſe to houſe, and ſtreet to ſtreet, till all the people, both old and young, have trampled on theſe images, which are of braſs, and about a foot long: even young children, unable to walk, are held down by their mothers to touch the images with their feet.

It is remarkable, that there is no other tax laid upon the inhabitants, but that on the land of thoſe who have houſes or pieces of ground of their own; which may properly be conſidered as a ground-rent: except we may call a tax the voluntary contributions for a preſent to be made to the governors by ſuch perſons as have hereditary lands and tenements in their poſſeſſion within the city of Nagaſaki, or to ſuperior officers by the inferior.

As oaths are a civil ſecurity as well as a religious obligation, we ſhall here mention the form of thoſe of Japan. The perſon who takes an oath invokes the vengeance of the ſupreme gods of the heavens, and of the chief magiſtrates of his country, upon him, his family, his domeſtics, his friends, and near relations, in caſe he does not ſincerely fulfil all the articles he ſwears to perform; after which he ſigns both the words of the oath and thoſe articles, and dipping his ſeal in black ink ſeals them; and, as a farther confirmation, lets fall ſome drops of his own blood upon the ſeal, by pricking one of his fingers behind the nail.

SECT. VII.

Of the Religions of the Japaneſe; particularly the Sinto, the Budſo, and the Religion of the Philoſophers.

THEIR religion is in general the groſſeſt heatheniſm and idolatry; but religious liberty, ſo far as it is allowed not to interfere with the intereſt of the ſecular government, or to affect the peace and tranquillity of the empire, has always been allowed in Japan: hence foreign religions have been eaſily introduced, and propagated with ſucceſs; there are therefore many religions in Japan, the principal of which are the three following:

I. The Sinto, or antient idol-worſhip of the Japaneſe.
II. The Budſo, or foreign idol-worſhip, introduced into Japan from the empire of China and the kingdom of Siam; and
III. The religion of their philoſophers and moraliſts.

I. As to the Sinto's religion, it deſerves to be conſidered in the firſt place, more on account of its antiquity, than for the number of its profeſſors. Theſe have ſome obſcure and imperfect notions of the immortality of the ſoul, and a future ſtate of bliſs or miſery, and yet worſhip only thoſe gods whom they believe are peculiarly concerned in the government of the world; for though they acknowledge a Supreme Being, who they believe dwells in the higheſt heaven, and admit of ſome inferior gods, whom they place among the ſtars; yet they do not worſhip and adore them, nor have they any feſtival-days ſacred to them, thinking that beings ſo much above us, will concern themſelves but little about our affairs. They, however, ſwear by theſe ſuperior gods: but they alone worſhip and invoke thoſe gods whom they believe to have the ſovereign command of their country, and the ſupreme direction of its elements, its produce, and its animals; and who, by virtue of this power, will, they ſuppoſe, not only render them happy here, but, interceding for them at the hour of death, procure for them rewards proportionable to their former behaviour. Hence their dairis, or eccleſiaſtical emperors, being eſteemed lineally deſcended from the eldeſt and moſt favoured ſons of theſe deities, the ſuppoſed heirs of their excellent qualities, are conſidered as the true and living images of their gods, and poſſeſſed of ſuch an eminent degree of holineſs, that none of the people dare preſume to appear in their preſence. In ſhort, the whole ſyſtem of the Sinto's divinity is a lame and ridiculous jumble of abſurdities, and would not perhaps have ſtood its ground ſo long, had it not been for its cloſe connection with the civil cuſtoms, in the obſervance of which this nation is exceedingly ſcrupulous.

The temples of the Sintoiſts are exceeding mean; within them is hung up white paper, cut into ſmall bits, as emblems of the purity of the place; and ſometimes there is a large mirror in the middle, that the worſhippers, when they behold themſelves, may conſider, that as diſtinctly as all their bodily defects appear in the mirror, ſo conſpicuous do the ſecret ſtains of their hearts appear before the eyes of the immortal gods. Theſe temples are frequently without any viſible idols of the gods to whom they are conſecrated, they being locked up in a caſe at the upper end, and to this caſe the people bow. Theſe temples are not attended by prieſts, but by ſeculars, who are, generally ſpeaking, entirely ignorant of the principles of the religion they profeſs, and wholly unacquainted with the hiſtory of the gods they worſhip. Theſe, when they go abroad, are dreſſed, for diſtinction ſake, in large gowns, commonly white, but ſometimes yellow, and ſometimes of other colours; however, they wear their common ſecular dreſs under them. They ſhave their beards; but let their hair grow, and wear a ſtiff,

Engravd for the
New System
of Geography.

I. Walsh Coel.

J. Hall Sculp.

Act of trampling over the Images of Our Saviour & the V.n Mary,
at the beginning of the New Year, at Nagasaki.

ſtiff, oblong, lacker'd cap, reſembling in ſhape a ſhip, tied under their chins with twiſted ſilk ſtrings, terminated with taſſels, which hang lower or higher according to the office or quality of the perſon who wears them, who is not obliged to bow lower to perſons of ſuperior rank than to make theſe taſſels touch the floor. Their ſuperiors have their hair twiſted under black gauze or crape, in a very particular manner; and have their ears covered by a kind of flap, which ſtands out or hangs according to the dignities or honourable titles conferred upon them by the dairi. They are under his direction in ſpiritual affairs; but in temporals they and all the other eccleſiaſtical perſons in the empire are under the command of two imperial temple judges, appointed by the ſecular emperor. Their haughtineſs and pride exceed all expreſſion; for when they appear in a ſecular dreſs, they, like the nobles, wear two ſabres, and think it becomes their ſtation to abſtain from all communication and intimacy with the common people.

The Sintoiſts do not adhere to the doctrine of the tranſmigration of ſouls; yet abſtain from killing and eating of thoſe beaſts that are of ſervice to mankind, becauſe they imagine that ſlaying them would be an act of cruelty and ingratitude. They believe that the ſoul, after its departure from the body, is removed to the high and ſubceleſtial fields, ſeated juſt beneath the thirty-three heavens, the dwelling-places of their gods: that thoſe who have led a good life find an immediate admiſſion, while the ſouls of the wicked and the impious are denied entrance, and condemned to wander till they have expiated their crimes; but they admit no hell or place of torment. One of the eſſential points of their religion is, that they ought to preſerve an inward purity of heart, conſiſting of the doing or omiſſion of what they are ordered to do or avoid by the law of nature and the dictates of reaſon, or the more immediate and ſpecial command of the civil magiſtrate. They have no form, either by divine or eccleſiaſtical authority, for regulating their outward conduct. Hence it may be imagined, that they would indulge, without reſtraint, every gratification of their wiſhes and deſires, as being free from the fear of acting contrary to the will of the gods, and little apprehenſive of incurring the effects of their diſpleaſure; but they have a powerful ruler within their own hearts, the friendly and tender ſenſibilities of humanity, which, aided by the force of reaſon, and the ſeverity of the laws, reſtrain them from the indulgence of vice, and are ſufficient to win over to the dominions of virtue all that are willing to hearken to her dictates.

Another eſſential point of the Sinto's religion is a rigorous abſtinence from whatever makes a man impure. This conſiſts in abſtaining from blood, from eating of fleſh, and being near a dead body; by which a perſon is for a time rendered unfit to go to the temples, to viſit holy places, and to appear in the preſence of the gods. Whoever is ſtained with his own or another's blood, is for ſeven days unfit to approach the holy places; and if, in building a temple, one of the workmen happens to be hurt, ſo as to draw blood, he is from thence forward rendered incapable of working on that ſacred building. But if the ſame accident ſhould happen in building or repairing any of the Sinto's temples at Isje, the temple itſelf muſt be pulled down and rebuilt. Whoever eats the fleſh of any four-footed beaſt, deer only exceped, is unclean for thirty days: yet whoever eats a wild or tame fowl, water-fowls, cranes, and pheaſants, is unclean only a Japaneſe hour, which is equal to two of ours. Whoever kills a beaſt, or is preſent at an execution, attends a dying perſon, or enters a houſe where a dead body lies, is unclean for that day; and the nearer a perſon is related to the deceaſed, ſo much the greater is the impurity. By not obſerving theſe precepts people are rendered guilty of external defilement, which they ſay is deteſted by the gods, and made unfit to approach their temples.

The other great points of their religion are, 1. A diligent obſervation of the ſolemn feſtivals, which are very numerous. 2. Pilgrimages to the holy place at Isje: that is, to the temple of Tenſio Dai Sin, the greateſt of all the gods of the Japaneſe. The laſt eſſential doctrine of their religion is, that they ought to chaſtize and mortify their bodies; but few of them pay much regard to this precept.

The orthodox Sintoiſts go in pilgrimage to Isje once a year, or at leaſt once in their lives; for, beſides their conſidering it as a duty, they imagine they ſhall reap great advantages from this journey, ſuch as being abſolved from all their ſins, and receiving the aſſurance of immediate happineſs after death, beſides having in this life the poſſeſſion of health, children, riches, dignities, and other temporal bleſſings. To keep alive theſe ſentiments in the minds of the ſuperſtitious vulgar, every pilgrim is, for a ſmall conſideration, preſented by the canuſies, or ſecular prieſts, with an inſtrument containing the remiſſion of their ſins. This pilgrimage is made at all times of the year, but chiefly in the three firſt months, March, April, and May, when the fineneſs of the weather renders the journey very agreeable and pleaſant. Every one is at liberty to travel in what manner he pleaſes; thoſe who are able do it at their own expence, in ſedans, or on horſeback, with a retinue ſuitable to their rank: but the poor go on foot, living on charity. Theſe carry upon their back a ſtraw mat rolled up, which ſerves them for a bed, and have a ſtaff in their hands. They have a veſſel hanging at their girdle, out of which they drink, and wherein they receive the charity of the people. Generally their names, and the place from whence they came, are written both upon this veſſel and on their great hat made of ſplit reeds, that in caſe of ſudden death, or any other accident upon the road, it may be known who they are, and to whom they belong. Thoſe who can afford it wear over their other cloaths a ſhort white coat, without ſleeves, with their names ſtitched upon the breaſt and back. Incredible multitudes of theſe pilgrims crowd the roads. The very children, if apprehenſive of a ſevere puniſhment for their faults, will run away from their parents, and go to Isje, to fetch an ofarrai, which, upon their return, is deemed a ſufficient expiation of their crimes, and a ſure means of procuring a reconciliation. When a pilgrim is about to undertake this holy journey, he muſt religiouſly abſtain from every thing impure, particularly from fornication, and even lying with his own wife; though otherwiſe complying with matrimonial duties is not thought unpleaſing to the gods. After he is ſet out on his journey, a rope, with a piece of white paper twiſted round it, is hung over the door of the houſe, to inform all who are impure, from the death of their parents or near relations, to forbear entering; from the opinion that it would occaſion the pilgrim's having ſtrange uneaſy dreams, or his being expoſed to ſome misfortune.

The temple of Isje is ſeated in a large plain, and is a low thatched wooden building, as a monument of the ſimplicity and poverty of its original founders. In the middle of it is a mirror of poliſhed metal, as an emblem of the all-ſeeing eye of the god, and his knowledge of what paſſes in the inmoſt receſſes of the worſhippers hearts; and ſome cut paper is hung round the walls, to repreſent the purity of the place. This principal temple is ſurrounded with near a hundred ſmall temples, built in honour of inferior gods; the greateſt part of which are ſo low and ſmall, that a man can ſcarcely ſtand upright in them; but each is attended by a canuſi, or ſecular prieſt. Next to the temple are the houſes of the officers of the temple, who ſtile themſelves the meſſengers of the gods, and keep lodgings for the accommodation of pilgrims. At a ſmall diſtance is a town that bears the ſame name with the temple, and is inhabited by inn-keepers, paper-makers, book-binders, cabinet-makers, joiners, and other workmen, whoſe buſineſs depends on the holy trade carried on there.

On the pilgrim's arrival at Isje, he applies with great ſolemnity to one of the canuſies, bowing, according to the cuſtom of the country, till his forehead touches the ground; upon which the canuſi either conducts him with other pilgrims, or commands his ſervant to conduct them to the ſeveral temples, and to tell them the names of the gods to whom they were built; which being done, he takes them before the chief temple, where, proſtrating themſelves on the ground, they addreſs their ſupplications to Tenſio Dai Sin, expreſs their wants and neceſſities, and pray for health, long life, happineſs, riches, and the like. They are afterwards entertained and lodged by the canuſi in his own houſe, if they are unable to bear the expence of lodging at a public inn: they, however, generally make him a preſent in return for his civility, though it be out of what they got by begging.

The pilgrim having performed all the acts of devotion this pilgrimage requires, the canuſi preſents him with an

ofarrai, or indulgence. This is an oblong box, about a ſpan and a half long, two inches broad, and an inch and a half high, full of ſmall ſticks, ſome of which are wrapped in bits of white paper, to remind him that he muſt be pure and humble. Dai Singu, that is, the temple of the great god, printed in large characters, is paſted on the front of the box; and the name of the canuſi who gave it, with the title, Meſſenger of the gods, in ſmall characters, is paſted on the oppoſite ſide. This they receive with great tokens of reſpect and humility, and immediately tie it under their hats to keep it from the rain, wearing it juſt under their forehead, and balancing it with another box, or a bundle of ſtraw of about the ſame weight tied behind; but thoſe who travel on horſeback have better conveniencies for keeping it. When they have got ſafe home they take great care of the ofarrai, as of a thing of the utmoſt value; and though its effects are limited only to a year, yet, after that is expired, they place it in one of their beſt rooms, on a ſhelf made on purpoſe. In ſome places they keep the old ofarrais over the doors of their houſes, under a ſmall roof; but the poor, for want of a better place, keep them in hollow trees behind their houſes. Large quantities of theſe ofarrais are annually ſent by the canuſies into all parts of the empire, to ſupply thoſe who cannot or will not fetch them. The pedlars who carry thoſe bawbles, reſort to the moſt populous towns towards New Year's-day, which is one of their ſolemn feſtivals, and ſell at the ſame time new almanacks, which muſt be printed no where but at Isje.

The ſuperſtitious Japaneſe are as much inclined to make religious vows, as to go in pilgrimage to holy places. Hence there are a great number of religious houſes of both ſexes, and of many different orders. Among theſe are the Jammaboes, a kind of hermits, who pretend to abandon their temporal concerns for the ſake of thoſe that are ſpiritual and eternal: yet thoſe who can live at their eaſe dwell in their own houſes, while the poor ſtroll and beg about the country. They have been ſplit into two orders; the Toſanſa and the Fonſanſa. Thoſe who embrace the former claſs muſt once a year climb to the top of the mountain Fikooſan, a journey of no ſmall difficulty and danger, on account of the height and ſteepneſs of that mountain, and the many precipices all around it; and beſides, it is imagined, that all who preſume to aſcend it with any degree of impurity, are puniſhed for their impious raſhneſs by being ſtruck with madneſs. One the other hand, thoſe who enter into the order of Fonſanſa, muſt once a year go in pilgrimage to the grave of their founder, at the top of an high mountain named Omine; where the air is ſaid to be exceſſive cold, and the ſteepneſs and precipices make its aſcent no leſs dangerous than that of the other. Theſe ſuppoſe, that ſhould any one undertake this journey without being ſufficiently purified, he would be thrown down the horrid precipices and daſhed to pieces, or at leaſt would pay for his contempt of the anger of the gods by a lingering ſickneſs, or ſome dreadful misfortune. They therefore qualify themſelves by previous mortifications, abſtaining from impure food, from lying with their wives, and from whatever may render them defiled. While they are upon their journey, they muſt live only upon the roots and plants they find on the mountains. If they return ſafe home, they go each to the general of his order, who reſides at Miaco, and make him a ſmall preſent of money, which, if poor, they muſt procure by begging, and in return they receive from him a more honourable title, which occaſions ſome alteration in their dreſs, and encreaſes the reſpect ſhewn them by their brethren of the ſame order. Thus ambition is far from being baniſhed from theſe ſocieties.

Theſe hermits are however very much degenerated from the auſterity of their predeceſſors, who, in imitation of the example ſet them by their founder, and purſuant to the rules he laid down, lived upon nothing but plants and roots, expoſing themſelves to ſevere mortifications, to faſting, bathing in cold water, and wandering through woods and foreſts, and through deſart and uninhabited places. They have alſo deviated much from the ſimplicity of their religion, and have admitted the worſhip of ſuch foreign idols as they imagine have the greateſt influence on the occurrences of life. They alſo now pretend to be well verſed in magical arts, and that, by certain myſtical ceremonies, words, and charms, they can prevail on all the gods of the country, as well of the Sintoiſts as thoſe of the Budſdoiſts, to drive out evil ſpirits, to aſſiſt them in diving into ſecrets, recovering ſtolen goods, and in finding out the thieves; in foretelling future events, explaining dreams, in curing deſperate diſeaſes, and in finding out the guilt and innocence of perſons accuſed of crimes. They talk with great aſſurance of the wonderful virtues of their charms, pretending that they are able to handle burning coals and red hot iron, without receiving the leaſt hurt; ſuddenly to extinguiſh fires, to make cold water inſtantly boiling, and hot water in a moment cold; to keep people's ſwords ſo faſt in the ſheath, that no force is able to draw them out; to preſerve themſelves from being hurt by theſe or any other weapons, and to perform many other things of the like nature, which, if cloſely examined, would perhaps be found to be juggler's tricks, and the effects of ſecond cauſes.

Among the other religious ſocieties eſtabliſhed in Japan, we ſhall only mention that of the Blind; which form a very ſingular, as well as a very ancient and numerous body, compoſed of perſons of all ranks. Originally theſe formed but one ſociety; but at laſt they were divided into the Blind Buſetz, and the Blind Fekies. The Blind Buſetz owe their origin to Senmimar, one of the younger ſons of the emperor Jengino. He was a youth of incomparable beauty, and admired by all that approached him. He particularly captivated the heart of a princeſs of the royal blood, whoſe beauty and virtues proved as irreſiſtible charms to the young prince, as his graceful perſon and princely qualities had been to her. The happy lovers had for ſome time enjoyed all the felicity that ariſes from a mutual paſſion, when the death of the fair princeſs deprived him of all comfort, and ſoon, through exceſs of grief, he loſt his ſight. Upon this, to perpetuate her memory, and to make known to poſterity the unhappy effect of his unfeigned ſorrow for her loſs, he, with his father's conſent, erected a ſociety into which none were admitted but thoſe who were blind by birth or accident. This ſociety flouriſhed exceedingly, and became in great reputation not only at court, but throughout the empire. For ſome centuries they continued united in one body, till the Blind Fekies ſpringing up, and many of the great men of the empire, who had loſt their ſight, voluntarily entering into it, the former were reduced, and confined to eccleſiaſtical perſons.

The Blind Fekies owe their origin to the civil wars between two powerful factions, the Fekies and Gendzies, who long contended for the empire. The cauſe of Feki, and his adherents, at length appearing more juſt to the reigning dairi than that of Gendzi, he reſolved to ſupport it; which he did ſo effectually, that Gendzi, and his party, were defeated and almoſt deſtroyed. But as ſucceſs is often followed by pride and inſolence, the victorious Feki, forgetting the obligations he lay under to the dairi, treated him with ſuch inſolence and ingratitude, that he reſolved to eſpouſe the intereſt of Gendzi and his adherents, to whom he promiſed his aſſiſtance, if they would again aſſemble and take arms againſt Feki. Upon this affairs ſoon took another turn, and victory, in a deciſive battle, declared for Gendzi, and Feki himſelf was ſlain. Among thoſe who eſcaped with their lives was Kakekigo, a general famed for his valour and amazing ſtrength, who fled in a ſmall boat. Jeritomo, general of the Gendzies, and a very reſolute ſoldier, was ſenſible of the conſequence of ſecuring the perſon of Kakekigo, without which he thought his victory incomplete, and therefore cauſed him to be purſued and taken. On his being brought before him, he treated him with all the reſpect due to his rank and character, and gave him ſuch liberty that he ſeveral times eſcaped, but was as often retaken. Though he was his enemy and priſoner, Jeritomo was ſo far from putting him to death, that he generouſly reſolved to purchaſe his friendſhip and affection at any price. But one day, when he was earneſtly preſſing him to enter into his ſervice upon any terms he pleaſed, the captive general boldly replied, "I was once "a faithful ſervant to a kind maſter, and now he is dead, "no other ſhall boaſt of my faith and friendſhip. Thou, "I own, haſt laid me under great obligations, and to thy "clemency I owe even my life. Yet ſuch is my misfor-"tune, that I cannot fix theſe eyes on thee, without re-"ſolving to revenge him by taking off thine head. Theſe "therefore, theſe prompters to miſchief I will offer to thee, "as the only acknowledgment of thy generous behaviour

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"my unhappy condition will allow me to give thee." This ſaid, with an undaunted courage, equal to that of the brave Roman, who, in the ſight of Porſenna, burnt his right hand on the altar, he plucked out both his eyes, and on a plate preſented them to Jeritomo, who, aſtoniſhed at ſuch magnanimity and amazing reſolution, gave him his liberty; upon which he retired into the province of Finga, where he learned to play upon the bywa, a muſical inſtrument uſed in Japan, and founded this ſociety of the Blind Feki, of which he himſelf was the head. They are ſince grown very numerous, and are compoſed of people of all ranks: but none of them live upon charity; all applying, according to their ſeveral capacities, to different profeſſions not entirely inconſiſtent with their unhappy ſituation. Many of them are muſicians, and employed at the courts of princes and great men, alſo upon public ſolemnities, proceſſions, feſtivals, and weddings. They are diſperſed through the empire; but their general reſides at Miaco, and has a penſion from the dairi. He is aſſiſted by ten council, who alſo reſide in the ſame city; of this council he is the eldeſt, and all of them have the power of life and death, with this reſtriction, that no perſon can be executed unleſs the ſentence be ſigned by the principal judge of Miaco. This council appoint their inferior officers, who reſide each in his province, and are there what the general is with reſpect to the whole ſociety: and theſe alſo have officers under them.

II. The Budſo, or foreign pagan-worſhip, introduced into Japan, probably owes its origin to Budha, whom the Brahmins of India believe to be Wiſthnu, their deity, who, they ſay, made his ninth appearance in the world under the form of a man of that name. The Chineſe and Japaneſe call him Buds and Siaka, which names indeed at length became a common epithet for all gods and idols in general brought from foreign countries, and ſometimes they were given to the pretended ſaints who preached theſe new doctrines.

The moſt eſſential points of this religion are, that the ſouls of men and animals are immortal, and both of the ſame ſubſtance, differing only according to the bodies in which they are placed; and that after the ſouls of mankind have left their bodies, they ſhall be rewarded or puniſhed according to their behaviour in this life, by being introduced to a ſtate of happineſs or miſery. This ſtate of happineſs they call a place of eternal pleaſures; and ſay, that as the gods differ in their nature, and the ſouls of men in virtue, ſo alſo do the degrees of pleaſure in the ſtate of bliſs, in order that every one may be rewarded as he deſerves: yet the whole place is ſo thoroughly filled with felicity, that each happy inhabitant thinks his portion beſt, and is ſo far from envying the ſuperior happineſs of others, that he wiſhes only for ever to enjoy his own. Their god Amida is the ſovereign commander of theſe bliſsful regions, and is conſidered as the patron and protector of human ſouls; but more particularly as the god and father of thoſe who are happily removed to a ſtate of felicity. They maintain, that leading a virtuous life, and doing nothing contrary to the five commandments, is the only way to become agreeable to Amida, and worthy of eternal happineſs.

On the other hand, all perſons, whether prieſts or laymen, who, by their ſinful life, and vicious actions, have rendered themſelves unworthy of the pleaſures prepared for the virtuous, are, after death, ſent to a place of miſery, there to be confined and tormented during a certain undetermined time, where every one is to be puniſhed according to the nature and number of his crimes, the number of years he lived upon earth, his ſtation there, and his opportunities for being good and virtuous. To Jemma, who is the ſevere judge of this place of miſery, the vicious actions of mankind appear with all their aggravating circumſtances, by means of a large mirror, called the mirror of knowledge, which is placed before him. Yet the miſeries of theſe unhappy ſouls confined to theſe gloomy priſons, they imagine, may be greatly alleviated by the good actions and virtuous life of their family, their friends, and relations, whom they left behind; but nothing, they are taught, is ſo conducive to this deſirable end, as the prayers and offerings of the prieſts to the great and good Amida, who can prevail on the almoſt inexorable judge to treat the impriſoned ſouls with ſomewhat leſs ſeverity than their crimes deſerve, and at laſt to ſend them as ſoon as poſſible into the world again. For when they have been confined in theſe infernal priſons a time ſufficient to expiate their crimes, they are ſentenced by Jemma to return to this earth, and animate thoſe creatures whoſe nature is moſt nearly allied to their former ſinful inclinations; as for inſtance, toads, ſerpents, inſects, four-footed beaſts, birds, and fiſhes. From the vileſt of theſe tranſmigrating into others and nobler, they at laſt are ſuffered again to enter human bodies, and thus have it in their power, either by their virtue and piety, to obtain an uninterrupted ſtate of felicity; or, by a new courſe of vices, once more to expoſe themſelves to all the miſeries of confinement in a place of torment, ſucceeded by a new unhappy tranſmigration.

The five commandments of the law of Buds, or Siaka, which are the ſtanding rule of the life and behaviour of all his faithful followers, are, 1. Not to kill any thing that has life. 2. Not to ſteal. 3. Not to commit fornication. 4. To avoid lies, and all falſhood: and 5. Not to drink ſtrong liquors; which laſt Siaka moſt earneſtly recommended to his diſciples.

Beſides theſe chief and general commandments, there are ten counſels or admonitions, which are only theſe five laws branched out, and applied to more particular actions, all tending to a ſtricter obſervance of virtue. A ſtill farther ſub-diviſion hath been made of theſe laws into five hundred counſels and admonitions, in which are ſpecified, with the utmoſt exactneſs, whatever, according to their notions, has the leaſt tendency to virtue and vice. But the number of theſe admonitions being ſo very great, it is no wonder that thoſe who are willing to obſerve them are very few; the rather as they tend to ſuch a thorough mortification of their bodies, as to meaſure and preſcribe the minuteſt part of their diet, and ſcarcely allow them the food neceſſary to keep them from ſtarving. Nothing but the ardent deſire of obtaining a moſt ſublime ſtate of happineſs in the next world, or the ambition of acquiring a great reputation for ſanctity in this, can enable any man to undergo ſuch a rude and ſevere diſcipline. And indeed there ſeems very few, even of the bonzes or prieſts, who would willingly renounce the leaſt of the luxuries and pleaſures of this world for the ſake of enjoying a greater portion of happineſs in the next.

Of the followers of Siaka there are ſeveral ſects, all of which have their temples, their convents, and their prieſts: and of all the religious buildings in the country theſe temples, with their adjoining convents, are the moſt remarkable, as being far ſuperior to all others from their ſtately height, curious roofs, and numberleſs ornaments, which agreeably ſurpriſe the beholder; ſuch as are built within cities or villages commonly ſtand on a riſing ground, and in the moſt conſpicuous places. They are all moſt agreeably ſituated: a fine view of the adjacent country, with the neighbourhood of a wood, a clear rivulet, and pleaſant walks, being neceſſary to the places on which theſe temples are built: for with ſuch ſituations, they ſay, the gods are delighted; and the prieſts readily condeſcend to be of the ſame opinion, they being moſt proper for their own pleaſure and diverſion. Beautiful ſtair-caſes of ſtone lead up to theſe ſtructures, and ſeveral ſmall temples, or chapels, are built within the ſame court, adorned with gilt images, lackered columns, gates, and pillars, all very neat, but pretty rather than magnificent. Both the principal temple, and thoſe ſmaller ones that are dependant on it, are built of the beſt cedars and firs; and in the midſt of the large temple ſtands a fine altar with one or more gilt idols upon it, and a beautiful candleſtick with ſweet-ſcented candles burning before it. Theſe temples are frequently ſupported by a great number of pillars, and are ſo neatly adorned, that a man might fancy himſelf tranſported into a Romiſh church, did not the monſtrous ſhape of the idols prove the contrary. One of theſe temples erected at Meaco, is eſteemed the moſt ſumptuous in the empire. It is built with free-ſtone, the roof is bold and lofty. It ſtands on the top of a hill, and on each ſide of the aſcent are lofty pillars of free-ſtone, ten paces from each other; and on the top of each a large lanthorn, which makes a fine ſhew by night. The temple itſelf is ſupported by a great number of pillars, and furniſhed with many idols, among which is one of gilt copper, of a prodigious ſize, ſeated in a chair eighty feet broad, and ſeventy feet in height. No leſs than fifteen men may ſtand on the head of this coloſſus, whoſe thumb is fourteen inches in circumference, and the body and members of this monſtrous figure

figure in proportion. But indeed the whole country ſwarms with idols, which are to be found not only in their temples, but in their public and private buildings, in their ſtreets, markets, and even along the highways. People are, however, not obliged to fall down before them, or to pay them any other reſpect than they chooſe.

III. The religion of the philoſophers and moraliſts is very different from that of the two former; for they pay no regard to any of the forms of worſhip practiſed in the country. The ſupreme good, ſay they, conſiſts in that pleaſure and delight that ariſes from the ſteady practice of virtue, and alledge that we are obliged to be virtuous becauſe nature has endowed us with reaſon, that by living according to its dictates, we might ſhew our ſuperiority to the irrational inhabitants of the earth. They do not admit of a tranſmigration of ſouls, but believe that there is an univerſal ſoul diffuſed through all nature, which animates all things, and which re-aſſumes the departed ſouls, as the ſea does the rivers. This univerſal ſpirit they confound with the Supreme Being. Theſe philoſophers not only admit of ſelf-murder, but conſider it as an heroic and commendable action, and the only honourable means of avoiding a ſhameful death, or of preventing their falling into the hands of a victorious enemy.

They conform to the general cuſtom of the country in celebrating the memory of their deceaſed parents and relations, by putting all ſorts of proviſions, both raw and dreſſed, on a table made for that purpoſe, and by monthly or anniverſary dinners, to which are invited the family and friends of the deceaſed, who all appear in their beſt cloaths, and waſh and clean themſelves by way of preparation for three days before, during which they abſtain from lying with their wives, and from every thing eſteemed impure.

They celebrate no other feſtivals, nor pay any reſpect to the gods of the country. Being formerly ſuſpected of favouring the Chriſtian religion, they are obliged to have each an idol, or at leaſt the name of one put up in a conſpicuous and honourable place in their houſes, with a flower-pot and incenſory before them: but in their public ſchools is hung up the picture of Confucius. This ſect was formerly very numerous. Arts and ſciences were cultivated among them, and the beſt part of the nation were of that profeſſion: but the dreadful perſecution of the Chriſtians greatly weakened it, and it has loſt ground ever ſince: the extreme rigour of the imperial edicts make people cautious even of reading their books, which were formerly the delight and admiration of the nation, and held in as great eſteem as the writings of Plato and Socrates are in Europe.

SECT. VIII.

A conciſe Hiſtory of the Dutch Factory at Japan. A Deſcription of the Iſle of Deſima, to which they are confined: the Manner in which they are treated by the Japaneſe, and the Articles of their Commerce.

THE Dutch, allured by the advantageous trade of the Portugueſe, firſt landed in Japan about the year 1600, where they met with all poſſible oppoſition, and every ill office, from their European rivals in commerce. Portugal was then ſubject to the king of Spain, with whom the Dutch were at war; and this war was re-kindled before the Dutch diſcovered the deſigns of the Portugueſe againſt the government of Japan, and when they aſſiſted the Japaneſe, as hath been already mentioned, in driving out their invidious rivals, and afterwards in extirpating the Romiſh religion out of that empire. After theſe events, which, however unchriſtian, ſhewed them to be the friends, or at leaſt the tools, of the Japaneſe, they enjoyed conſiderable privileges; till having built a factory and ware-houſe of hewn-ſtone, ſtronger, more lofty, and handſomer than the buildings of that country: while they were unlading one of their ſhips into their new-built ware-houſe, it is ſaid, the bottom of a large box burſt out, and, inſtead of merchant's goods, appeared a braſs mortar. The Japaneſe court were now alarmed, and the Dutch received immediate orders, under pain of death, to demoliſh all their buildings, and remove from the port of Firando, where they were then ſituated, to the little iſland Deſima; which may properly enough be called the Dutch priſon in Japan.

This iſland, which is ſituated almoſt cloſe to the city of Nagaſaki, has been raiſed from the bottom of the ſea, which is there rocky, ſandy, and dry at low water. The foundation, for about two fathoms, is of free-ſtone, and the land riſes about half a fathom above high water mark. It is joined to the town by a ſmall ſtone-bridge, at the end of which is a ſtrong guard-houſe, where ſoldiers are conſtantly upon duty. On the north ſide of the iſland are two ſtrong gates, which they call water-gates, as they are never opened but for lading and unlading the Dutch ſhips. The whole iſland, which is 236 paces long, and 80 broad, is incloſed with pretty high deal boards, covered with a ſmall roof, on the top of which is planted a double row of pikes, a very trifling defence againſt an enemy. A few paces from the iſland are thirteen very high poſts, placed in the water at proper diſtances, with ſmall wooden tables at the top, upon which are written, in large Japaneſe characters, an order from the governors, ſtrictly forbidding all veſſels to approach the iſland. A broad ſtreet, with houſes on both ſides, runs acroſs the whole iſland, which, as well as the iſland itſelf, were built by ſome of the inhabitants of Nagaſaki, to whoſe heirs the Dutch pay a rent much above their value: all theſe houſes are built of wood, two ſtories high, the lowermoſt of which ſerve inſtead of ware-houſes, and in the uppermoſt the Dutch reſide. The other buildings within the town are, a place built with ſquare ſtones, in which are put up the imperial mandates, and the orders of the governors; three guard-houſes, one at each end, and one in the middle of the iſland; and a place where the inſtruments are kept for extinguiſhing fires. Behind the great ſtreet the company have cauſed to be erected, at their own expence, a convenient houſe for the ſale of their goods, and two ware-houſes ſtrong enough to hold out againſt fire; a large kitchen, a houſe for the deputies of the governors who are appointed to direct and regulate the trade, and a bagnio: they have alſo made a kitchen and pleaſure-garden, and ſome private gardens.

Within the ſmall compaſs of this iſland the Dutch are confined and guarded. Their ſhips which annually put into the harbour, after being thoroughly viſited by the Japaneſe, have leave to land their men upon it, to refreſh them there, while they ſtay in the harbour, which is commonly two or three months. On their ſetting ſail the Dutch reſident, with ſeven or eight men, or more, if he thinks proper, remain in the iſland; where, for fear of their ſmuggling, the Japaneſe not only take an exact inventory of all their goods and commodities, but lock them up under their own locks and ſeals. Even the cloths and ſtuffs brought over for their own uſe, muſt be delivered into the cuſtody of the ottona, till one of their own taylors cuts them out, allowing each as much as will make him a good ſuit.

After the departure of the ſhips, the Dutch reſident ſets out with a numerous retinue to pay his reſpects to the emperor, and make the uſual annual preſents; but they are attended with a train of guards and inſpectors, as if they were the profeſſed enemies of the empire. The reſident and his companions appear before the emperor crawling on their hands and knees, and as they approach bow their heads to the floor, and then crawl backwards like ſo many crabs. They are ſometimes ordered to riſe and dance for the diverſion of the ladies of the court, and others, who are concealed by the ſcreens; and alſo to ſing, to laugh, to converſe, to ſcold, &c. to which they readily ſubmit: ſuch influence has the love of gold, as to make them pay an abject and ſervile obedience to all theſe ridiculous commands. However, in other reſpects, they are treated and entertained by the emperor and his court in a very obliging manner; and at their departure preſented with ſilk gloves, in return for their preſents to the emperor and great officers of ſtate.

Upon a few other occaſions they are alſo ſuffered to leave the iſland; but they can never do it without a numerous retinue of thoſe who are to watch their conduct; with this mortifying circumſtance, that they are obliged, at a great expence, to pay thoſe who lead them about as priſoners.

The Dutch ſhips are expected in September, towards the latter end of the ſouth-weſt monſoon, which alone is proper for this navigation. The ſpy-guards, placed on the tops of the neighbouring mountains, no ſooner diſcover with their glaſſes one of their ſhips ſteering towards the harbour, than they

they ſend notice of her approach to the governors of Nagaſaki, when three perſons of the factory are ſent with the uſual attendants to meet her about two miles without the harbour, to deliver to the captain the neceſſary inſtructions from the reſident, or director of trade, with regard to his behaviour; and at the ſame time the interpreter and governor's deputies demand a liſt of the cargo and crew, with the letters on board; which laſt being carried to Nagaſaki, are firſt examined by the governor, and then delivered to the director. The ſhip follows as ſoon as poſſible, and having ſaluted every imperial guard, caſts anchor at about a muſket-ſhot from the iſland. Two guard-boats immediately board her, and mount guard; while a number of officers alſo coming on board, demand all the guns, cutlaſſes, ſwords, and powder, which are taken away, and kept in a ſtore-houſe built for that purpoſe, till their departure: but they do not now take the rudder. The next day the commiſſioners of the governors, with their attendants of ſubordinate officers, interpreters, and ſoldiers, enter the ſhip, and take an exact view of all the people who belong to the Dutch on board, according to the liſt that had been given them, in which is ſet down every one's name, age, place of reſidence, and office. The ſame rules are obſerved with reſpect to the reſt of the ſhips, two, three, or four of which are annually ſent from Batavia to Japan.

It has been confidently aſſerted, that the Dutch here deny their being Chriſtians; and that, as a proof of their not being of that religion, they, on their firſt landing, trample a crucifix under their feet: but Mr. Kæmpfer aſſerts, that this is an unjuſt calumny, and maintains that they freely own their being Chriſtians; but juſtly maintain, that their ſentiments are very different from thoſe of the Portugueſe.

The time for unloading the ſhip being arrived, the water-gates of the iſland are opened in the preſence of the commiſſioners appointed by the governors and their retinue, while every corner of the veſſel is crowded with Japaneſe officers, to ſee that nothing be taken away privately. The goods are brought from the ſhips in ſmall boats, and placed before the commiſſioners, who ſet them down in writing, compare them with the liſt that hath been given them, and open a bale or two of each ſort, and then order them to be locked up in the company's ware-houſes, till the time of ſale. The cheſts of private perſons are alſo examined; and if the owner does not immediately appear with the key, they, without ceremony, open them with axes. No European, or any other foreign money, nor any thing that has the figure of a croſs, a ſaint, or beads, would be ſuffered to paſs: for if any thing like theſe ſhould be found, it would occaſion a confuſion and affright among the Japaneſe, as if the whole empire was betrayed. Hence it is cuſtomary for the captain of every ſhip, upon drawing near the harbour, to oblige all on board to deliver their money, prayer-books, and other book of divinity to him, that he may pack them up in an old caſk, concealed from the natives.

All who want to go on board, whether for his own private buſineſs, or in the company's, are obliged to take out a paſs-board from the commiſſioners at the water-gates, to thoſe in the ſhip; and when any one returns, he muſt take another from theſe laſt: by which means they always know how many people there are on board, or on ſhore. A paſs-board is a piece of wood, on one ſide of which is ſome writing, and on the other a ſtamp made by a hot iron.

Before the commiſſioners in the ſhip return at night with their retinue to Nagaſaki, the cabin is ſealed up in their preſence, and all the Dutchmen carefully counted over, to ſee that none be wanting, which would occaſion great confuſion. Once a ſailor fell over-board in the night unobſerved, and at the review the next morning he was miſſed. Suddenly all proceedings were ſtopped, and the fear leſt it ſhould be a Romiſh prieſt, who had made his eſcape into the country, filled the Japaneſe with ſuch conſternation, that all the officers ran about, and behaved as if they had loſt their ſenſes; and ſome of the ſoldiers in the guard-ſhips, which always encompaſs thoſe of the Dutch, were already preparing to rip open their bellies, to prevent their being compelled, by an ignominious death, to atone for their careleſſneſs; when the unhappy fellow's body being found in the ſea, put an end to their fears and farther enquiries.

Whenever they are either loading or unloading the ſhips the water-gates are ſhut, by which means all communication is cut off between thoſe who ſtay on board, and thoſe that remain on ſhore. The whole cargo of the ſhips being depoſited in the ware-houſes, the goods are diſpoſed of in two or three days ſale; and what remains unſold is kept in the ware-houſes till the next year's ſale.

The Dutch ſend to Japan raw ſilk from China, Tonquin, Bengal, and Perſia; wove ſilks and other ſtuffs, (provided they are not wrought with gold or ſilver) from the above-mentioned and ſome other countries; woollen cloth and ſtuffs from Europe, among which are Engliſh ſerges; braſil-wood, buffalo and deer ſkins, ray ſkins, wax, and buffalo horns, from Siam and Cambodia; cordowans and tanned hides from Perſia and Bengal; pepper, powdered ſugar, ſugar-candy, cloves, and nutmegs, from Amboyna and Banda; white ſandale from Timor; camphire from Borneo and Sumatra; quickſilver, ſaffron, and cinnabar, from Bengal; lead, ſalt-petre, borax, and alum, from Siam and Bengal; muſk from Tonquin; gum-lacca from Siam; corals, amber, antimony, which they uſe in colouring their porcelain, and looking-glaſſes, from Europe: the looking-glaſſes they break and make of them perſpective-glaſſes, ſpectacles, and magnifying-glaſſes; pickled mangoes and other pickled fruit, black lead and red pencils, ſublimate mercury, files, needles, ſpectacles, large drinking-glaſſes of the fineſt ſort, counterfeit corals, ſtrange birds, and other foreign curioſities both natural and artificial.

In return, the Dutch bring from Japan a very great quantity of refined copper, ſome of a coarſer ſort, Japaneſe camphire, ſome hundred cheſts of china-ware; all ſorts of japanned cabinets, boxes, cheſts of drawers, and the like, the beſt that can be procured; umbrellos, ſkreens, and hanging-paper; rice, tea, pickled fruits, marmalades, and a great deal of gold in ſpecie.

The Dutch once made vaſt profits by this trade; but the government has ſo lowered the prices of their goods, and added to thoſe of their own, that they do not now gain above one-third of what they did formerly.

CHAP. II.

Of CHINA.

SECT. I.

Its Name, Situation, Extent, and Diviſions. Its Climates, Soil, and a general View of the Country, with reſpect to the Fertility and Appearance of the Plains and Mountains, of their Metals and other Minerals. The Springs, Rivers, Lakes, and Canals.

THE empire of China is called by the Chineſe themſelves Tchong-koué, and by the inhabitants of Indoſtan it is termed Catay: whence it is difficult to diſcover the reaſon of its obtaining the names given to it in Europe, except they were derived from Tſin, the firſt emperor, who extended his conqueſts towards the weſt; whence, perhaps, the Germans call it Tſchina; the French, Chine; the Italians, Cina; and the Engliſh and Spaniards, China.

This great empire is ſituated on the eaſtern borders of the continent of Aſia, and is bounded on the north by the celebrated wall, and in ſome parts by inacceſſible mountains, which ſeparate it from Chineſe Tartary; on the eaſt it is bounded by the Yellow Sea, which ſeparates it from the peninſula of Corea, and by the vaſt Weſtern Ocean which lies between it and America; on the ſouth by the Chineſe Sea and the kingdom of Tonquin; and on the weſt by Tibet, from which it is ſeparated by high mountains and ſandy deſarts. It is included between 21 and 42 degrees of north latitude, and between 98 and 123 degrees of eaſt longitude from London; and is about 1450 miles in length, and 1260 in breadth.

Some modern authors, whoſe names we forbear to mention, have very injudiciouſly extended China as far as the utmoſt limits of Chineſe Tartary, and placed the northern boundaries of that empire in 55 degrees of north latitude, that is above three degrees more to the north than London; but nothing can be more abſurd, than thus to confound countries which are eſſentially and in every reſpect different; for the wild uncultivated deſarts of Tartary can never be properly termed China; nor China's fertile plains, crowded with inhabitants and rich in agriculture, ever be juſtly denominated Tartary.

China is divided into ſixteen very large provinces, fifteen of which are within the great wall, and one without. Of theſe provinces Chang-tong or Xantum, Kiang-nan or Nanking, Tche-kiang, and Fo-kien, are ſituated on the coaſts of the Yellow Sea and the Eaſtern Ocean; Pet-cheli or Pekin, Chanſi or Xanſi, and Chenſi or Xenſi, extend along the ſide of the great wall that ſeparates it from Tartary on the north; Se-tchuen or Suchuen, and Yun-nan or Yunam, are on the borders of the weſt and a part of the ſouth; and Quang-ſi or Quamſi, and Quang-tong or Canton, are on the remainder of the ſouthern coaſt; while Honan, Hou-quang or Huquam, Koei-tchou or Quecheu, and Kiang-ſi or Kiamſi, are ſituated in the midſt, and ſurrounded by the other eleven: but Laotonge, which is without the wall, is ſituated on the moſt northern coaſt of the Yellow Sea.

Theſe are the proper bounds of the empire of China, without mentioning a great part of Tartary, which is ſubject to the emperor, and much encreaſes his power; for the Tartars are brave; and though the country be full of woods and ſandy deſarts, yet it produces fine horſes and furs, which are of great uſe to the Chineſe.

We have omitted the iſles of Haynan and Formoſa, half of which belong to China, with Macao, and ſome other ſmall iſlands. As to the peninſula of Corea, which lies to the north-eaſt near to Japan, and Tonquin and Siam, which are ſeated to the ſouth-weſt, they ſo far depend on China as to pay tribute to that crown, and their kings at their admiſſion, are confirmed by its emperor.

As this country extends above twenty degrees from north to ſouth, it enjoys very different climates; for the ſouth, which lies under the tropic of cancer, is in ſummer very hot, and has its periodical rains, like other countries under the ſame parallel. The middle of China enjoys a temperate climate and a ſerene ſky; but the north is very cold, not ſo much from its ſituation, it extending no farther than the 42d degree, but from the height of the neighbouring mountains, which are commonly covered with ſnow, and have ſuch an effect on the air, that the rivers in the north of China generally continue frozen from the middle of November to the middle of March.

The ſoil of China is alſo different, according as it is ſituated more or leſs to the ſouth; yet no part of the country can be properly ſaid to be barren; for ſome are naturally fruitful, while others owe their fertility to the indefatigable labour of the huſbandman. The land, like all others, is divided into hills and plains; the latter of which appear ſo perfectly level, that one would imagine, ſays Le Compte, that the Chineſe, ever ſince the foundation of their monarchy, had been ſolely employed in levelling and forming them into gardens. Their manner of meliorating the ground is by letting water through it; and this is the only method by which it could be diſtributed equally, that thoſe parts which lay high might not ſuffer by drought, and the reſt be rendered uſeleſs by being continually overflowed. This is alſo the way by which they give fertility to their hills and many of their mountains; for they cut their ſides into long and level plains, riſing above each other like ſtairs, quite up to the ſummit, that the rain ſpreading equally may be retained on theſe terraces, and not waſh down the ground with its ſeeds. Thus have they forced or rather improved nature, by forming artificial plains where ſhe had raiſed mountains; and it muſt be confeſſed, adds the ſame pleaſing author, that a long ſeries of ſuch hills and mountains, adorned with a hundred ſuch terraces, that loſe in breadth what they gain in height, and whoſe ſoil is as fertile as that of the beſt cultivated valleys, muſt afford very delightful landſcapes. The terraces are however more eaſily formed than they could be among us, as their hills and mountains are generally leſs ſtony than ours, and their mould being light is eaſily cut and removed; and yet, in moſt provinces, it is ſo deep that a man may dig three or four hundred feet in depth before he comes to the rock.

Nature has not, however, been every where equal in the diſtribution of her favours; for ſhe has been leſs laviſh of them in the weſtern and ſouthern provinces: yet their mountains bear all the tall and ſtraight trees that are fit for building, and theſe the inhabitants, by means of the rivers and canals, ſell to the moſt diſtant provinces.

They have other mountains which produce iron, quickſilver, copper, ſilver, and even gold. But Du Halde obſerves, that thoſe of gold and ſilver have been hitherto neglected out of policy, becauſe the public repoſe would be diſturbed by too much riches, which would render the people proud and negligent of agriculture: but that ſilver mines have been always kept open in the province of Yunnan, and that the inhabitants find gold in the ſands of the brooks and rivers.

But the moſt ſingular metal is white copper, of which ſeveral experiments have been made at Pekin, to try if it owes its whiteneſs to any mixture; but it was found that it did not, and that all mixtures, except of ſilver, diminiſh its beauty; but what detracts from its value is, its being more brittle than other copper.

They have alſo great quantities of pit-coal, which, as wood for firing is in general very ſcarce, they uſe for fuel on all occaſions.

The mountains likewiſe produce loadſtones, cinnabar, vitriol and alum. Lapis lazuli is found in ſeveral places, and alſo a kind of jaſper. The fineſt rock-cryſtal is got in the province of Fo-kien; and the artificers who live near the mountains where it is produced, are ſkilful in cutting, engraving upon it, and making it into ſeals, buttons, the figure of animals, and the like.

The mountains of this province have alſo porphyry, and quarries of fine marble of various ſorts, which, if well poliſhed, would equal the beſt in Europe; but little uſe is made of it in their public buildings; for there is neither

Degrees E. from London.

CHINESE TARTARY

LIAU TONG

SEA OF KOREA

YELLOW SEA

EASTERN OCEAN

TIBET

ORTUS

HONAN

SHEN SI

SHAN TONG

KIANG NAN

CHE KIANG

FOKIEN

KIANG SI

HU QUANG

QUEY CHEU

YUN NAN

SZE CHUEN

KAN SU

CHEN SI

INDIA

FORMOSA I.

HAY-NAN I.

Peking

Nanking

Canton

Kaifong Fou

Yellow River

Whang Ho Kew

Great Wall of China

Grand Canal

Ruined Cities

Scale of English Miles.

50 100 150 200 250 300 350

An ACCURATE MAP of the EMPIRE of CHINA.

By Geo: Rollos, Geographer.

VII

VIII Degrees E. from London.

neither palace, temple, nor any other edifice in the whole empire entirely of marble.

As to ſprings, it were to be wiſhed that they were more and better. The common water is not good, which, Le Compte obſerves, hath perhaps obliged the inhabitants, eſpecially thoſe of the ſouthern provinces, to drink it warm; but becauſe warm water is unpalatable and nauſeous, they bethought themſelves of putting ſome leaves of a tree to it, to render it more pleaſant; thoſe of tea, he adds, ſeemed to be the beſt, and ſo they frequently make uſe of it.

Among the ſprings there are ſaid to be ſeveral which ebb and flow as regularly as the ſea.

If the inhabitants chance to diſcover a ſpring, it is ſurpriſing to ſee how carefully they huſband it. They retain it within banks, and turn it here and there an hundred different ways, that all the country may reap the benefit of it: they divide it by drawing it by degrees, according as every one has occaſion for it; ſo that a ſmall rivulet, well managed, ſometimes gives fertility to a whole province.

The rivers of China are pretty numerous: the moſt conſiderable of theſe is the Kiam, which riſes in the province of Yun-nan, croſſes three other provinces, and having run a winding courſe of 1200 miles, diſcharges itſelf into the Eaſtern Ocean. The inhabitants have a proverb, that "The ſea has no bounds, and the Kiam no bottom;" and indeed in ſome places there is none to be found. At Nanking, where it is thirty leagues from the ſea, it is a mile and a half broad. The paſſage along it is extremely dangerous, and many ſhips are loſt. In its courſe, which is exceeding rapid, it forms a multitude of iſlands, that are of great benefit, as the bulruſhes, which are ten or twelve feet high, ſerve the neighbouring cities for fuel; and from them the emperor draws a conſiderable revenue. It is ſometimes ſo ſwelled, and its rapidity ſo much increaſed by torrents which fall from the mountains, that the ſtream carries ſome of the iſlands along with it, and greatly leſſens others, forming new ones in other places; ſo that it is ſurpriſing to ſee them change their ſituation, as if they had paſſed under water from one place to another; but this does not always happen. However, they make ſuch conſiderable changes, that the mandarines cauſe them to be meaſured every three years, in order to augment or diminiſh the duties, according to the condition in which they are found.

Another is called the Yellow River, becauſe the earth it ſweeps away with it, eſpecially in times of great rains, give it that colour. It riſes at the extremity of the mountains that bound the province of Se-tchuen in the weſt: from thence it throws itſelf into Tartary, where it flows for ſome time on the out-ſide of the great wall, and re-enters China between the provinces of Chanſi and Chenſi. After that it waters the province of Honan, and then running acroſs one part of the province of Nanking, after having flowed above 600 leagues, it diſcharges itſelf into the Eaſtern Ocean, not far from the mouth of the Kiam. This river has formerly cauſed great deſolation in China, and they are ſtill obliged in certain places to confine the waters by long banks of great ſtrength. It is very broad and rapid, but of no extraordinary depth.

Beſides theſe, there are abundance of others, that are leſs famous, but more commodious for trade and commerce. There are alſo many lakes, ſome of which are of conſiderable extent, and afford a great variety of fiſh.

Though China were not naturally fruitful, the canals that are cut through it are alone ſufficient to make it ſo. But, beſides their great uſe in that reſpect, and in the way of trade, they add much to its beauty. They have generally a clear, deep, and running water, which glides ſo ſoftly, that it can be ſcarcely perceived to move. There is uſually one in every province which ſerves inſtead of a road, and runs between two banks built with flat coarſe marble, the ſtones faſtened into each other in the ſame manner as our ſtrong wooden boxes are faſtened at the corners. Beſides theſe cauſeways, they have many bridges for the conveniency of forming a communication with the oppoſite ſhores, ſome of three, ſome of five, and ſome of ſeven arches, the middlemoſt of which is always of an extraordinary height, that the boats may go through without lowering their maſts. Theſe arches are formed with large pieces of ſtone or marble, and the piles are ſo ſmall, that at a diſtance they ſeem to hang in the air. Theſe are frequently ſeen; and, as the canals are generally ſtraight, they appear at once ſtately and agreeable: but we ſhall give a more particular account of the bridges of China in treating on their architecture.

Each of theſe great canals runs into ſmaller ones on each ſide, which are again ſubdivided into ſmall rivulets that end at ſome great town or village, or elſe diſcharge themſelves into ſome lake that waters the adjacent country. Indeed, theſe clear and plentiful ſtreams, covered with numberleſs boats and barges, embelliſhed by fine bridges, bounded by ſuch neat and convenient banks, and equally diſtributed through fertile plains of vaſt extent, render the fields the moſt fruitful and beautiful upon earth.

The Chineſe ſay, that their country was once entirely overflowed, and that they drained off the water by cutting theſe uſeful canals. Suppoſing this to be true, we cannot ſufficiently admire their boldneſs and induſtry, who thus formed artificial rivers, and of a kind of ſea in a manner created thoſe fruitful plains. But it appears incredible, that men ſo ignorant of the principles of phyſics, and the art of levelling, could bring ſuch a noble work to perfection. Yet it is certain, that theſe canals are not natural: for they are generally ſtraight, the diſtribution is performed with great equality; flood-gates are made to let in the water from the rivers, and others to let it out when the canals are too full; ſo that it cannot be doubted that the Chineſe owe theſe advantages to their own induſtry.

SECT. II.

Of the Trees, Shrubs, Plants, Flowers, and medicinal Roots; together with the four-footed Beaſts, Birds, Inſects, Reptiles, and Fiſhes of China.

THE ſoil is proper for all ſorts of fruit; for it produces pears, apples, apricots, peaches, figs, grapes of all kinds, and eſpecially excellent muſcadines. There are alſo pomegranates, walnuts, cheſnuts, and in general all that we have in Europe: but moſt of theſe fruits are not near ſo good as ours, they being wholly ſtrangers to the art of grafting, and our manner of cultivating fruit-trees. Beſides, they want a variety of each diſtinct ſort; for they have but three or four kinds of apples, ſeven or eight of pears, as many of peaches, and none of cherries but what are very indifferent.

But what makes them ſufficient amends for this defect is, their having ſeveral excellent fruits to which we are ſtrangers, particularly one which they call tſe-tſe, which grows on a wide ſpreading tree as tall as a middle-ſized walnut-tree. The leaves are large, and of a lively green, but change in autumn to an agreeable red. The fruit is about the bigneſs of a handſome apple, and their colour, when ripe, is a bright yellow. When dry, they have ſome reſemblance to a fig.

In the ſouthern provinces are other fruits that are ſtill more eſteemed by the natives. They have an excellent fruit called litchi, which is of about the ſize of a date: the ſtone is long, hard, and covered with a ſoft pulp full of moiſture and of a delicious taſte. Over all is a rough thin ſkin: it is ſhaped like an egg; but when dried, it loſes much of its fine flavour, and becomes black and wrinkled like prunes. The Chineſe, however, preſerve it by drying, and eat it all the year round.

The longyen, or dragon's-eye, is exactly round, and grows on a tree as large as thoſe that produce walnuts. The rhind is ſmooth and grey, but as it ripens it turns yellowiſh; the pulp is white, moiſt, and inclining to the acid. This is not quite ſo agreeable as the former, but it is more wholeſome, and never occaſions any diſorder.

The ſeze is another kind of fruit thought peculiar to China. It grows in almoſt all parts of that empire, and is of ſeveral kinds. Thoſe in the ſouthern provinces taſte much like ſugar, and melt in the mouth; their rhind is clear, ſmooth, tranſparent, and of a ſhining red, eſpecially when the fruit is ripe. Some are of the ſhape of an egg, but they are uſually bigger; the ſeeds are black and flat, and the pulp being almoſt liquid, people ſuck it out at one of the ends. When they are dried like our figs, they become mealy; but in time there grows a ſort of ſugared cruſt upon them, from which they receive a moſt delicious flavour.

Thoſe

Thoſe that grow in the provinces of Chanſi and Chenſi are more firm, bigger, and may more eaſily be preſerved.

From China we have only one kind of orange; but they have ſeveral that are excellent, eſpecially one ſort which is in great eſteem; they are ſmall, and the rhind is thin, ſmooth, and very ſoft. Another kind produced in the province of Fo-kien have an admirable taſte; they are large, and the rhind is of a beautiful red. Thoſe they have at Canton are ſtill larger, more yellow, very agreeable to the taſte, and extremely wholeſome. They conſider the juice of theſe oranges as a great pectoral, and give them to the ſick, after they have been roaſted in hot embers, cut in two, and filled with ſugar.

We ſhall omit the ananas, goyavas, cocoas, and other fruits that are not natives of China, and for which they are indebted to the Indies.

One of the moſt remarkable of their trees is that which produces peaſe; for the ſhape, colour, ſhell, and taſte, are extremely like thoſe of our peaſe. This tree is common in ſeveral provinces, and is inferior to very few in its tallneſs, the ſpreading of its branches, and the thickneſs of its trunk.

There are trees in the province of Quang-ſi which, inſtead of pith, have a ſoft pulp, of which they make flour of a pretty good taſte.

Among other trees peculiar to this country is a kind of pepper-tree, the fruit of which is different from either of the ſorts known to us. It is a kind of berry as big as a pea, and is of a greyiſh colour, with ſmall red ſtreaks. When the berries are ripe they open of themſelves, and diſcover a little ſtone as black as jet, which caſts ſo ſtrong a ſmell, that it is offenſive to the brain, for which reaſon they are gathered by intervals, the people not being able to ſtay long on the tree at a time. Having expoſed theſe grains to the ſun, they throw away the ſtone, which is too hot and ſtrong, and only uſe the rhind; which, though not quite ſo agreeable as the pepper brought from the Indies, is good in ſauces. The plant that produces it is in ſome places a thick buſh; and in others a tree of a moderate height.

There are two kinds of the varniſh-tree, both of which ſeem very different from the two ſorts in Japan. One, called by the Chineſe tſichu, is of a ſmall ſize, with a whitiſh bark, and leaves like thoſe of the wild cherry-tree. The gum, which diſtils drop by drop, is like the tears of the turpentine-tree. If an inciſion be made in it, it yields a much greater quantity; but this will ſoon deſtroy the tree. This varniſh is a ſtrong poiſon, and, though inferior to that of Japan, is much eſteemed by the artificers; it takes all colours alike, and, if it be well managed, neither loſes its luſtre by the changes of the air, nor the age of the wood to which it is applied.

The other, called tongchu, ſo nearly reſembles a walnut-tree, that many have been deceived by it. It bears a nut filled with a very ſoft pulp, that contains a thickiſh oil, which they ſqueeze out and prepare for uſe, by boiling it with litharge. This, as well as the other varniſh, is ſuppoſed to have a poiſonous quality. It is often uſed not only where the work is painted, but to varniſh wood, in order to preſerve it from the bad effects of rain, and to give a luſtre to the floors of the emperor's apartments and thoſe of the grandees.

Another remarkable tree is the kouchu, which reſembles the fig-trees of Europe, both with reſpect to the wood, the branches, the leaves, and the bark: only the leaves are larger, thicker, and rougher on the upper ſide, and on the under ſide are covered with a fine down. This tree yields a milk made uſe of by the Chineſe for ſize, in gilding with leaf gold. To obtain it, they make one or more horizontal inciſions in the trunk, and into the edge of the ſlits put the edge of a ſea-ſhell, or ſome other receiver that will anſwer the ſame purpoſe, into which the milk diſtills; and when they uſe it, dip a pencil in it, and draw what figures they pleaſe upon wood, or any thing elſe, on which they afterwards lay leaf gold, which it ſo firmly cements that the gold never comes off.

The tallow-tree is very remarkable. It is as high as a large cherry-tree; the branches are crooked; the leaves ſhaped like a heart, and of a lively red; the head is round and very thick, the trunk ſhort, and the bark ſmooth. The fruit is incloſed within a rhind divided into three ſegments, which open when it is ripe, and diſcover three white kernels, each of the ſize of a ſmall nut. This mixture of white and red appears very beautiful; and being planted in lines chequerwiſe, the fields where they grow reſemble, at a diſtance, a vaſt parterre covered with flower-pots. But what is moſt ſurpriſing, theſe kernels have all the qualities of tallow; its ſmell, colour, and conſiſtence. They alſo make candles of it, mixing only a little oil when they melt it, to make it more pliant; but the ſmell of theſe candles is much ſtronger, their ſmoak thicker, and their light dimmer than ours: but theſe defects may be probably owing to the wick; for inſtead of cotton, of which they have great plenty, they uſe a ſmall ſtick of a dry light wood, wrapped round with the inner part of a ruſh. This mixture of ruſh and wood cannot poſſibly burn ſo clear as cotton, but muſt naturally increaſe the ſmoak, and cauſe an offenſive ſmell.

The white-wax-tree is another of a very extraordinary nature. It is not ſo tall as the tallow-tree, from which it differs in the colour of the bark, which is whitiſh, and alſo in the ſhape of the leaves, which are longer than they are broad. What is remarkable, is, that a ſmall kind of worm fixes itſelf to the leaves, and forms a ſort of comb much ſmaller than a honey-comb, the wax of which is very hard and ſhining, and of far greater value than common bees-wax.

There is another tree which bears a fruit from which is drawn an excellent oil, which, when freſh, is perhaps the beſt in the whole empire. The tree has ſome diſtant reſemblance to the tea-ſhrub with reſpect to the ſhape of the leaf, and the colour of the wood, but greatly exceeds it in height and thickneſs. The berries, which are green, and of an irregular figure, contain ſeveral kernels.

There are many trees that would appear very beautiful when properly diſpoſed in gardens: for inſtead of fruit, they are almoſt all the year long laden with flowers of a florid carnation, the leaves are ſmall like thoſe of the elm, the trunk irregular, the branches crooked, and the bark ſmooth.

Among others, there is one that reſembles the ſycomore. The leaves are between eight and nine inches in diameter, faſtened to a ſtick a foot long. It has a round head, and is ſo thick ſet with cluſters of flowers, that the rays of the ſun cannot penetrate them.

The tree which produces the flowers called kuey-hoa, is very common in the ſouthern provinces; but rarely found in the northern. The leaves reſemble thoſe of the bay-tree. The flowers are ſmall, of various colours, and have a charming ſcent. There is another ſpecies proper to the maritime provinces, the flowers of which are not ſo agreeable to the ſight, they being of a duſky yellow: but they even excel the other in their delightful fragrance.

In the province of Yun-nan are found the trees which bear the caſſia fiſtula: they are pretty tall, and the pods no longer than thoſe we ſee in Europe: theſe are not compoſed of two convex ſhells, like thoſe plants of the legumenous kind; but are a ſort of hollow pipes, divided into cells, that contain a ſoft ſubſtance, no way differing from the caſſia in uſe with us.

We ſhall here forbear to treat of the banana-tree, the betel-tree, the mango-tree, the cotton-tree, and ſeveral others that alſo grow in moſt parts of the Indies.

They have moſt of the kinds of timber-trees that grow in Europe; but that which they moſt eſteem is called Nanmon. The antient palaces of the emperors have the windows, gates, beams, and pillars of this wood, which the natives imagine will never decay, and conſequently that whatever is formed of it will laſt for ever. Some have thought it a kind of cedar; but though it is very tall and ſtraight, the leaves have no reſemblance to thoſe of that tree.

No kind of wood can exceed the beauty of the tſetam, which is of a reddiſh black, and full of fine veins, which ſeem painted. It is proper for cabinets, and the very fineſt ſorts of joiners work; and what is made of it, is much eſteemed.

The iron wood, with reſpect to ſtrength and firmneſs, is inferior to none. The tree is as tall as a large oak; but differs from it in having a ſlender trunk; in the ſhape of the leaves; in the wood being of a darker colour; and more eſpecially in the weight, it being too heavy to ſwim. The anchors of their ſhips of war are made of this wood, and the

the emperor's officers have the folly to pretend, that they are better than thoſe made of iron.

Among the flowering-trees is the mo-lien, which is as thick as the ſmall of one's leg. Its branches are ſlender and covered with a red rhind with whitiſh ſpots: the leaves are few but very large, and joined to the tree by ſtalks, which ſpread ſo much towards the bottom that they ſeem to embrace the branch, and to proceed from it as out of a tube. From the bottom of theſe ſtalks proceed ſmall buds covered with down, which opening in the depth of winter become large flowers like the mountain-lily, compoſed of ſeven or eight leaves of an oval figure, and pointed. Some of theſe trees bear a white flower, others red, and others yellow. The leaves fall at the ſame time, and often before the flowers are opened.

The lamoë reſembles the bay-tree in its ſize, figure, and the ſhape of the branches, which are furniſhed with leaves that grow with ſhort ſtalks in pairs; the leaf at the end of the branch is nearly of the ſize of the common laurel, and they decreaſe in ſize in proportion to their diſtance from the end of the branch. In the depth of winter there proceeds from the bottom of the ſtalks of the leaves ſmall yellow flowers of an agreeable ſmell, not unlike that of the roſe.

The tchakoa is alſo very beautiful. Of this tree, which is an ever-green, there are four kinds that bear flowers, all of which reſemble the Spaniſh laurel with reſpect to the wood and leaves. At the place where the ſtalks of the leaves join to the branches, riſe buds of the ſize, colour, and ſhape of a hazle-nut, but are covered with a fine white hair; and theſe buds, opening in December, produce flowers which are double, and of a reddiſh colour, like ſmall roſes, joined immediately to the branches without any ſtalks. The trees of the ſecond kind are very high, and the flowers are large and red, which mixed with the green leaves have a very agreeable appearance. The flowers of the two other kinds are ſmall and whitiſh, and the middle of them is filled with ſmall filaments, that have each a yellow flat top as in common roſes, with a round piſtil in the middle.

There is another very ſingular tree that reſembles both the juniper and cypreſs-trees. The trunk is about a foot and a half in circumference, and almoſt as ſoon as it riſes out of the ground ſends forth branches, ſubdivided into many others, which at ſome diſtance from the ſtem form a cloſe green buſh, covered with a multitude of leaves, ſome like thoſe of the cypreſs-tree, and the reſt long, narrow, and ſharp, like thoſe of the juniper, diſpoſed along the boughs in rows of four, five, or ſix in number; ſo that looking upon theſe boughs at the end, they reſemble ſtars of four, five, or ſix rays, exactly covering thoſe below, ſo that the ſpaces between them appear empty and diſtinct to the bottom. The boughs covered with theſe long leaves, are found principally at the lower part of the branches; for towards the top you behold nothing but cypreſs. In ſhort, nature ſeems to have taken pleaſure in mingling theſe two ſorts of leaves in ſuch a manner, that ſome are entirely juniper, others nothing but cypreſs, and ſome half one and half the other. The bark is a greyiſh brown, in ſome places inclining a little to the red; and the wood is a reddiſh white, like that of the juniper-tree, with a little ſpice of the turpentine. The leaves, beſides the ſmell of the cypreſs-tree, are a little aromatic; but their taſte is acrid and very bitter. This tree bears ſmall green berries, a little larger than thoſe of the juniper; joined to the branches by long ſtalks, like thoſe of the leaves. Each contains two reddiſh ſeeds of the ſhape of an heart, and as hard as grape-ſtones.

There are trees of this kind that have a tall and ſlender trunk, with branches only at the top, ending in a point almoſt like the cypreſs; and there are others of the dwarf kind, that grow no higher than ſeven or eight feet. It is remarkable, that when this tree is young all the leaves are long, like thoſe of the juniper; and that when it is old, it reſembles the cypreſs.

Beſides theſe they have oaks, elms, pines, cedars, aſhes, palm-trees, and many others known in Europe.

To theſe uſeful trees may be added the reed or cane, commonly called a bamboo, which generally grows to the height of an ordinary tree; and, though knotty and hollow, is exceeding hard, and ſo ſtrong as to ſupport a great weight. It is therefore, in ſome places, uſed in building, alſo for pipes to convey water, and many other purpoſes. As it will admit of being divided into ſmall ſplinters, they make of it boxes, baſkets, and other things: and after all, when it is broken in pieces, and grown rotten, it is boiled in water till it is reduced into a kind of paſte, and then it ſerves to make paper of different kinds.

Among the various ſhrubs we ſhall firſt mention that of tea: the name of which is derived from the corrupt pronunciation of two cities in the province of Fo-kien; but in all the reſt of the empire it is called tcha. The Chineſe tea appears to be a different ſpecies from that of Japan, and therefore deſerves a particular deſcription. It is diſtinguiſhed into three ſorts: the firſt, called ſong-lo-tcha, grows on a mountain in the province of Kiung-nan, in 29 deg. 38 min. 30 ſec. latitude, and is the ſame we call green tea. The ſhrub is planted in rows, and is kept pruned to prevent its growing too high. It muſt be planted anew every four or five years, or elſe the leaf becomes thick, hard, and rough. The flower, which is in the ſhape of a roſe, is compoſed of five white leaves; and in autumn, when it drops off, there appears a berry in the form of a nut, that is a little moiſt, and has no bad taſte. In other provinces, where they ſuffer the ſhrub to riſe to their full height, they reach to ten or twelve feet: therefore, when the branches are young and tender, they cauſe them to bend downward, in order that they may gather the leaves with the greater eaſe.

Another ſort of tea, called vou-y, or bohea, grows in the province of Fo-kien, and takes its name from a celebrated mountain in 27 deg. 47 min. 38 ſec. latitude, on which are many temples, houſes, and hermitages of the Bonzees, who, in order that it may paſs for the abode of ſuperior beings, have conveyed barks, chariots, and other things of the ſame kind up into the clefts of the ſteepeſt rocks, along the ſide of a rivulet that divides it into two, and theſe are conſidered by the vulgar as prodigies; for they imagine, that none but a power more than human could convey them up to thoſe inacceſſible places.

The ſoil of this mountain is light, whitiſh, and ſandy; and the only difference between the tea that grows upon it and the former is, that its leaves are ſhorter and more round, of a colour a little blackiſh, and yields a yellower tincture. As the taſte is agreeable, and the decoction inoffenſive to the weakeſt ſtomach, it is ſought for and uſed in every part of the empire. Of this kind there are four ſorts: the firſt is the tender leaf when ſcarcely opened. This is ſeldom expoſed to ſale, but ſerves to make preſents of, and to ſend to the emperor. It is therefore called imperial tea, and is valued at about two ſhillings in the pound. The ſecond conſiſts of leaves of a ſenſible growth, and is eſteemed a very good ſort. The remaining leaves are ſuffered to arrive at their full growth, which makes the third kind exceeding cheap. The fourth ſort is made of the flower, but thoſe who would have it muſt beſpeak it before hand, and pay an exceſſive price for it: yet it makes a very inſipid tea, that is never uſed at the emperor's court.

There are ſeveral other kinds of tea, little different from the two principal, except what is owing to the nature of the ſoil in which the ſhrubs are planted; there are alſo ſeveral plants to which they give the name of tea, though they are not at all like it. There is, however, a third principal ſort, called by the Chineſe pou-eul-tcha, from a village in the province of Yun-nau, near which ſtands the mountain on which it grows. The leaves are longer and thicker than thoſe of the two former kinds; they roll them up, and ſell them at a good price.

Many of the mountains are covered with an admirable kind of oſiers of the thickneſs of one's finger, which creep upon the ground, and produce very long ſprigs reſembling twiſted cord. Theſe being extremely limber and very ſtrong, they not only make of them baſkets, hurdles, and a kind of mats on which the Chineſe lie in ſummer, they being very cool, but alſo ropes and cables for ſhips.

Among the fruit-bearing plants they have two ſorts of melons, different from ours, and that are very excellent. One of theſe grows in the province of Chen-ſi, and is ſmall, yellow within, and of a ſweet taſte like ſugar: theſe they eat with the rhind, as we do an apple. The other are a kind of water melons, and are very large and long: the inſide of ſome of them is white, and of others red, full of a cooling juice that has alſo the ſweetneſs of ſugar. They never

never prove offenſive to the ſtomach, and may be eaten during the greateſt heats of ſummer, without fear of a ſurfeit.

Among the ſhrubs there are but three or four kinds that bear odoriferous flowers, and among theſe the jeſſamine is the moſt agreeable. In the ſouth it riſes to a moderate height; but in the north it is no more than ſix feet high, though it be kept in a green-houſe all the winter. The flower reſembles a double jeſſamine; but the leaf is very different, and is very like that of a young citron-tree.

There is a ſhrub that is not odoriferous, which bears a white flower as large as a double or treple roſe: it is ſucceeded by the fruit, which is in the ſhape of a peach; but it is inſipid to the taſte. In its cells are ſeveral ſeeds covered with a blackiſh ſkin.

The pionies of China are more beautiful than thoſe of Europe, and have an agreeable ſmell; but the reſt of their garden-flowers are not to be compared with ours.

The lakes, however, produce many beautiful flowers, and nothing can be more agreeable than to ſee the waters thus adorned, and every year improved and renewed by the ſeed which they ſow. The great lords keep theſe flowers in little ponds, and ſometimes place them in veſſels filled with mud and water in their gardens. Among theſe the lienhoa, which reſembles a tulip, riſes two or three cubits above the ſurface of the water. Its colour is either violet or white, or part red and part white; and it has a very agreeable ſmell. It bears a fruit as big as a walnut, and the kernel which it includes is white and of a good taſte. This the phyſicians think of a nouriſhing and ſtrengthening nature, and therefore preſcribe it to thoſe who are weak. Its leaves, which are long, ſwim upon the water, and have a communication with the root by long ſtrings, which are uſed by the gardeners to wrap up their goods. The root is much eaten, eſpecially in ſummer, becauſe it is very cooling. In ſhort, there is nothing in this plant that is not uſeful; for they even make of it a kind of meal.

The cotton ſhrub of China is one of the moſt uſeful. The huſbandmen have no ſooner got in their harveſt, than they ſow cotton in the ſame fields; and then raking the earth over the ſeeds, there ſoon grows up a ſhrub about two feet high, the flowers of which appear by the middle of Auguſt. Theſe are generally yellow; but ſometimes red. This flower is ſucceeded by a ſmall button of the bigneſs of a nut, which opens in three places; and, on the fortieth day after the appearance of the flower, diſcovers three or four wrappings of cotton extremely white, and of the ſame form as the cod of the ſilk-worm; this being faſtened to the bottom pod, contain ſeeds for the following year. It is then time to get in the crop; but in fair weather they leave it to be expoſed two or three days to the heat of the ſun, which cauſing it to ſwell encreaſes the profit. As all the fibres of the cotton are ſtrongly faſtened to the ſeeds they incloſe, the people uſe an engine to ſeparate them. It contains two ſmooth rollers, one of wood and the other of iron, about a foot long and an inch thick, in a manner cloſe to each other. While one hand gives motion to the firſt of theſe rollers, and the foot to the ſecond, the other hand applies the cotton, which is drawn through while the naked ſeeds remains behind. Afterwards they card and ſpin the cotton, and weaving it, convert into callico.

The meaner ſort of the people, who live chiefly upon vegetables, are very careful in the cultivation of their kitchen garden, and never ſuffer the earth to lie uſeleſs. Among thoſe vegetables not known in Europe, there are none worthy of notice but the petſai, which is excellent. It has been thought a kind of Roman lettuce; but it reſembles it in nothing but the firſt leaves, the height, flower, ſeed, and taſte being entirely different. Such incredible quantities of it are ſown every year, that in the months of October and November the nine gates of Pekin are crowded with waggons loaded with it. They preſerve it with ſalt, and alſo pickle it, and mix it with their rice to give it a reliſh.

In ſo large an empire the medicinal herbs and roots muſt be very numerous.

The plant named by ſome authors radix-xina, and by the natives ſou-ling, is more uſed than any other by the Chineſe phyſicians. Its leaves, which are long and narrow, creep on the ground. The root, when full grown, is very thick. This plant bears a pod filled with a white pulp. In ſeveral parts of the country there is a wild ſort of it, that is alſo much uſed, and ſold at a lower price. Its good effects in ſeveral diſorders are unqueſtionable; it is uſed as a kind of panacea, and preſcribed in almoſt all diſtempers. The root is not ſo commonly uſed, but is much dearer. It is of a warm nature, and is eſteemed an excellent remedy in all diſeaſes ariſing from cold humours, and for all kinds of obſtructions.

Rhubarb grows in ſeveral places in great abundance. The leaves are long, broad, and rough to the touch: the flowers reſemble tufts in the ſhape of a bell, but are jagged at the edge; and the root, while freſh, is whitiſh within; but when dried, it aſſumes the colour it has when brought to us.

The tihoang is the root of a very beautiful plant. One would take it for a ſort of liquorice, with a legumenous flower and a crooked pod; but, on examining the leaves, the ſeed, and the taſte, it is difficult to determine to what ſpecies it belongs. It is much uſed to remove by little and little the decays of ſtrength.

The ſantſi is eſteemed a moſt valuable remedy; and, among its other virtues, is efficacious in women's diſorders, and hæmorrhages of all kinds. A ſort of goat, of a greyiſh colour, is fond of feeding upon this plant, whence the blood of this animal is thought to be poſſeſſed of the ſame medicinal properties.

Of all the medicinal herbs and roots, none is held in ſuch eſteem, or is ſold at ſuch a price, as that of gin-ſeng; but as this is not one of the natural productions of China, but is chiefly imported from Tartary, we ſhall give a deſcription of it in treating of that extenſive country.

As for animals, there are all the cattle found in England, though conſidering the great extent of the country the number of them is but ſmall; there are, however, in the mountains many wild beaſts, as rhinoceroſes, camels, buffaloes, tygers, bears, and wild boars; but there are no lions.

One of the moſt remarkable animals is a kind of camel, no higher than an ordinary horſe. He has two bunches on his back covered with long hair, that form a kind of ſaddle. The bunch before ſeems formed by the back-bone and the upper part of the ſhoulder-bone, and is not unlike the bunch which the Indian cows have on their ſhoulders; the other bunch is placed juſt before the buttocks. His legs are in proportion, not ſo long as thoſe of common camels, and his neck, which is ſhorter and thicker, is covered with thick hair as long as that of the goat. Some of theſe camels are of a yellowiſh dun-colour; others are a little upon the red, and in ſome places of an aſh-colour: but as their legs are not ſlender, like thoſe of the other camels, they ſeem, for their ſize, more fit to carry burdens.

They have ſome good horſes that are ſtrong and vigorous, but they too are ſmall; and there are alſo a particular kind of ſtags, no larger that our common dogs, which the nobility keep in their gardens for their diverſion; but they have many deer of a larger ſize.

The muſk roe-buck is another extraordinary animal. It is a kind of deer without horns, with hair of a blackiſh colour. The muſk is generated in the inward part of a bag, compoſed of a very thin ſkin covered with hair extremely fine, and ſticks round it like a kind of ſalt: there are two ſorts of this muſk, but that which is in grains is the moſt valuable. The female produces no muſk. The fleſh of ſnakes is ſaid to be the common food of this animal; for though they are of an enormous ſize, the roe-buck eaſily kills them; becauſe he no ſooner approaches them, than they are ſo overpowered by the ſent of the muſk, as to be unable to ſtir. However, the fleſh of the roe-buck is good to eat, and is ſerved up at the beſt tables. This is ſo well known, that whenever the peaſants go to cut wood, or make charcoal in the mountains, they ſecure themſelves from being bit by the ſnakes, by carrying about them a few grains of muſk; when, if any ſnake approaches them, it is ſuddenly ſtupified, and unable to advance.

The black hogs of this country are excellent food, greatly ſuperior to the pork of Europe. Theſe are very numerous, and are much eaten by the inhabitants, who at leaſt ſeem equally fond of the fleſh of dogs and wild horſes, which are dreſſed in various manners, and ſerved

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up at the beſt tables. The vulgar are fond of horſe and dog fleſh, though theſe animals die with age or ſickneſs.

As to birds, there are parrots of all ſorts, exactly reſembling thoſe of America: they have the ſame plumage, and the ſame aptneſs to imitate the human voice; but they are not comparable in beauty to the bird called the golden hen. There is none of that ſpecies in Europe that can be compared with it. The livelineſs of the red and yellow, the plume on the head, the fine ſhadowing of the tail, the variety of colours that appear in the wings, together with the delicacy of its ſhape, have no doubt given occaſion to the epithet golden conferred on this fowl. Beſides, the fleſh is more delicate than that of the pheaſant; ſo that on every account none of the eaſtern birds would be more acceptable if brought into this country.

Among the beautiful birds the haitſing alſo deſerves notice. It is very uncommon, and is only found in the province of Chem-ſi, and in ſome parts of Tartary. It is not inferior in beauty to our fineſt falcons, and in ſtrength and ſize is much ſuperior; whence it may juſtly be called the king of the birds of prey in China and Tartary.

There are in China alſo wild and tame peacocks, fowls of all ſorts, and moſt of the birds found in Great Britain; together with bats of a prodigious ſize.

Among the flying inſects the butterflies of a mountain in the province of Quang-tong are greatly eſteemed, and the largeſt and moſt uncommon among them are ſent to court. Their colours are extremely vivid, and moſt ſurpriſingly diverſified. In the day-time they are without motion on the trees, and conſequently are eaſily taken; but in the evening they flutter about in the ſame manner as our bats, and many of them ſeem to be almoſt as large. There are others of a ſmaller kind, much ſought after; but they are by no means comparable to thoſe.

In a river in the province of Hou-quang are taken a great number of tortoiſes of different ſizes, which the nobility keep in their gardens and at their pleaſure-houſes for their diverſion.

There are no ſorts of fiſh in Europe that are not to be met with in China; beſides many others of an excellent taſte quite unknown to us, a few of which we ſhall here mention.

One of theſe moſt eſteemed is the armour-fiſh, ſo called from its being caſed in a coat of hard ſharp ſcales, placed one over another, like tiles on the roof of an houſe. It weighs about forty pounds, and is an admirable fiſh, exceeding white within, and in taſte has ſome reſemblance to veal.

One of the beſt fiſhes in China is like a ſea-bream, it weighs five or ſix pounds, and is commonly ſold for little more than a farthing a pound; and for only as much more after being carried twenty leagues up the country.

In calm weather they catch another ſort of delicate fiſh, called by the Chineſe the meal-fiſh, from its extraordinary whiteneſs. The black circles of its eyes are ſurrounded with two circles reſembling rings of bright ſilver. They are found in ſuch prodigious ſhoals, that there is commonly caught of them, at one drag of the net, no leſs than four hundred weight.

The yellow-fiſh caught in the great river Yang-tſe-kiang is of an exquiſite taſte, and of a very extraordinary ſize; for ſome of them weigh 800 pounds weight. There are no fiſh in the world that eat more firm; but they are only caught at certain ſeaſons.

The golden-fiſh, which are much admired, and kept by the great men in their courts and gardens, as ornaments to their palaces, are about the length of one's finger, and proportionably thick. The male is of a beautiful red from the head half-way down the body, and the remaining part ſeems gilt; but in ſuch a manner, ſays Le Compte, that our beſt performances in gilding are inferior to it. It has alſo bright and ſhining ſpots about the gills. The female is white, and has the tail and ſome part of the body perfectly like ſilver; the tail of each is frequently not ſmooth and flat like thoſe of the other fiſh; but often forms a kind of tuft, and adds new beauty to this pretty creature, whoſe whole body is finely proportioned. Theſe fiſh begin now to be pretty well known in England, gentlemen keeping them in large glaſs veſſels, where they are ſeen to ſwim about, and may be obſerved at leiſure without the leaſt inconvenience. They even multiply very faſt here; and a perſon of diſtinction at Wimbleton, in Surrey, has actually a fiſh-pond well ſtocked with them. They are, however, very indifferent food; for nature has beſtowed ſo many beauties on them only to charm the eye, and has conſulted their ſafety by rendering them incapable of gratifying the taſte of the luxurious.

SECT. III.

Of the Origin, the Perſons, Dreſs, Manners, and Cuſtoms of the Chineſe.

THE origin of the Chineſe empire is as obſcure as the ſource of the Nile. The vulgar hiſtory of that monarchy is not only dubious, but evidently falſe, ſince forty thouſand years are ſuppoſed to have paſſed ſince its foundation; but, according to their regular hiſtory, in which all the learned agree, China has had its kings for more than two thouſand years. It ſeems probable, that ſome of the grand-children or great-grand-children of Noah diſperſed themſelves into Aſia, and at length reached the moſt weſterly part of China, where they lived in the beginning in families, the kings being fathers, to whom age, an abundance of flocks, herds, and other paſtoral riches, added authority. The foundation of the monarchy is ſaid to have been laid by Fohi, whoſe virtue, wiſdom, and power, added to his great age, induced the people to liſten to him as to an oracle; and as he regulated all private, as well as political and religious affairs, the ſtate ſoon became in a flouriſhing condition.

'Tis ſaid, the people now principally applied themſelves to the education of their children and to agriculture, for which they had an high eſteem. They were extremely laborious: the judges and governors were then grave and ſober, and, by the equity of their deciſions, gained the love and reſpect of the people; while the prince placed his higheſt felicity in rendering his ſubjects happy, and conſidered himſelf, rather as the father of a numerous family, than as the ſovereign of a great empire. Thus the Chineſe acquired ſuch reputation, that they were admired and eſteemed by all the neighbouring nations; and it is probable that they conſidered themſelves as ſuperior to all other men; an opinion which they retained, after their having ſuffered as great revolutions in morals as in politics; and even became ſo vain, as to fancy that heaven had placed them in the center of the univerſe to give laws to mankind.

As to their perſons, they are far from being ſuch groteſque figures as they repreſent themſelves in their paintings; and we may form a pretty diſtinct idea of them in general, by conſidering what they eſteem beauty. This they imagine conſiſts in having a large forehead, ſmall eyes, a ſhort noſe, a broad face, the mouth of a moderate ſize, large ears, and black hair; together with a certain ſcymetry and proportion between all the parts. As their garments are wide, and do not ſit ſo cloſe to the body as thoſe of the Europeans, they have formed no idea of the beauty reſulting from a genteel and eaſy ſhape. On the contrary, they eſteem a man well made when he is fat, bulky, and handſomely fills his chair. Their complexion in the ſouthern parts of China, where the weather is exceſſive hot, is of an olive colour; but in the northern provinces they are naturally as fair as the Europeans, and, generally ſpeaking, their faces are not diſagreeable: in particular, the men of learning and young people have a fine ſkin, and a beautiful complexion; but it is remarkable, that the learned, eſpecially if they are of baſe extraction, affect to let the nails of their little fingers grow an inch long or more, from the vanity of ſhewing that they are not ſubject to mercenary labour.

As for the women, they are commonly of the middle ſize; their noſes are ſhort, their eyes little, their mouths well made, and with roſy lips; their ears are long, their hair black, and their complexion florid; their features are regular, and their countenances full of vivacity. The ſmallneſs of their feet is, in the opinion of the Chineſe, none of the leaſt charms of that ſex: therefore, when a female infant is born, the nurſes are very careful in binding her feet extremely hard, to prevent their growing; and they are ever after ſubject to this conſtraint: but whatever pain a child ſuffers from this violence offered to nature, it

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is ſurpriſing that it does not appear that their health is ever impaired by it; and ſuch is the force of cuſtom, that when grown up, they are ſo far from complaining of it, that they pride themſelves in this extraordinary charm, and always affect to ſhew their feet as they walk, or rather hobble along with tottering and unſteady ſteps.

The men ſhave their heads, leaving only one lock of hair growing on the crown, and cover their heads in ſummer with a ſmall cap, in the form of a funnel, made of rattan or cane, and lined with ſattin. At the top is a tuft of hair that ſpreads over it to the very edges. This hair, which grows between the legs of a cow, is died of a bright red, and is allowed to be worn by all ſorts of people. But the men of letters wear a cap of the ſame form made of paſtboard, and lined and covered with ſattin, with a large tuft of the fineſt red ſilk. But in winter they wear a very warm ſort of cap bordered with ſable, ermine, or fox-ſkin, the upper part of which is covered with red ſilk, that falls round it to the edges, and as they walk flutters in the air. This border of fur is two or three inches broad, and looks very handſome. The upper part of the cap, when worn by the mandarines in their formalities, is adorned with a diamond, or ſome other precious ſtone ill cut, and ſet in gold.

Their other garments conſiſt in a long veſt, one lappet of which folds over the other, and reaches to the right ſide, where it is faſtened by five or ſix gold or ſilver buttons at a ſmall diſtance from each other. The ſleeves, which are broad towards the ſhoulders, grow narrow by degrees towards the hand. They gird themſelves with a large ſilk ſaſh, the ends of which hang down to their knees, and in which they put their purſe, and a caſe that contains a knife, two ſmall ſticks which ſerve for a fork, and other things. Under the veſt they in ſummer wear linen drawers, which are ſometimes covered with another of taffety; but in winter they wear ſattin breeches, with cotton or raw ſilk quilted in them: in the northern provinces they are made of warm ſkins. Their ſhirts are made of different kinds of cloth, and are very wide and ſhort. In ſummer their necks are quite naked; but in winter they cover them with a neck-band of ſattin or ſable, or the ſkin of a fox; and in that ſeaſon their veſt is lined with ſheep ſkins. People of quality line them quite through with ſable, or fine fox ſkins, with a border of ſable; and in ſpring they have them lined with ermine. Over the veſt they wear a ſurtout, with large ſhort ſleeves lined and bordered in the ſame manner.

The Chineſe of a certain rank dare not appear in public without boots, even though they walk on foot, or are carried in a ſedan. This cuſtom would ſeem leſs ridiculous, was it only practiſed in winter; for their boots being of ſilk, and their boot-hoſe of a pinked ſtuff lined with cotton, a full inch thick, their legs are well defended from the cold: but in ſummer, when the heat is exceſſive, none but the Chineſe, merely for the ſake of keeping up an air of gravity, would be able to wear them. Some indeed may perhaps wear a lighter ſort; but the working people, either to avoid the inconvenience, or to ſave charges, ſcarce ever uſe them. Theſe boots have neither tops nor heels. If they go a journey on horſeback, they wear boots of neats or horſe leather, ſo well dreſſed that nothing can be more limber; and their boot-ſtockings are of ſtuff lined with cotton; they come higher than the boots, and are bordered with pluſh or velvet.

When they make a viſit of any conſequence, they wear over the veſt a long ſilk gown, commonly blue, girded about them, over which they have a black or violet coloured cloak that reaches to their knees. This is exceeding wide, and has very wide and ſhort ſleeves. They alſo wear their boots, and carry a fan in their hand. Inſtead of gloves, when the weather is cold, they make uſe of the ſleeves of their veſt, which, being very long, they draw their hands into them to keep them warm. If the perſons they viſit chance to be at home without their boots, they make them wait till they have put them on.

As they affect a ſtarched gravity in all their ways, they have a great veneration for a long beard; they therefore let theirs grow; and if they have not much, it is not, ſays Le Compte, for want of cultivation; but nature has been very ſparing to them; and there is not one among them who does not envy the Europeans, whom they conſider in this reſpect as the greateſt men in the world.

If the dreſs of which they are ſo fond appears ridiculous to us, ours does not appear leſs ſo to them; our ſhaving our beards, and, inſtead of our own hair, wearing a buſh of artificial curls on the head, appear in the higheſt degree fantaſtical and abſurd; and their ideas of gravity make them ſee nothing agreeable in our diſcovering long legs, with ſtockings drawn ſtraight, and breeches that ſit cloſe to the thigh.

But though perſons of quality obſerve all theſe formalities when they appear in public in the hotteſt weather, yet in private, and among their friends, they quit their bonnet, ſurtout, veſt, ſhirt, and even their favourite boots, reſerving nothing but a ſingle pair of drawers of white taffety or thin linen. This is the more extraordinary, as they are offended at our painters and engravers for repreſenting men with their arms and legs uncovered: yet in the ſouthern provinces they ſhew that they have not the leaſt degree of modeſty, and almoſt all the artificers and inferior tradeſmen go along the ſtreets with ſingle drawers, without cap, ſtockings, or ſhirt, which renders them much tanned and of a ſwarthy hue: but in the northern provinces the cold renders them, to appearance, more modeſt.

The Chineſe ladies have no leſs vanity than thoſe of other nations; for they ſpend ſeveral hours every morning in dreſſing and adorning themſelves, thinking they may be ſeen in the day, though perhaps they are not by any one but their domeſtics. Their head-dreſs conſiſts in ſeveral curls, interſperſed with little tufts of gold and ſilver flowers, and ſometimes is crowned with the figure of a fabulous bird made of copper or ſilver gilt, its extended wings embracing the upper part of the temples, and its ſpreading tail forming a plume on the middle of the head; while its neck, having a joint, moves with the leaſt motion. Ladies of quality have an ornament compoſed of ſeveral of theſe birds united ſo as to form a kind of crown.

The young ladies, however, generally wear a ſort of cap made of paſteboard covered with ſilk; the fore part riſes in a point above the forehead, and is adorned with pearls, diamonds, and other ornaments. The upper part of the head is adorned with flowers, either natural or artificial, mixed with ſmall bodkins, the ends of which ſhine with jewels. But women advanced in years, eſpecially the common ſort, are contented with a piece of ſilk wrapped ſeveral times round the head. The ladies, as well as the men, wear a veſt, which is of ſattin or cloth of gold, and over it their gowns, which are very long, cover them from head to foot; their hands are always concealed under wide ſleeves, that would almoſt draggle on the ground were they not to hold them up. The colour is either red, blue, or green; and none but ladies advanced in years wear violet or black. Their ſhoes are of ſattin, embroidered with gold, ſilver, and ſilk, and are exceeding neat.

The Chineſe in general appear mild, tractable, and humane; and have a great deal of affability in their air and manner, valuing themſelves on their being more polite and more civilized than other nations: therefore, whoever has to do with them, muſt take great care of being too warm or haſty. It is indeed difficult for a ſtranger to conform to their manners, and to conſtrain himſelf to ſubmit to a multitude of frivolous ceremonies that are extremely troubleſome, eſpecially when he finds that, under all their affected politeneſs of behaviour, they are capable of concealing the utmoſt treachery, and the moſt baſe and mercenary views. Though they are extremely revengeful, they fawn on the man they hate, and, diſſembling their anger, treat him with the utmoſt reſpect, till finding an opportu- of ruining, they immediately ſeize it, and triumph in his deſtruction.

In ſome parts of the empire the people are ſo fond of lawſuits, that they mortgage their lands, houſes, goods, and all they poſſeſs, for the ungenerous pleaſure of cauſing an enemy to be baſtinadoed; but it ſometimes happens that the latter, by giving a larger ſum to the villainous mandarine, has the cunning not only to eſcape the puniſhment, but to cauſe it to be inflicted on him who proſecuted the ſuit.

Intereſt is with the greateſt part of them, the moving ſpring of all their actions. When any thing is to be gained they employ their utmoſt cunning to obtain it, artfully inſinuate themſelves into the favour of thoſe who are capable of promoting their views, and endeavour to gain their friend-

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ſhip by conſtant ſervices, with wonderful dexterity aſſuming all characters, and turning the mereſt trifles to their advantage.

When they have dealings with ſtrangers, they ſeldom fail to cheat them when it lies in their power, and even boaſt of doing ſo. A captain of an Engliſh ſhip had agreed with a Chineſe merchant for many bales of ſilk: when they were ready, the captain went with his interpreter to the houſe of the Chineſe, to examine the ſilk if it was in a right condition. They opened the firſt bale, which proved good; but the next contained nothing but decayed ſilks: upon which, growing very angry, he reproached the Chineſe in the ſevereſt terms for his knavery; who, having heard him, coolly replied, "Blame, Sir, your "raſcal of an interpreter; for he told me you would not "open the bales."

Theſe low frauds are principally obſerved among the vulgar, who have a thouſand tricks to adulterate and diſguiſe what they ſell. There are ſome that have the ſecret of opening the breaſt of a capon, taking out all the fleſh, filling up the ſkin, and cloſing it again ſo dexterouſly, that it is not perceived till it comes to be eaten; and they are ſaid to counterfeit hams and gammons of bacon with ſuch art, that the deceit is not diſcovered till they are ſerved up at the table, and going to be carved, when they find nothing but a great piece of wood under a hog's ſkin. It is certain, that a ſtranger will be generally cheated if he buy alone; and he has no other way of preventing it, than by employing a truſty Chineſe well acquainted with all their tricks; and indeed he will be very happy if he that buys and he that ſells do not join in the fraud, and go ſhares in the profit.

Theſe accounts of the diſhoneſty of the Chineſe in general, are ſelected from the writings of the miſſionaries who had long lived in the country, and perfectly agree with the treatment commodore Anſon received in the river of Canton, of which we ſhall here give a few inſtances. "It "were endleſs, ſays Mr. Walter, to recount all the arti-"fices, extortions, and frauds practiſed on the commodore "and his people, by this intereſted race. The method of "buying proviſions in China being by weight, the tricks "made uſe of by the Chineſe to augment the weight of "what they ſold were almoſt incredible. One time a large "quantity of fowls and ducks being bought for the ſhip's "ſtore, the greateſt part of them preſently died: this "ſpread a general alarm on board, it being apprehended "that they had been killed by poiſon; but, on examina-"tion, it appeared that it had been only owing to their "being crammed with ſtones and gravel to increaſe their "weight; the quantity thus forced into moſt of the ducks "being found to amount to ten ounces in each. The "hogs too, which were bought ready killed of the "Chineſe butchers, had water injected into them for that "purpoſe; ſo that a carcaſe hung up all night, that the "water might drain from it, had loſt above a ſtone of its "weight. And when, to avoid this cheat, the hogs were "bought alive, it was diſcovered that the Chineſe gave "them ſalt to increaſe their thirſt; and having thus excited "them to drink great quantities of water, they then took "meaſures to prevent them from diſcharging it again by "urine, and ſold the tortured animal in this inflated ſtate. "When the commodore firſt put to ſea from Macao, they "practiſed an artifice of another kind; for as the Chineſe "never ſcruple eating any food that dies of itſelf, they "contrived, by ſome ſecret practices, that great part of "his live ſea-ſtore ſhould die in a ſhort time after it was "put on board, hoping to make a ſecond profit of the "dead carcaſes which they expected would be thrown over-"board; and two-thirds of the hogs dying before the "Centurion was out of ſight of land, many of the Chineſe "boats followed her, only to pick up the carrion. Theſe "inſtances, he adds, may ſerve as a ſpecimen of the man-"ners of this celebrated nation, which is often recom-"mended to the reſt of the world, as a pattern of all kinds "of laudable qualities."

Mr. Le Compte obſerves, that when a perſon lends them any thing he muſt have ſureties; for as for their word, thoſe who know them cannot rely upon it. Some of them have been obſerved to borrow a very ſmall ſum, with the promiſe of reſtoring the principal with great intereſt; which they punctually performed upon the day appointed, to gain the reputation of honeſt men. After that they deſired a greater ſum, which they alſo repayed without fail; and this commerce they have continued whole years together, till obtaining credit for conſiderable ſums, they diſappeared for ever.

This ſubtilty of deceiving is ſtill more extraordinary in thieves and robbers: they break through the thickeſt walls, burn gates, and make great holes in them by means of an engine, which it is ſaid fires the wood without any flame. They penetrate into the moſt private receſſes without being ſeen; and when people awake in the morning, they are amazed to find their bed without curtains and coverlets, their chamber unfurniſhed, and tables, cabinets, coffers, and plate, all carried off, without perceiving any footſteps of the thieves, but the hole in the wall.

It muſt not however be ſuppoſed that there are no honeſt men in China; there are doubtleſs many ſcattered through that great empire, and it is to be wiſhed, for the honour of human nature, there were more: but the greateſt part of the Chineſe are ſo ſelf-intereſted, that they can ſcarcely believe that any thing is undertaken without a view to intereſt.

They are in general extremely puſillanimous, and there are ſcarcely any people upon earth ſo fond of life; though there are ſome, eſpecially women, who, through anger or deſpair, procure their own death: but they ſeem even ſtill more afraid of wanting a coffin after death, and therefore frequently purchaſe one above twenty years before they want it, all the while conſidering it as the moſt valuable moveable they have in their houſe.

Yet no people upon earth are more proud of their pretended grandeur, and the pre-eminence they imagine they have a right to claim over all nations. This haughtineſs inſpires the meaneſt among them with a contempt for other countries; and they are ſo full of their own cuſtoms, manners, and maxims, that they can ſcarcely believe that there is any thing good or great out of China, though they are a little more moderate than they once were, ſince they became acquainted with the Europeans. On their firſt ſeeing them, they aſked, if there were any cities, towns, or houſes in Europe; and, on perceiving that they were acquainted with all the ſciences, they were ſtruck with aſtoniſhment, and cried, "How is it poſſible that a people ſo far remote "from us, ſhould have any wit or capacity? they have "never peruſed our books; they were never modelled by "our laws, and yet they ſpeak, diſcourſe, and reaſon aright "like us."

The miſſionaries had often the pleaſure of beholding their ſurprize and confuſion, at ſeeing a map of the world. Some of the learned deſiring one day to ſee ſuch a map, they ſought a long time for China, and at length took one of the hemiſpheres for it, containing Europe, Africa, and Aſia, ſuppoſing that America was all the reſt of the world. The prieſt left them for ſome time in their error, till one of them deſired an explanation of the names in the map, and then he cried, You ſee Europe, Africa, and Aſia; in Aſia here is Perſia, the Indies, Tartary. Where then is China? ſaid they. It is this little corner of the earth, replied the prieſt; and ſee here its bounds. Filled with aſtoniſhment, they ſtood looking at each other, ſaying in Chineſe, It is very little.

The works produced by our artiſts, as clocks, watches, mathematical inſtruments, ſtuffs, and the like, ſurprized them ſtill more, for they imagined that ingenious artificers were no where to be found but in China. They were then forced to confeſs, that we were not ſuch barbarians as they imagined; and, in a joking way, ſaid, "We ſuppoſed all "other people blind, and that nature had beſtowed eyes "upon none but the Chineſe: we now ſee that this is not "univerſally true; if the Europeans do not ſee ſo clearly "as we, they have at leaſt one eye."

We ſhall now take a view of their behaviour to each other, and of that civility and politeneſs which forms ſo conſiderable a part of their character. It is not at all ſurpriſing that there ſhould be a ceremonial regulated for the court, though it is that they have eſtabliſhed very nice and exact rules in relation to the behaviour of private perſons when they have any intercourſe, either with their ſuperiors or equals; and that no ſituation can diſpenſe with their obſervance of them.

The common ſalutation is performed by joining their hands before the breaſt, moving them gently, and making a ſlight inclination of the head, ſaying, Proſperity, proſperity. On meeting a perſon to whom they owe great reſpect, they join their hands, lift them up, lower them almoſt to the earth, bowing their body very low, and crying Happineſs. If a perſon is newly arrived, they enquire, if every thing has happened well on his journey. On being aſked how they do, they anſwer, Very well, thanks to thine abundant felicity: and when they ſee a man in health, they cry, Proſperity is painted in thy face; thou haſt a happy countenance. If a perſon takes any pains to ſerve them, they ſay, Thou art too profuſe of thine heart. And if you have done them any ſervice, they cry, My thanks ſhall have no end. They have always ſuch compliments in their mouths, which they utter in an affecting tone, though they ſeldom proceed from the heart. In converſation they uſe the moſt reſpectful terms; and if they are not intimate friends, for fear of being too familiar, inſtead of ſaying, I am ſenſible of the ſervice you have done me, they cry, The ſervice the Lord has done for his meaneſt ſervant has greatly affected me. So a ſon ſpeaking to his father, will call himſelf his youngeſt ſon, though he is the eldeſt, and has children himſelf.

Nothing exceeds the reſpect ſhewn by children to their parents, and ſcholars to their maſters. They ſpeak little, and always ſtand in their preſence; and on their birth-days, and on other occaſions, they ſalute them on their knees, and with their forehead ſeveral times touch the ground.

It is remarkable that the Chineſe have ſeveral names according to their age and rank. At their birth they receive the family name, about a month after they are born the father and mother give them a milk-name as they term it, which is commonly the name of a flower, animal, or the like. When they begin to ſtudy, they have a new name from their maſter added to that of their family, by which they are called while at ſchool. When arrived to manhood they have among their friends another name, which they preſerve, and commonly ſign at the end of their letters and other writings. In ſhort, if they attain any conſiderable office, they aſſume a name agreeable to their rank. By this they are then addreſſed, and it would be an incivility for one who was not much their ſuperior, to call them by their family name.

If two mandarines of equal rank meet in the ſtreet, they ſalute each other without leaving their chairs, by lifting up their joined hands to their head, repeating it ſeveral times till they are out of each other's ſight: but if one of them is of an inferior rank, he muſt ſtop his chair, or if on horſeback, alight, and make a profound reverence to the ſuperior mandarine.

When the governor of a city, after having gained the public approbation, is removed into another province, the people pay him the greateſt honours. The road for three leagues together has tables placed at proper diſtances, covered with ſilk which hangs down to the ground, on which they burn incenſe, and place wax-lights, meats, fruit, and pulſe; and on other tables are wine and tea, ready for his uſe. He no ſooner appears than the people fall on their knees, and bow their heads to the ground; ſome pretend to weep, others preſenting him rice beer and proviſions, beſeech him to receive the laſt teſtimony of their gratitude. Thus he is ſtopped at every place; but what appears moſt extravagant is, to ſee the people every now and then draw off his boots, and give him new ones: for all the boots that have touched his legs are held in veneration by his friends, who preſerve them as a relic in their houſes: but the firſt pair that are pulled off are put in a kind of cage, over the gate of the city through which he paſſed.

When they are deſirous of honouring the governor of the city on his birth-day, the inhabitants of the greateſt diſtinction aſſemble, and go in a body to ſalute him at his palace. Beſides the common preſents, they often take a japanned box, adorned with gold flowers, in which are eight or twelve diviſions filled with different ſorts of ſweetmeats. When they have entered the hall, in which the ceremony is to be performed, they ſtand in a row and make a profound reverence; then fall on their knees, and bow their heads to the ground, unleſs the governor prevents them, which he commonly does. The principal perſon then takes a cup of beer, and lifting it up as high as he can with both hands, offers it to the mandarine, crying, "Behold the beer which brings happineſs. Behold the "beer that gives long life." Then another advancing holds up ſweetmeats in the ſame manner, and reſpectfully preſenting them, ſays, "Behold the ſugar of long-life." The ſame ceremonies, with the ſame wiſhes, are afterwards repeated by others.

But if a mandarine has greatly diſtinguiſhed himſelf by his equity and humanity, the literati cauſe a garment to be made of ſmall ſquares of ſattin of different colours, as yellow, red, blue, green, and black, which, on his birth-day, they carry, accompanied by inſtrumental muſic, to the outer hall of his palace, and beſeech his preſence; when he entering, they preſent him this patch-work garment, deſiring him to put it on. The mandarine excuſes himſelf by alledging, that he is unworthy of the honour, till overcome by the importunities of the men of learning and the people who are preſent, he ſuffers them to ſtrip off his upper garment, and clothe him with that they have brought him. By theſe various colours they pretend to repreſent the different habits of all nations, and to ſignify that all people look upon him as their father; on which account this garment is called the habits of all nations. The mandarine indeed never wears it except at this time; but it is carefully kept in the family as a mark of great honour and diſtinction, and the viceroy is always informed of the honour done him.

The ſocial entertainments of the Chineſe are conducted in ſo ceremonious a manner, that they would be inſupportable to an European. Of theſe there are two ſorts, the one common, at which there are about twelve or ſixteen diſhes, and the other extraordinary, which requires twenty-four on each table. The hall in which the feaſt is ſerved up is commonly adorned with pictures, flower-pots, and china-ware. There are as many tables as there are perſons invited, unleſs the great number of the gueſts makes it neceſſary to put two at each table. Theſe tables ſtand in a line on each ſide of the hall, oppoſite to each other; and the gueſts face each other as they ſit. The fore part of the tables is adorned with embroidered ſilk; but there are neither table-cloths nor napkins: yet, being curiouſly japanned, they make a fine appearance. On the ends of each table often ſtands great diſhes with meat ready carved, piled up like a pyramid with flowers and large citrons on the top: but theſe pyramids are not touched, and only ſerve for ornament. When he who gives the entertainment introduces the gueſts into the room, he ſalutes them one by one, and then a liquor made of rice being brought in a little cup of ſilver, porcelain, or precious wood, placed on a ſmall japanned waiter, he takes it in both his hands, and bowing to all the gueſts, advances to the front of the hall, when lifting up his eyes and hands, together with the cup, towards heaven, he pours the liquor on the ground, to ſignify that all his poſſeſſions flow from the Lord who reigns on high. Then taking a cup of beer, he bows to the moſt conſiderable of his gueſts, and places it on the table where he is to ſit. While the gueſt returns his civility, by endeavouring to hinder him, and cauſing another cup of beer to be brought, makes as though he would carry it to the place of the maſter of the feaſt, which is always the loweſt; who, in his turn, prevents him, with the uſual terms of civility. The maſter of the houſe then brings two ſmall ivory ſticks, adorned with gold or ſilver, which ſerve in the room of forks, and places them on the table parallel to each other.

He afterwards leads the principal gueſt to his chair, which is covered with a rich carpet of flowered ſilk, and bowing low invites him to ſit. He excuſes himſelf with much ceremony from accepting ſo honourable a place; but at laſt complying, offers it to all the reſt, and they excuſing themſelves, take their places.

Four or five comedians, in rich garments, now enter the room, and bowing ſtrike their foreheads four times againſt the ground; and then riſing, preſent to the head gueſt a book, in which are written, in letters of gold, the names of fifty or ſixty plays, which they are ready to act upon the ſpot. But refuſing to chooſe one, he refers him to the ſecond, the ſecond to the third, and ſo on; but all make excuſes, and refer it to the principal gueſt, who at laſt chooſes the

the play he thinks will be moſt agreeable to the company. The comedian then ſhews the name of the play that is choſen, and each expreſſes his approbation by a nod. The ladies who are willing to ſee the play are placed in another room oppoſite to the comedians, where, through a lattice made of bamboos and a ſilk net, they ſee and hear without being perceived.

The repreſentation begins with the ſound of inſtruments, as trumpets, flutes, fifes, drums of buffalo ſkins, and baſons of braſs or ſteel. The floor is covered with a carpet, and, inſtead of ſcenes, the players come from the neighbouring rooms.

Mean while the maſter of the feaſt, kneeling, intreats his gueſts to take the cup, at which every one holds a cup in both hands, and lifts it to his forehead; then bowing very low, riſes, puts it to his mouth, and drinks ſlowly three or four times, while the maſter urges them to drink all up, which he himſelf does firſt, and then turns the cup upſide down; on ſeeing which all do ſo too. Liquor is ſerved two or three times; and, while they are drinking, a diſh of meat, cut in pieces, is placed on the table in a china diſh: for they know not how to uſe a knife. The maſter of the houſe, then on his knee, invites them to eat, and all take ſome of the meat on their plates; at every freſh diſh the ſame ceremony is repeated, and they are obliged to drink as often; however the cups are ſmall, and they may drink as little as they pleaſe. After ſix or eight diſhes have been ſerved, they bring ſoop made of either fleſh or fiſh, and very ſmall loaves in a diſh, which they put into the ſoop and eat without ceremony. At the ſame time tea is ſerved. When the gueſts have quitted their ſticks, and done eating, they bring in beer and another diſh, and the maſter of the houſe again invites them to drink and to eat, which is repeated as often as a freſh diſh is ſerved up. But, before the fruit is ſerved, the maſter of the feaſt takes his gueſts into the garden, or ſome other place; mean while the comedians take their repaſt, and the domeſtics are employed, ſome in carrying warm water for the gueſts to waſh their hands, and others in clearing the table and preparing the deſert, which conſiſts of twenty or twenty-four diſhes of fruit, ſweetmeats, dried ducks, which are delicious food, and ſmall dainties, made of things procured from the ſea.

At length a domeſtic, kneeling to his maſter, informs him, in a low voice, that all is ready. The maſter watches till every one is ſilent, and then, with great ceremony, invites his gueſts to return to the hall. There every one takes his ſeat as before, and large cups being brought, they are frequently preſſed during the deſert to drink heartily. Mean while the play is continued, or a farce begun: but, at the beginning of the ſecond courſe, every gueſt cauſes his ſervant to bring ſeveral purſes of red paper, which contain money for the comedians and the ſervants; more or leſs being preſented according to the quality of the perſon who made the treat: but this money is never given, unleſs there be a play acted. Every domeſtic carries his purſe to his maſter, who, with ſeeming reluctance, conſents to their receiving it.

Theſe feaſts begin about the evening, and, as they laſt four or five hours, are not ended till midnight, when they ſeparate with much ceremony, and the ſervants of the gueſts walk before their maſters chairs, carrying great lanterns of oiled paper, on which the quality and ſometimes the name of the maſters are written in large characters. The next morning each of the gueſts ſends a billet of thanks for his generous entertainment,

Such are the irkſome ceremonies required by the Chineſe politeneſs: but a politeneſs that conſiſts in ſuch inſignificant trifles, and ſuch abject ſubmiſſions, could never be generally practiſed by any nation inſpired by the love of liberty, or that had juſt ſentiments of the dignity of human nature. It will be proper however to obſerve, that their cooks have the art of ſeaſoning their meat and fiſh in ſuch a manner that they are very agreeable to the taſte; and that their ſoups are excellent.

SECT. IV.

Of their Marriages; the extravagant Authority of the Fathers in their Families; their Gaming; their Power over their Children; their Funeral Ceremonies; their Feſtivals, particularly the Feaſt of Lanterns; and the Emperor's going to plough and ſow a piece of land.

THEIR marriages are regulated by the grand principle that is the foundation of their political government; I mean the veneration and ſubmiſſion of children to their parents: for it is a maxim of their philoſophy, that kings ought to have for the empire all the tenderneſs of a father, and fathers in their families all the authority of a king. In conſequence of theſe maxims a father lives in ſome ſort without honour or ſatisfaction if he neglects to marry all his children, and a ſon fails in the principal duty of a ſon, if he does not leave poſterity to perpetuate his family: tho' an elder brother inherits nothing from his father, he muſt educate and marry the younger; becauſe ſhould the family, through his fault, become extinct, his anceſtors will be deprived of the honours and duties that ought to be paid them; and becauſe, in the abſence of the father, the eldeſt ſon ought to ſupply his place.

Hence the inclinations of the children are never conſulted; for the choice of the wife belongs either to the father, or to the neareſt relation of him who is to be married: but as young women are always confined to their apartments, and men are not permitted to ſee and converſe with them, marriages are brought about by the relations of the maid, or according to the deſcription given of her by old women, whoſe buſineſs it is to tranſact theſe affairs, who by preſents are engaged by the relations to give a flattering deſcription of the wit and beauty of the maid; but full credit is not given to all they ſay: and if they are found guilty of a notorious impoſition, they are puniſhed.

When by means of theſe old women every thing is ſettled, a contract is ſigned, by which the relations of the intended huſband agree to give a certain ſum, which is employed in buying new cloaths and other things for the bride; for the daughters have no fortunes. Then follow certain ceremonies, the principal of which conſiſt in ſending on both ſides to demand the name of the intended bridegroom and bride, and in making preſents to their relations of ſilk, cottons, proviſions, and fruit. The bride's relations, who determine the day of the nuptials, frequently conſult the calendar for a fortunate day. Mean while the man ſends his intended bride jewels, pendants, and the like.

When the nuptial day is arrived, the bride is put into a chair magnificently adorned, and all the fortune ſhe brings is either carried with her, or follows her; among the vulgar it conſiſts of wedding cloaths, and the like, given by her father. She is accompanied by a train of hired perſons, with torches and flambeaux lighted, even at noon-day: her chair is preceded with hautboys, fifes, and drums, and followed by her relations and particular friends; a truſty ſervant keeps the key of the door belonging to the chair, with orders to give it to none but the huſband, who waits at his own door, dreſſed in order to receive her. She is no ſooner arrived, than he receives the key from the ſervant, and eagerly opening the chair, ſees her for the firſt time. Some diſſatisfied with their lot immediately ſhut the chair again, and ſend the maid back with her relations, chooſing rather to loſe the money they had given, than receive a diſagreeable perſon: but this ſeldom happens. The bride, on leaving the chair, goes with the bridegroom into a hall, where they make four reverences to Tien, whom they call the ſpirit that preſides in heaven; and having done the like to her huſband's relations, ſhe goes among the ladies who are invited, and ſpends the day with them in feaſts and diverſions, while the new-married man treats his friends in another room, and at night conſummates the nuptials.

Though according to the laws they can have but one wife, yet they are allowed to have ſeveral concubines, whom they receive into the houſe without any formality, only giving a writing to her relations, in which they promiſe to give a ſum agreed upon, and to uſe their daughter well: but they are entirely dependant on the wife, ſerve her, treat her as their miſtreſs, and all their children are conſidered as the children of the wife, and have an equal right with them to inherit their father's fortune. None but the wife has the name of mother; and if a concubine dies, her children are not obliged to go into mourning, nor to quit their offices and governments, as is cuſtomary for them to do at the death of the father, and of the lawful wife, though

though ſhe is not their mother: there are but few, however, who diſpenſe with theſe ceremonies on the death of their own mother, or are deficient in ſhowing them proper marks of tenderneſs and reſpect.

If a wife elopes from her huſband, he may ſell her, after ſhe has undergone the correction of the law: and if a man abandons his houſe and family, after three years abſence his wife may preſent a petition to the mandarines, making known her condition, who may give her leave to take another huſband; but ſhe would be ſeverely puniſhed, if ſhe married without their conſent. In particular caſes a man may divorce his wife; as for adultery, which is very uncommon, antipathy, difference of temper, jealouſy, indiſcretion, diſobedience, barrenneſs, and contagious diſeaſes: but though the law on theſe occaſions authorizes a divorce, it is ſeldom put in force among people of diſtinction, though there are examples of it among the vulgar. Yet the men are ſo extremely jealous, that they will not ſuffer their wives to ſpeak in private even to their own brothers.

Though every man is liable to be puniſhed for parting with his wife, without what is eſteemed a juſt cauſe, and though gaming is forbidden to people of all ranks, yet Mr. Le Compte obſerves, that theſe laws do not hinder the Chineſe from playing ſometimes till they have loſt all their eſtates, their houſes, their children, and their wives. Yet barbarous as this exceſs of inhumanity is, they even proceed ſtill farther; for when the avarice of a parent is alarmed by the number of his children, and when his poverty makes him dread his being unable to ſupply them with neceſſaries, they cruelly engage the midwives to ſtifle their poor female infants in a baſon of water, as ſoon as they are born; or expoſe thoſe helpleſs innocents by night in the ſtreets. This is ſo common in populous cities, that it was cuſtomary with the miſſionaries to ſend out every morning a number of their catechiſts, who, taking their ſeparate walks, baptized a multitude of theſe dying children.

Indeed a father while living has the power of an abſolute deſpotic tyrant, and after his death is worſhipped as a god. Let a ſon be grown ever ſo rich, and a father ever ſo poor, there is no ſubmiſſion, no point of obedience, that he cannot command, or that the ſon can refuſe. He is abſolute maſter, not only of his eſtate, but alſo of his concubines and children, who, whenever they diſpleaſe him, he may ſell to ſtrangers. If a father accuſes a ſon before a mandarine, there needs no proof of his guilt; for they cannot believe, that any father can be ſo unnatural as to bring a falſe accuſation againſt his own ſon. But ſhould a ſon be ſo inſolent as to mock his father, or arrive at ſuch a pitch of wickedneſs as to ſtrike him, it becomes the concern of the whole empire, and all the province where this ſhameful act of violence was committed is alarmed. The emperor himſelf judges the criminal. All the mandarines near the place are turned out of their poſt, eſpecially thoſe of the town where he lived, for having been ſo negligent in their inſtructions; and all the neighbours are reprimanded for neglecting, by former puniſhments, to put a ſtop to the wickedneſs of the criminal, before it arrived to ſuch a height. As to the unhappy wretch himſelf they cut him into a thouſand pieces, burn his bones, level his houſe to the ground, and even thoſe houſes that ſtand near it, and ſet up monuments and memorials of the horrid deed.

We ſhall now treat of their funeral ceremonies, which are very remarkable. The Chineſe imagine that young people, by being witneſſes to the veneration paid to deceaſed relations, learn betimes the ſubmiſſion and obedience due to thoſe who are living. Their antient ſages, ſays Du Halde, thought that inſpiring youth with a profound veneration for their parents renders them ſubmiſſive; that this ſubmiſſion preſerves peace in families; that peace in private families produces tranquility in cities; that this tranquility prevents inſurrection in the provinces, and conſequently preſerves regularity throughout the empire: on this account they have determined what ought to be obſerved at funerals, and what honours ſhould be paid to deceaſed relations.

They dreſs the deceaſed in his beſt cloaths, with the uſual marks of his dignity; and then put him in the coffin. Thoſe made for perſons in eaſy circumſtances are formed of planks above half a foot thick, and ſo well pitched on the inſide, and japanned without, that they tranſmit no bad ſmell. The rich expend from 300 to 1000 crowns to purchaſe a coffin of precious wood finely carved and gilt.

They are prohibited from burying their dead within the walls of cities, and in inhabited places; yet are permitted to preſerve them in their houſes, where they often keep them ſeveral months and even years, and no magiſtrate can oblige them to bury them. Many, to ſhew their regard for their deceaſed fathers, keep their bodies three or four years; and, during the time of mourning, uſe no other ſeat than a ſtool covered with white ſerge, nor no other bed than a mat made of reeds. They deny themſelves the uſe of meat and ſtrong drink, and frequent no feaſts or public aſſemblies.

At firſt all the relations and friends that are invited come to pay their laſt reſpects to the deceaſed, when the coffin covered with white cloth is expoſed in the principal room, and a table placed before it, on which is an image of the deceaſed, or ſome carved work, on which his name is written, and which is ſurrounded with flowers, perfumes, and wax-candles. They all proſtrate themſelves, and ſeveral times beat their foreheads againſt the floor before the table, and then place upon it candles and perfumes, which they brought with them; the particular friends of the deceaſed accompanying theſe ceremonies with tears and groans.

While they are thus employed the eldeſt ſon, accompanied by his brothers, comes from behind a curtain that is on one ſide the coffin, and with countenances full of grief, without ſpeaking, pay them the ſame compliment of ſtriking their foreheads againſt the floor. The women are concealed behind the ſame curtain, and ſend forth frequent mournful cries. This ceremony being ended, they all riſe up, and a friend in mourning conducts the viſitors into another room, where they are entertained with tea and dried fruits, and then conducted to their ſedans. Theſe ceremonies commonly laſt ſeven days.

Thoſe who have a complete mourning habit, have their cap, veſt, gown, ſtockings, and boots all white: but in the firſt months of mourning for a father or mother, their habit reſembles a kind of bag made of red ſackcloth; they have a ſort of cord or a piece of ſackcloth for their girdle, and their cap, which is of an odd figure, is of coarſe cloth.

The day of the funeral being at length fixed, they give notice of it to all the relations and friends of the deceaſed, who come on the day appointed. The proceſſion is begun by perſons carrying paſteboard figures repreſenting ſlaves, tygers, horſes, &c. Several companies follow, marching two and two; ſome carry flags, ſtandards, perfuming-pans; others play mournful tunes on various muſical inſtruments.

In ſome places the picture of the deceaſed is elevated above the reſt, on which is written in large golden characters his name and office. Then follows the coffin covered with a canopy in the form of a dome, made of violet coloured ſilk, with tufts of white ſilk at four corners of a frame that has the dome in the middle; this dome is embroidered. The vehicle in which the coffin is placed is carried by 64 men; but thoſe who are unable to be at the expence, have one that requires fewer carriers. The eldeſt ſon at the head of his brothers, together with the grand-children, follow on foot covered with ſackcloth, with their bodies bent as if ſinking under the weight of their grief. Afterwards proceed the other relations and friends, all in mourning, and in chairs covered with white ſtuff are the wife, daughters, concubines, and ſlaves of the deceaſed, who make the air reſound with their cries.

Near the place of burial are tables under cover, where the domeſticks prepare a repaſt, for the refreſhment of the company; and this being ended, the relations and friends ſometimes proſtrate themſelves again, beating their foreheads againſt the ground; but moſt frequently only return their thanks: upon which the ſons expreſs their civilities by dumb ſigns. If it be the funeral of a perſon of high rank, there are ſeveral apartments at the place of burial; and after the coffin is brought, a great number of the relations ſtay there for two months together, and daily join with the ſons of the deceaſed in their expreſſions of grief. When death attacks the throne, the mourning becomes general, and all public buſineſs is ſuſpended during fifty days.

The ſepulchres are built without the cities, and if poſſible upon eminences; the form is different in different provinces; but they are generally whitened and ſurrounded with little groves of pines or cypreſs.

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The honours paid to their deceaſed anceſtors are not confined to the time of mourning; they reſort every ſpring to their tombs, and, having plucked up the weeds that grow about them, repeat the ceremonies obſerved at their death, and then place proviſions and rice-beer on the tomb, which at length ſerves them to feaſt upon. They alſo every year frequent the hall of their anceſtors, which is built by every family, where the perſons belonging to all the branches of it, which frequently amount to an incredible number, mingle together without diſtinction of rank; and the eldeſt, though the pooreſt, has the firſt place. On a long table next the wall is placed the image of the moſt eminent anceſtor, or at leaſt his name, and the names of the men, women, and children of the family, with the age, quality, employment, and day of the deceaſe of each perſon wrote on boards about a foot long. The richeſt prepare a feaſt, and the ſame ceremonies are uſed to the deceaſed as if they were yet living.

The Chineſe have other ſolemn feſtivals, which they celebrate with great pomp and expence. The firſt three days in the year are throughout the empire ſpent in rejoicing. They dreſs in their beſt cloaths, and ſend preſents to all their friends, after which gaming, feaſting, and comedies take up all their time. Ten or twelve days before are committed many robberies by thoſe who, being deſtitute of money, are reſolved to obtain ſome to enable them to join in thoſe diverſions.

On the fifteenth of the firſt month is the feaſt of Lanthorns, when every family, both in the city and country, on the ſea-coaſt, or on the rivers, light up painted lanthorns; ſome of which are of an incredible ſize, and of different forms. Many are compoſed of ſix panes or ſides: the frame is of japanned wood adorned with gilding, and on every ſquare is ſpread fine tranſparent ſilk, on which is painted flowers, trees, animals, and human figures. The top is crowned with various carved work, from whence hang ſilk ſtreamers of different colours that fall upon the ſix corners, without hiding any part of the light or of the pictures; for on the inſide are put lamps, and a great number of wax candles, that give a brilliancy to the pictures, and diffuſe a ſplendor that is extremely agreeable.

Several of them repreſent objects proper to amuſe and divert the people. You ſee horſes galloping, ſhips ſailing, armies marching, and the like performed by moving pictures, ſet in motion by people who lie concealed, by means of threads which at a diſtance cannot be perceived.

What adds a new ſplendor to this feaſt are the fire-works ſeen in all parts of the city, which are ſaid to be extremely fine.

Some Chineſe doctors pretend that this feſtival received its origin from a ſtory, which they related to M. Le Compte in the following manner: Three thouſand five hundred and eighty-three years ago China was governed by a prince named Ki, the laſt emperor of the firſt race, whom heaven had endued with qualities capable of forming an hero; but a love of pleaſure taking poſſeſſion of his heart, ſoon tranſformed him into a monſter.

Ki had an extraordinary capacity, an engaging addreſs, great courage, and ſuch prodigious ſtrength, that he could break iron with the force of his hands. But he became effeminate, and grew weak; he exhauſted his treaſures by building a tower embelliſhed with gems in honour to the memory of a concubine; and filled a pool with wine for himſelf and 3000 youths to bathe in. Theſe and many other exceſſes induced the wiſeſt men of his court humbly to offer him their advice; but he put them to death: he even impriſoned one of the princes of the empire who endeavoured to divert the paſſions which clouded his reaſon. At length he completed the deſtruction of himſelf and family.

One day, in the midſt of his debaucheries, complaining to the queen, of whom he was extravagantly fond, of the ſhortneſs of life, "I ſhould be content, ſaid he, could I "but make thee eternally happy; but in a few years, nay "perhaps in a few days, death will, in ſpite of us, put an "end to our pleaſures; and all my power will not be ſuf-"ficient to give thee a life longer than that which the loweſt "of my ſubjects hopes to enjoy. This thought depreſſes "my ſpirits, and pours into my heart a bitterneſs that "prevents my reliſhing the ſweets of life. Why "cannot I make thee reign for ever? While there are ſtars "that never ceaſe to ſhine, muſt thou be ſubject to death? "thou who ſhineſt more bright on earth than the ſtars in "the heavens."

"'Tis true, my lord, ſaid this infatuated princeſs, thou "canſt not make thy life eternal; but thou mayeſt forget "its brevity, and live as though thou ſhouldeſt never die. "What need have we of the ſun and moon to meaſure the "duration of life? The morning ſtar that introduces the "day, and the evening ſhades that uſher in the night, "continually remind thee of the beginning and the end of "thy days; for as thoſe begin and end, ſo do ours that are "begun advance with precipitation to their fatal cloſe. "Come, come, let us no longer caſt our eyes on thoſe "rolling orbs; but cure thy diſturbed imagination by build-"ing new heavens ever enlightened, ever ſerene, ever fa-"vourable to thy deſires, by erecting a great and magni-"ficent palace ſhut up from the light of the ſun; then "hang around magnificent lanthorns, whoſe conſtant "ſplendor will rival his rays. Thither tranſport whatever "is capable of contributing to thy pleaſure. We ſhall "both enter this new world created by thyſelf. I will be "to thee inſtead of all things, and thou ſhalt afford me "more pleaſure than this old world can beſtow. There "nature, for our ſakes, ſhall be renewed; and we enjoy "more delight than the gods. We ſhall there forget the "viciſſitudes of day and night: with reſpect to us time "ſhall be no more; no more ſhall it be an incumbrance; "no more ſhall it ſhadow and overcloud our life. If thou "wilt be always conſtant, always paſſionate, my feli-"city will ſeem unalterable, and thine happineſs appear "eternal."

The emperor, either from the vain hope of deceiving himſelf, or in order to pleaſe the queen, cauſed the palace to be built, and there immured both her and himſelf. He had even paſſed ſeveral months to appearance ſteeped in delights, when the people, enraged at his being thus abandoned to pleaſure, obliged one of the wiſeſt princes of the empire to declare againſt him.

The emperor had no ſooner notice of the conſpiracy, than he appeared in public, and placed himſelf at the head of an army to puniſh the rebel; but ſoon ſeeing himſelf abandoned by the people whom he had ſo weakly deſerted, he fled. During the three remaining years of his life he wandered in diſguiſe from province to province, in perpetual danger of being diſcovered; as if Tien had reſolved to overwhelm him with continual inquietude, in order to puniſh him for that ſoft and effeminate repoſe in which he hoped to find an uninterrupted ſucceſſion of delights. In the mean time they deſtroyed the new palace, and, to preſerve the memory of this event, hung up lanthorns in every quarter of the city. This cuſtom became anniverſary, and a great feſtival throughout the whole empire.

But we ought not here to omit another feſtival, which is not, like the former, of no real advantage to the ſtate: for in a country ſo populous as China, whatever tends to the encouragement of agriculture muſt promote the happineſs and proſperity of the people. Every ſpring, after the example of the antient founders of the monarchy, the emperor goes in a ſolemn manner to plough up a few ridges of land, in order to animate the huſbandmen, by his example, in the cultivation of the earth; and in every other city but Pekin the mandarine performs the ſame ceremony.

The emperor and all his court go firſt to a place in the field appointed to make an offering to Chang-ti, one of their gods, and to beſeech him to increaſe and preſerve the fruits of the earth. This ceremony being over the emperor, attended by three princes and nine preſidents of the ſovereign courts, who are to aſſiſt him at the plough, proceeds forwards, while ſeveral great men carry a valuable cheſt, which contains the grain to be ſown, while all the court aſſiſt with profound ſilence. There are alſo preſent forty or fifty antient huſbandmen, and about forty of the younger ſort. The emperor having taken the plough and plowed ſeveral times backwards and forwards, he reſigns it to one of the princes of the blood, who ploughs in the ſame manner, as do all the reſt. After having ploughed in ſeveral places, the emperor ſows the different grain; theſe are wheat, rice, millet, beans, and a kind of millet called cao-leang; and the day following the huſbandmen finiſh the field, who are rewarded by the emperor with four pieces of dyed cotton for cloaths.

The governor of Pekin often goes to viſit this field, which is cultivated with great care; he overlooks the furrows, and if he finds a ſtalk that bears thirteen ears, it is eſteemed a good omen. He alſo goes in autumn to get in the corn, which he cauſes to be put in yellow ſacks, and depoſited in the imperial magazine; and this corn is kept for the moſt ſolemn ceremonies.

As a farther encouragement to agriculture, every year an huſbandman, moſt remarkable for his ſkill in cultivating the earth, is made a mandarine of the eighth order, by which he is intitled to wear the mandarine's habit; to viſit the governor of the city, and to ſit in his preſence; after his death his funeral obſequies are agreeable to his rank; and his title of honour is written in the hall of his anceſtors.

SECT. V.

Their Skill in Agriculture, Arts, and Manufactures, particularly the Manner of their making Paper and Ink; of their Printing and binding Books; and of their making Porcelain and China-ware. Their Silk Manufactures, and Management of the Silk-worm; their Bells; their common Mechanics; the Method by which they ſtock their Fiſh-ponds; and ſeveral extraordinary Ways of catching Fiſh and Wild Ducks.

THE huſbandmen apply their utmoſt attention to the cultivation of rice; they manure the land extremely, and there is no dung nor any kind of filth which they will not carefully gather for that purpoſe. They alſo take care to diſperſe in certain places the hair of hogs, or any other ſort of hair, which they imagine gives ſtrength and vigour to the land. The barbers, when they ſhave the head, are even careful in ſaving the hair, which is ſold to the farmers for about a halfpenny a pound. It is carried away in bags, and barks are often ſeen loaded with it.

They at firſt ſow their grain without order; but it has no ſooner riſen to a foot, or a foot and a half high, than they pluck it up by the roots, and plant it in lines chequerwiſe.

But before the rice is tranſplanted, they level the earth and make it ſmooth: for after having plowed the land three or four times ſucceſſively up to the middle of the leg in water, they break the clods with the head of their mattocks; and then, by the help of a wooden machine, on which a man ſtands upright while it is drawn by a buffalo, they ſmooth the earth; ſo that the plains ſeem more like vaſt gardens than open fields.

Though the invention of the Chineſe is inferior to that of our mechanics, their japanned works, their china-wares, and the ſilks imported from China, are a ſufficient proof of the ingenuity of the workmen, who are not leſs ſkilful in ingenious performances in coral, amber, ivory, ſhells, and ebony: their carved works, as well as their public buildings, gates of great cities, triumphal arches, bridges, and their towers, have ſomething in them great and noble; in a word, they ſucceed equally in all kinds of arts that are neceſſary for the common uſes and conveniencies of life.

The Chineſe paper is made of the bark of bamboo and other trees; but they uſe only the ſecond ſkin of the bark, which is ſoft and white. This is buried fifteen days in the mud of ſome ſtanding water, waſhed clean, and then ſpread in a dry ditch, where it is covered with lime. In a few days it is taken out again, waſhed, reduced into a kind of threads, and ſpread in the ſun to whiten and dry. It is then boiled well in a copper, and afterwards reduced by a proper machine to a ſoft paſte. They then take ſome water in which the branches of a ſhrub named koteng has been ſoaked, to render it ſizy, and mix it with the matter of which the paper is made, taking care not to put in too much or too little. The whole then appears like a thick clammy liquor, and being poured into large and deep reſervoirs, they take up with their moulds the ſurface of the liquor, which almoſt inſtantly becomes paper. The moulds or frames they make uſe of to take up this matter are long and broad, and the bottom compoſed of threads of bamboo, ſo that there are ſheets ten or twelve feet long, and ſometimes more. Afterwards they dip every ſheet of paper into allum-water, whence it is called fan paper; fan in the Chineſe tongue ſignifying allum. The allum prevents its ſinking, and gives it an agreeable luſtre. This paper is white, ſoft, and ſmooth; but is more apt to crack than than that of Europe; it eaſily takes moiſture, and by degrees the worms get into it, if proper care be not taken to preſerve it. To prevent theſe inconveniencies, the books ſhould be often beaten, and expoſed to the ſun. Beſides the paper made of the bark of trees, there is ſome made of cotton, and this is the fineſt, whiteſt, and moſt uſed: beſides, it is not ſubject to the inconveniencies juſt mentioned; for it will keep as well and as long as the paper made in Europe. The conſumption of paper in China is ſo great, that it is not ſurpriſing they make uſe of the bark of different trees, and alſo make it of cotton; for beſides the prodigious quantity uſed in printing, and by the learned and the ſtudents, who are almoſt innumerable, an inconceivable quantity is conſumed in private houſes; one ſide of their rooms being nothing but paper windows: on the reſt of the walls, which are of plaſter, they paſte white paper; and the cieling is made of frames covered with paper, on which various ornaments are drawn.

The invention of paper would have been comparatively of little uſe to the Chineſe, had they not at the ſame time invented a ſort of ink fit to draw their characters upon it. This is what is uſually called with us Indian-ink. There are ſeveral methods of making it; but that mentioned by father Contancin ſeems moſt eaſy to reduce to practice. The receipt he obtained from the Chineſe is as follows:

Put five or ſix lighted wicks into a veſſel filled with oil; but obſerve that the beſt oil makes the moſt ſhining black, and conſequently the moſt eſteemed and the deareſt ink. Over this veſſel place at a proper diſtance an iron cover in the ſhape of a funnel, to receive all the ſmoak: when it has received enough take it off, and with a gooſe's feather gently bruſh the ſoot from the inſide upon a dry and ſtrong ſheet of paper. The lampblack which does not fall off with bruſhing, and that ſticks faſt to the cover, is coarſer, and may be ſcraped off into a diſh, to make an ordinary ſort of ink. Having thus taken off the lampblack, beat it in a mortar, mixing with it muſk, or ſome ſweet-ſcented water, with a thin ſize made of neats leather, to unite the particles. When the lampblack is thus brought into a paſte, it is put into neat wooden moulds made to give the proper form to the ſticks of ink; and then having ſtamped upon them characters or figures of dragons, birds, or flowers, which are ſometimes gilt, they dry them in the ſun or in the wind.

'Tis ſaid that in the city Hoei-tcheou, where they make the moſt eſteemed ink, the makers have many ſmall rooms in which they keep lighted lamps all day; and that every room is diſtinguiſhed by the oil burnt in it, and conſequently by the ink made from it.

When the Chineſe write with this ink, they make uſe of a piece of poliſhed marble, in which are one or more holes proper to hold water, wherein they put one end of the ſtick, and gently rubbing it, there is in a few moments produced a fluid ink. Inſtead of a pen they uſe a hair pencil, which they hold in the hand not obliquely, but upright, as if the paper were to be pricked. The Chineſe always write from the top to the bottom, and begin their books where ours end: but their paper being very thin, it will not bear writing on both ſides.

Printing, which is but in its infancy in Europe, has been from all antiquity in uſe in China; but the manner in which it is performed is very different from ours. As we have but few letters, and thoſe capable of compoſing volumes on all ſubjects, and in every language, a few characters are ſufficient: but the Chineſe, who are ſtrangers to this admirable invention, are obliged to make uſe of a prodigious number of characters, as they have properly no letters but different marks for all the different words in their language. Inſtead therefore of making uſe of types, they cut their characters on blocks of wood. When a perſon intends to print a book, he gets it fairly written on fine tranſparent paper; then the engraver glues each leaf upon a ſmooth block of pear-tree, with the face of the letter to the wood, and then cuts away the wood, leaving only the characters; which is done in ſo exact a manner, that, when printed off, they perfectly reſemble the original, and it is difficult to diſtinguiſh what is printed from that which is written.

This manner of printing is on many accounts incommodious; it neceſſarily takes up a great deal of time in engraving, and, as the pages are worked off ſeparately, the time of

of printing a volume muſt be very conſiderable; beſides, the blocks of wood muſt be as numerous as the pages, and a volume will be ſufficient to fill a room. On the other hand, it is attended with ſome advantages; they have no occaſion for a corrector; for, provided the leaf be exactly written, the engraver ſeldom makes any miſtakes: beſides, the author is not obliged to print off more books than he has an immediate occaſion for, and never runs the hazard of printing a large impreſſion when the ſale is not abſolutely certain.

They uſe no printing-preſs as we do, for the paper is too ſoft to bear it; but when once the blocks are ready, and the paper cut, one man with a bruſh can print a great number of ſheets in a day. They have two bruſhes, one harder than the other; they dip one a little in the ink, and then rub the ſurface of the block with it, ſo as to wet it neither too much nor too little; for if it was too much the characters would be blotted, and if too little they would not print. Having thus inked the characters, they lay the ſheet upon the block, and then gently paſs the other bruſh over the paper, preſſing it down a little that it may imbibe the ink, which it eaſily does, as the printing-paper is not dipped in allum.

The ink uſed in printing is made of lampblack, well beaten and expoſed to the ſun, and then ſifted through a very fine ſieve: it is afterwards tempered with aqua-vitæ till it is of the conſiſtence of ſize, after which it is mixed with water till it is of a proper conſiſtence. Laſtly, they add to every ten ounces of ink about an ounce of glue, which they diſſolve over the fire, and mix with the lampblack and aqua vitæ before they are tempered with water.

They print but on one ſide on account of the thinneſs and tranſparency of the paper; hence every leaf of a book is folded, the fold being at the edge of the book, and the opening at the back, where they are bound together. They cover their books with a neat ſort of grey paſteboard, to which they ſometimes add fine ſattin or flowered taffety; and ſome are covered with red brocade, on which are gold and ſilver flowers. This method of binding is very neat and convenient, but they never gild the edges, nor even colour them.

China-ware is made of a mixture of different ſorts of earth; one called pe-turtſe is white, with a greeniſh caſt, and is found in the quarries. It is very hard, and being broke into ſmall pieces with hammers, is put into mortars; and by the help of ſtone peſtles, capped with iron, is reduced into a fine powder. Theſe peſtles are worked without ceaſing, either by man's labour or by the aſſiſtance of water, in the ſame manner as the hammers of paper-mills. This powder is caſt into a large veſſel filled with water, and briskly ſtirred with a ſtrong iron ſpatula; when, after it has reſted a few minutes, there riſes on the ſurface a cream four or five inches thick, which they take off, and pour into another veſſel of water. Thus they agitate the water of the firſt veſſel ſeveral times, conſtantly taking off what ſwims on the top, till nothing remains but the groſs part, which they take out and pound afreſh. With reſpect to what is put into the ſecond veſſel, they wait till it has formed at the bottom a kind of paſte; and when the water appears clear they pour it off gently, and caſt the paſte into large moulds, in which it is dried.

Another earth uſed as a material in the compoſition of China-ware is a kind of chalk, of a ſomewhat glutinous and ſoapy nature. They waſh it in river water, to take off a yellow earth that ſticks to its ſurface; and then breaking it, put it into a veſſel of water to diſſolve; after which they prepare it in the ſame manner as the other.

The fineſt, lighteſt, and moſt beautiful China-ware is made only by well incorporating together eight parts of this laſt chalk with two of the former; after which the veſſels are turned on the wheel, that is placed on a round board, which whirls round by means of a wheel placed under it, and is turned by the foot in much the ſame manner as our potters make mugs, bowls, and other veſſels: ſome pieces of China-ware are made in moulds, and all of them paſs through a multitude of hands.

The great pieces of China-ware are made at twice: one part is lifted upon the wheel by two or three men, in order to receive its proper ſhape; and the other half, after it is formed and almoſt dry, is joined to it and united by the ſame matter it is made of, moiſtened with water. When the pieces thus faſtened together are quite dry, they ſcrape and poliſh the place where they are joined with a knife, both on the inſide and out. In the ſame manner they apply handles, ſpouts, and the like.

Men, groteſque figures, animals, idols, buſts, and the like, which are hollow, are made in moulds in three, four, or more pieces; after which they are joined together, and finiſhed with tools proper to trace, hollow, and poliſh the different ſtrokes the mould had not impreſſed.

As to flowers and other ornaments that ſeem engraved, they are formed on the china by ſtamps and moulds; and relievos, ready prepared, are ſtuck on.

When they have the model of a piece of China-ware that is beſpoke, and which they cannot imitate by the wheel only, they make uſe of a kind of yellow fat clay, which they knead very much, and then apply it to the model; and when the impreſſion is taken, ſeparate the mould from the model in ſeveral pieces, which they ſuffer to dry gently. When they intend to make uſe of the model, they place it for ſome time near the fire; after which they fill it to what thickneſs is deſigned with the paſte proper for making China-ware, preſſing it in all places with the hand; and then place it a moment before the fire, which looſens the mould by drying up the moiſture that united the one to the other. The ſeveral pieces thus made ſeparately, are united again in the ſame manner as the large China-veſſels; and the figure being ſuffered to grow hard, is afterwards finiſhed by tools proper for that purpoſe.

The labour of painting the China-ware is alſo divided between a great number of workmen, who do every thing by rote, aſſiſted by a very poor imagination: it is the buſineſs of one to make the coloured circle near the edge; another traces the flowers, which are painted by a third. It belongs to one to make rivers and mountains, another makes birds, flies, and other animals; but the figures of men are commonly the worſt performed.

Du Halde ſays they glaze and bake it before this part of the work is performed; and then having painted and laid on the gilding, they bake it a ſecond time.

They uſe all colours in painting China-ware; though there are ſeldom any brought to Europe but blue upon a white ground, ſometimes mixed with red and gold. Some are quite red with ſmall ſpots, others entirely blue, others of a ſhining black, others marbled, and others painted with landſcapes, mixed with almoſt all colours, and enlivened by gilding. This beautiful brittle furniture has been finely imitated in the Dreſden china, and in that made at Chelſea, Bow, and in Warwickſhire; ſome of which, with reſpect to the beauty of the painting, greatly exceed that made by the Chineſe.

The beſt authors have agreed, that ſilk and ſilk-worms came originally from China; from thence they paſſed to the Indians, from them to the Perſians, and from the latter to the Greeks and Romans; among whom ſilk ſtuffs, at their firſt introduction, was valued at their weight in gold.

The ſilks moſt in uſe among the Chineſe are plain and flowered gauzes, which are their ſummer wear; damasks of all ſorts and colours, ſtrip'd ſattins, black Nanking ſattins, coarſe taffeties, brocades, velvets, and a great many ſorts for which the Europeans have no name. For their gold tiſſue, they do not make uſe of fine gold thread twiſted on ſilk; but cutting a long ſlip of gilt paper into ſmall ſlips, very artfully roll them about the ſilk. Theſe ſtuffs, when freſh, look very fine; but being ſoon tarniſhed by the air, and ſpoiled by wet, they are unfit for garments. None but the mandarines and their ladies wear them; and that but ſeldom.

The Chineſe being the firſt nation that diſcovered the art of rearing ſilk-worms, and rendering their labours of ſervice to mankind, a conciſe account of the manner in which this is performed, and the ſilk produced in that country, cannot fail of being agreeable to the curious reader; and the more ſo, as the ſilk manufacture there is much greater than in any other country upon earth.

The ſilk worm proceeds from a ſmall egg no bigger than a pin's head, and grows till it becomes of the ſize of a caterpillar, feeding all the while on mulberry-trees till it comes to its maturity; it then ceaſes to eat, and prepares for its diſſolution, by wrapping itſelf in a kind of coffin, or ſilken ball, of the ſize and ſhape of a pidgeon's egg: this

task

taſk is no ſooner accompliſhed, than its head ſeparates from its body, which is ſlender, of a light cheſnut colour, and covered with hard ſcaly rings; in ſhort, it is metamorphoſed into a chryſalis, and in no reſpect reſembles its original form, but remains without the leaſt ſign of life or motion: yet, if taken out of its ſepulchral caſe, it will writhe on being touched; though on opening it no ſign of an animal form is to be ſeen with the naked eye, for nothing appears within its ſcaly covering but a liquid ſubſtance. In this torpid ſtate, without limbs, or any diſtinction of head or tail, it remains, till at length it awakes to a new life, puts off the rings with which it was ſurrounded, and making a paſſage out of its ſilken ſepulchre, appears a perfect moth or butterfly, with head, legs, and wings: yet in this ſtate it never eats, but fluttering about, as if rejoiced at its reſurrection to a new and more eligible life, propagates its ſpecies; and each female having laid abundance of eggs, both the males and females die.

There are two methods of bringing up theſe curious inſects, both practiſed in China; theſe are, either ſuffering them to expatiate at full liberty on the mulberry-trees, by which they are nouriſhed, or by keeping them in rooms. As in this laſt method the fineſt ſilk is produced, we ſhall give a particular deſcription of the manner in which the Chineſe proceed.

To begin with the eggs, which are laid on large ſheets of paper, to which they firmly adhere. The females have no ſooner done laying, than thoſe eggs which ſtick together in clots are thrown away, and the ſheets hung up on a beam of the room, with the eggs inward, and the windows are opened in the front to admit the wind: but no hempen ropes muſt ever come near the worms or their eggs. After ſome days the ſheets are taken down, rolled up looſely with the eggs inwards, and then hung up again, during the ſummer and autumn.

At the end of December, or the beginning of January, the eggs are put into cold water, with a little ſalt diſſolved in it, taking care that it does not freeze, and a China diſh put over them, that the ſheets may not ſwim. Two days after they take them out, hang them up again, and when dry roll them a little tighter, and encloſe each ſeparately, ſtanding on one end in an earthen-veſſel. Some put them into a lye made of mulberry-tree aſhes, and then lay them ſome moments in ſnow-water, or elſe hang them up three nights in a mulberry-tree to receive the ſnow or rain, if not too violent. The deſign of this is to cheriſh the internal heat in the eggs.

The time of hatching them is when the leaves of the mulberry-trees begin to open, for they are haſtened or impeded according to the different degrees of heat or cold to which they are expoſed. When they are ready to come forth, the eggs ſwell and become a little pointed.

The third day before they are hatched, the rolls of paper are taken out of the veſſel, ſtretched out, and hung up with the back-ſides towards the ſun, till they receive a kindly warmth, and then being rolled up cloſe, they are ſet upright in a veſſel in a warm place. This is repeated the next day, and the eggs change to an aſh-grey: they then put two ſheets together, and rolling them cloſe tie the ends.

The third day, towards night, the ſheets are unrolled and ſtretched on a fine mat, when the eggs appear blackiſh. If any worms are hatched they muſt be thrown away, for they would much increaſe the care and trouble of thoſe who attend them: they then roll three ſheets together, and carry them into a pretty warm place, ſheltered from the ſouth wind. The next day the people taking out the rolls and opening them, they find them full of worms like ſmall black ants. The eggs not hatched within an hour after muſt be thrown away, as muſt alſo thoſe with a flat head that are ſhrivelled and diſcoloured.

The apartment for the ſilk-worms ought to be on a dry riſing round, in a ſweet air, and free from noiſe. The rooms ſhould be ſquare, and very cloſe, for the ſake of warmth; the door ſhould be to the ſouth, and covered with a double mat, to keep out the cold; yet there ſhould be a window on every ſide, that when it is thought neceſſary the air may have a free paſſage. In opening of a window to let in a refreſhing breeze, care muſt be taken to keep out the gnats and flies. The room muſt be furniſhed with nine or ten rows of frames, about nine inches one above the other. On theſe they place ruſh hurdles, upon which the worms are fed till they are ready to ſpin; and, to preſerve a regular heat, ſtove-fires are at the corners of the room, or elſe a warming-pan is carried up and down it; but it muſt not have the leaſt flame or ſmoak. Cow-dung dried in the ſun is eſteemed the moſt proper fuel; for the worms like its ſmell. The women who attend them muſt be clean and neat, and avoid eating or handling wild ſuccory, the ſmell of which is prejudicial to the worms; which muſt be managed with great care before their firſt molting. Every day is to them a year, and has in it the four ſeaſons: the morning is ſpring, the middle of the day ſummer, the evening autumn, and the night winter. While the eggs are kept, before they are hatched, they require much cold; when firſt hatched they want as much heat; when become caterpillars they need a moderate heat; after the great molting they muſt be kept cool; when upon the decline they ſhould be warmed by degrees; and a great heat is neceſſary when they are working their cones.

The mulberry-leaves ſhould be gathered two or three days before-hand, and kept in a clean place; the firſt three days they give them the tendereſt leaves cut with a ſharp knife into little threads, without bruiſing them. At the end of three or four days, when they begin to turn white, their food muſt be increaſed, but not cut ſo ſmall: and when they become blackiſh, they muſt have a greater quantity of leaves quite whole. As they turn again white, and eat with leſs appetite, they give them fewer leaves, and fewer ſtill when they grow yellow; and when they are ready to change their ſkins they give them nothing. Every molting time they muſt be treated in the ſame manner.

To render this and what follows intelligible it is neceſſary to obſerve, that when the ſilk-worm leaves its little egg, it is perfectly black; but in a few days it aſſumes a whitiſh hue, or an aſh-grey; after which its coat becoming ſullied and ragged, it caſts it off, and appears in a new habit. As it increaſes in bulk it grows whiter, but inclines a little to green; till ceaſing to feed, and ſleeping almoſt for two days, it a ſecond time diveſts itſelf of its ſkin, and appears in its third habit; when its colour, head, and whole form are ſo changed, that it ſeems another animal. It now begins to eat again, and continues to do ſo for ſome days; then changes to a bright yellow, and relapſes into its former lethargy, at the concluſion of which it once more quits its covering; and having continued feeding for ſome time longer, it at length renounces feaſting and all ſociety, and builds its ſilken tomb.

But to proceed. The worms eat equally day and night: the Chineſe give them on the firſt day forty-eight meals, that is, one every half hour; the next thirty; the third day they have ſtill leſs. As cloudy and rainy weather takes away their ſtomach, juſt before their repaſt a whiſp of very dry ſtraw, the flame of which muſt be all alike, is held over the worms to free them from the cold and moiſture that benumbs them, or elſe the blinds are taken from the windows to let in the full day-light.

Eating ſo often haſtens their growth, on which the chief profit of the ſilk-worms depends. If they come to maturity in twenty-three or twenty-five days, a large ſheet of paper covered with worms, which at their firſt coming from the eggs weighs little more than a drachm, will produce twenty-five ounces of ſilk; but if not till twenty-eight days, they then yield only twenty ounces; and if they are a month or forty days in growing, they then produce but ten.

They muſt be kept extremely clean, and often removed; and when they are pretty well grown, the worms belonging to one hurdle muſt be divided into three, afterwards they muſt be placed on ſix, and ſo on to the number of twenty or more: for being full of humours, they muſt be kept at a due diſtance from each other.

The critical moment for removing them is when they are of a bright yellow and ready to ſpin; they are then put into a proper apartment prepared for them to work in. This is a large caſe or cloſet, divided all round into partitions, each with a ſhelf; there they place the ſilk-worms, who afterwards range themſelves in their proper ſituations. There ought to be room for a man to go in, and to keep a ſmall fire in the middle, juſt to yield a gentle heat, which makes the worms work more eagerly, and renders the ſilk more tranſparent. They muſt be ſurrounded with mats at a ſmall diſtance, which muſt cover the top of the place, to keep off the outward air; and becauſe they love to work in

the dark. However, after the third day's labour the mats are taken away from one o'clock till three, but the rays of the ſun muſt not ſhine upon them. They are at this time covered with the ſheets of paper that were uſed on the hurdles.

As to the manner in which the ſilk-worm performs this work; it at firſt ſeems to labour without deſign, and forms only a kind of flue or down: this is its firſt day's employment. On the ſecond it begins to form the outſide of the cone or ball, in the midſt of the looſe ſilk or flue made the preceding day. On the third day it is quite hid, and the reſt of his performance is concealed from our ſight. At length the cones being finiſhed in ſeven days, the worm changes its form and becomes a chryſalis; the cones are then gathered and laid in heaps, but they firſt ſet apart thoſe deſigned for propagation upon a hurdle in a cool airy place.

The next care is to kill the moths in thoſe cones which the people would not have bored. The beſt way of doing this is to fill large earthen-veſſels with cones in layers of ten pounds each, throwing in four ounces of ſalt with every layer, and covering it with large dry leaves like thoſe of the water-lily, and cloſely ſtopping the mouth of the veſſels. But in laying the cones into the veſſels they ſeparate the long, white, and glittering ones, which yield a very fine ſilk, from thoſe that are thick, dark, and of the colour of the ſkin of an onion, which produces a coarſer ſilk.

This is the method of raiſing worms in the ſpring, which is the general ſeaſon for doing it, though ſome hatch eggs in ſummer and autumn, and almoſt every month after the ſpring crop; but were all to do ſo, the mulberry-trees would ſcarce furniſh them ſufficient food. The ſilk-worms bred in ſummer are kept cool, and the windows covered with gauze to keep out the gnats. Thoſe raiſed in autumn are at firſt to be kept cool; but after their molting, and when they ſpin, they muſt be kept warmer than in the ſpring.

When the ſilk-worms are ready to ſpin, if you lay them on the top of a cup covered with paper, they will ſpin a piece of ſilk flat, thin, and round like a large wafer. Theſe are not clogged with this viſcous matter which the worms emit when long incloſed, and they are as eaſy to wind as the cods, without requiring to be wound in ſuch a hurry.

When they wind off the ſilk they firſt clear away the down, and then throwing the cones into a copper of warm water, ſtir them about with ſmall twigs bound together, and cut like bruſhes; by which means the ends of the ſilk being diſengaged catch on the twigs, and thus are drawn out, and eight, ten, or twelve of them faſtened together to a reel, which a woman turns round, and at the ſame time guides the threads, and ſubſtitutes new ones when any of them breaks, till all the ſilk is wound off.

Though the Chineſe chiefly wear ſilk, yet they are not without woollen and linen manufactures. Wool is very common and cheap, eſpecially in the provinces of Chan-ſi, Chen-ſi, and Se-tchuen, where they feed abundance of ſheep; yet the Chineſe do not make cloth. That furniſhed by the Engliſh is highly eſteemed; but being dearer than the fineſt ſilks, they buy but little of it: yet as for druggets, ſerges, and tammies, they make them very well; theſe are worn by the bonzes, and are commonly manufactured by their wives.

They make cotton cloth; and for the ſummer nettle linen for long veſts. But the cloth moſt valued, and to be found no where elſe, is made of a plant called co, found in the province Fo-kien. It is a kind of creeping ſhrub that ſpreads over the fields, with leaves much larger than the ivy; they are round and ſmooth, green within, and downy on the outſide: the ſtems of ſome are as thick as one's finger, but very pliable and downy like the leaves. When they begin to dry they leave them to rot in water, as they do flax and hemp: the firſt ſkin is peeled off and thrown away; but the ſecond, which is more fine and delicate, they divide by the hand into very ſlender threads, and, it is ſaid, weave it without either beating or ſpinning it. This kind of linen is tranſparent and pretty fine, but ſo light and cool, that the perſon who wears it ſeems to have nothing on his back.

Among the other arts practiſed by the Chineſe we ought not to omit their being long acquainted with founding of bells. Some of theſe are of a prodigious ſize, particularly ſeveral caſt at Peking between three and four hundred years ago, each of which weigh an hundred and twenty thouſand pounds. They are eleven feet wide, forty feet round, and twelve feet high beſides the ear, which is at leaſt three feet in height: but Le Compte obſerves, that thoſe of Europe exceed them in ſound, as much as they exceed the European bells in ſize; for inſtead of iron clappers, they ſtrike upon them with a large wooden hammer, which probably deadens the ſound. They have alſo great bells in all their cities, which are uſed to diſtinguiſh the hours of the night.

In every city there are mechanics of almoſt all ſorts; ſome work in their ſhops, others go about the ſtreets to be hired; but the greater part are employed in private families. For inſtance, if you want a ſuit of cloaths, the taylor comes to your houſe early in the morning, and returns home in the evening. He uſes no thimble, but inſtead of it ties a rag about the ball of his thumb; and he generally ſows ſtanding, only leaning againſt the table on which his work lies. The other handicraſts alſo work at the houſes of their cuſtomers, and all bring their tools along with them, even to the ſmith with his anvil and forge to make things for common uſe.

The barbers, with their ſhoulders loaded with a ſtool, their baſon, pot and fire, with a towel and clouts, give notice of their approach with a little bell; and when called, very dexterouſly on the ſpot, whether it be in the ſtreet, the middle of a ſquare, at the door of a houſe, or any where elſe, ſhave the head, ſet the eye-brows in order, clean the ears with proper inſtruments, ſtretch out the arms, and rub the ſhoulders, all for leſs than a half-penny, which they receive with many thanks, and then ring the bell again, in order to obtain another job. The ſhoe-makers go about in the ſame manner, and will either make ſhoes, or, for about three-pence, will ſole them ſo as to laſt a year or two, if the perſon does not walk much abroad.

It will not here be improper to mention the method by which the Chineſe ſtock their ponds and pools with fiſh. In the month of May the country people place mats and hurdles acroſs the river Yang-tſe-kiang, in the province of Kiang-ſi, leaving only room for the paſſage of the boats. Theſe hurdles ſtop the ſpawn, which, together with the water, they convey into proper veſſels, and expoſe it to ſale: after which it is carried into different provinces for the purpoſes already mentioned.

The fiſhermen, beſides nets and lines, the firſt uſed in their great fiſheries, and the lattter in their ſmall, in ſeveral provinces fiſh with a kind of cormorants, which they train up as hawks are taught in Europe to catch birds. Early in the morning one may ſee on the rivers a conſiderable number of boats, and ſeveral of theſe birds ſitting at the end of each, when, at a ſignal given by ſtriking the water with an oar, they take their flight, and diſperſing over the river, watch their prey, and ſuddenly diving, ſeize the fiſh by the middle, and then riſing carry it to the boat. The fiſherman takes the bird, and holding its head downward, paſſes his hand along the neck, to make it diſcharge the ſmall fiſh it had devoured; for they are hindered from entering into the gullet by a ring put on the lower part of the neck, which, after the fiſhing is quite over, they take off, and give them ſomething to eat. When the fiſh happens to be too large for one bird, they mutually aſſiſt each other, one taking the head, another the tail, and bring it to the boat to their maſter.

They have another method of taking fiſh: for this purpoſe they have long narrow boats, on each ſide of which is nailed a long plank, two feet broad, japanned with very white ſhining varniſh, and ſlanting gently till it almoſt touches the water. In the night-time, when theſe boats are uſed, they turn them towards the moon, that the reflection may increaſe the ſplendor of the varniſh; ſo that the fiſh, which are ſporting about the boats, eaſily miſtaking the colour of the japanned planks for that of the water, frequently leap upon them, and ſometimes into the boat.

In ſome places the ſoldiers ſhoot the fiſh very dexterouſly with arrows, faſtened to the bow with a line of packthread; as well to prevent their being loſt, as to draw out the fiſh when it is ſhot. In other places, where there are great numbers in the mud, men ſtand up to the waiſt in water, and pierce them with a three-forked ſpear.

To theſe extraordinary methods of fiſhing we ſhall add the manner in which they take wild ducks, which are very numerous in the lakes. They leave a number of ſhells of large calibaſhes or gourds floating on the water, and when they have a mind to catch the ducks, put on their heads one of theſe ſhells, with holes to ſee and breathe through, and then go naked into the water, or ſwim deep with their bodies, that nothing may appear above the ſurface but the calibaſh, which the ducks being accuſtomed to ſee floating, approach without fear; when the duck-hunter taking them by the feet, pulls them under the water, wrings their necks, and faſtens them to a girdle he wears for that purpoſe; thus purſuing his exerciſe, till he has got as many as he can carry, he proceeds to ſhore to diſburthen himſelf of his load.

SECT. VI.

Of their Skill in the Sciences.

WERE we to take a view of the numerous libraries in China, handſomely built, finely adorned, and enriched with a prodigious collection of books; were we to conſider the multitude of the doctors and colleges eſtabliſhed in all the cities of the empire, their obſervatories, and conſtant application to watch the courſe of the ſtars; were we farther to reflect, that learning is the only path to preferment, and that for above four thouſand years none but the learned have been governors of cities and provinces, and have enjoyed all the offices about the court, we ſhould be tempted to believe that China muſt be the wiſeſt and moſt learned nation upon earth. Yet by a very ſmall acquaintance with them we ſhall ſoon be undeceived, and fully convinced that they are far from having brought any of the ſpeculative ſciences to perfection. But there are two principal obſtacles that hinder their progreſs; the firſt is, that they have nothing to excite their emulation; and the other, that they who are able to diſtinguiſh themſelves can do it only by ſtudying morality, the hiſtory and laws of their country, and by learning to write in a polite manner. By this means they obtain the degree of doctor, and are poſſeſſed of honour and credit. This is ſoon followed by their obtaining a government, and by their enjoying all the conveniencies of life.

Their logic and rhetoric are without rules, imitation generally ſerving them inſtead of precept. In the firſt, they are guided only by the light of reaſon, without any aſſiſtance from art; and, in the laſt, are ſatisfied with reading the moſt eloquent pieces, and obſerving the ſtrokes moſt likely to affect the mind.

They pretend to be the inventors of muſic, and boaſt of their having formerly brought it to the higheſt perfection. They like the European muſic well enough, provided there be but one voice to accompany the ſound of ſeveral inſtruments; but as for the contraſt of different voices, of grave and acute ſounds, ſyncopes, fugues, and diëſes, they conſider them as no better than a diſagreeable confuſion; for all their concerts have no dependence on the variety of tones, or the difference of parts.

They have no muſical notes, nor any ſign to denote the diverſity of tones, the raiſing and falling of the voice, and the reſt of the variations that conſtitute harmony. They learn the tunes by the ear, and when theſe are played upon their inſtruments, or ſung by a good voice, they have ſomething in them not diſagreeable even to the ear of an European.

Du Halde obſerves, that in the year 1679, the emperor Cang-hi, who had himſelf compoſed ſome tunes, ſent for Grimaldi and Pereira, two miſſionaries, to play upon an organ and an harpſichord that they had formerly preſented him with: he greatly admired the ſweetneſs of our European airs, and ſeemed to take great pleaſure in them; then ordered his muſicians to play a Chineſe air upon their inſtruments, and at the ſame time played himſelf in a very graceful manner.

While the emperor's muſicians were playing, Pereira took his pocket-book and pricked down all the tune, and when they had made an end repeated it without miſſing one note, which ſo aſtoniſhed the emperor, that he beſtowed great encomiums upon the juſtneſs, harmony, and facility of the European muſic; but that which ſurpriſed him moſt was, that the miſſionary had learnt an air in ſo ſhort a time, that had given him and his muſicians ſo much trouble, and that by the aſſiſtance of characters he could recollect it at pleaſure.

The emperor, to be more fully perſuaded, ſung ſeveral different airs, which Pereira pricked down in his book alſo, and then repeated them with great accuracy and juſtneſs: this alſo pleaſed the emperor ſo well, that he owned the European muſic to be incomparable, and that Pereira had not his equal in the whole empire. This prince afterwards eſtabliſhed an academy of muſic, and made the moſt ſkilful perſons of that ſcience members of it.

The Chineſe have invented eight ſorts of muſical inſtruments, which they imagine have the neareſt reſemblance to the human voice; ſome are of metal, like our bells; one has ſome reſemblance to our trumpet: they have wind inſtruments of two or three ſorts, as flutes, and a kind of ſmall organ, which yields an agreeable ſound. They have alſo inſtruments with ſtrings, which are generally of ſilk, as cymbals and violins, each with only three ſtrings: they have another inſtrument with ſeven ſtrings, that is much eſteemed, and not diſagreeable when played upon by a ſkilful hand: they have alſo ſeveral kinds of drums, compoſed of ſkins, ſome of which are ſo heavy that they are obliged to place them on a piece of wood.

They are pretty well verſed in arithmetic, of which their books contain the four principal rules, addition, ſubſtraction, multiplication, and diviſion. Yet it is not by calculation that they put them in practice, for they have nothing like our figures by which they can perform the operation. This is done by an inſtrument conſiſting of a ſmall board croſſed from the bottom to the top by ten or twelve parallel rods, with a ſeparation at a ſmall diſtance from one of the ſides: upon theſe rods are ſmall ivory balls, that ſlip up and down; the two which are in the upper diviſion of each rod ſtand each for five, and five balls below for units.

In joining and ſeparating the balls they reckon as we do with counters, but with ſuch eaſe and readineſs that, Du Halde ſays, the Europeans, with the aſſiſtance of figures, are not near ſo quick as the Chineſe in caſting up the moſt conſiderable ſums.

Their geometry is very ſuperficial; however, they neither want ſkill nor exactneſs in meaſuring their land, and their method of ſurveying is eaſy and certain.

The other parts of the mathematics were unknown to the Chineſe till they were viſited by the miſſionaries. The emperor Cang-hi was never weary of ſeeing and hearing of them; on the other hand, the jeſuits being ſenſible how neceſſary it was for them to procure his protection, omitted nothing capable of exciting his curioſity.

To give him an inſight into optics, they made him a preſent of a ſemi-cylinder of a light wood, with a convex-glaſs placed in the middle of its axis; which being turned towards any object, painted the image within the tube to a great nicety.

The emperor, greatly pleaſed with ſuch an unuſual ſight, deſired to have a machine placed in his garden at Pekin, in which, without being ſeen himſelf, he might ſee every thing that paſſed in the ſtreets and neighbouring places. For this purpoſe they prepared an object-glaſs of much greater diameter, and made in the thickeſt garden-wall a window in the form of a pyramid, the baſis of which was towards the garden, and the point towards the ſtreet: at the point they fixed a convex-glaſs, oppoſite the place where there was the greateſt concourſe of people, and at the baſe made a large cloſet ſhut up cloſe on all ſides and very dark. There the emperor came with his queens to obſerve the lively images of every thing that paſſed in the ſtreets, a ſight that pleaſed him extremely; but it charmed the ladies a great deal more, ſince they could no otherwiſe behold this ſpectacle, the cuſtoms of China not allowing them to go out of the palace.

Grimaldi gave another ſurpriſing inſtance of his ſkill in optics, in the jeſuits gardens at Pekin. He made upon the four walls four human figures, each of the ſame length as the wall, which was fifty feet. As he had perfectly obſerved the rules of optics, nothing was ſeen in the front but mountains, foreſts, chaces, and other things of this nature; but at a certain point they perceived the figure

of a man well made and well proportioned. The emperor honoured the jeſuits houſe with his preſence, and for a long time beheld theſe figures with admiration. The grandees and principal mandarines, who came in crowds, were equally ſurpriſed; but what ſtruck them moſt, was to ſee the figures ſo regular and exact upon irregular walls, that in many places had large windows and doors.

In catoptrics they preſented the emperor with teleſcopes of all ſorts, and glaſſes for diminiſhing, magnifying, and multiplying. Among other things they made him a preſent of a tube, formed like a priſm, having eight ſides, which being placed parallel with the horizon, preſented eight different ſcenes in ſo lively a manner, that they might be miſtaken for the objects themſelves. They gave him another tube, in which was a polygon-glaſs, that by its different faces collected into one image ſeveral parts of different objects; ſo that inſtead of a landſcape, woods, flocks, and other things repreſented in a picture, was diſtinctly ſeen an human face or ſome other figure. They likewiſe amuſed the emperor with the ſhadows of a magic lanthern.

Nor was perſpective forgotten. Three paintings were ſhown in the jeſuits garden at Pekin; the mandarines flocked thither out of curioſity to ſee them, and were equally ſtruck with the ſight. They could not conceive how it was poſſible on a plain cloth to repreſent porticoes, galleries, halls, viſtos, and roads, that ſeemed to extend as far as the eye could reach, and that ſo naturally that at the firſt ſight they were deceived.

In explaining ſtatics they ſhowed the emperor a machine, the principal parts of which were only four knotched wheels and an iron grapple. By the help of this machine a child without difficulty raiſed ſeveral thouſand weight, and ſtood firm againſt the efforts of twenty ſtrong men. Some pneumatic machines alſo greatly excited the emperor's curioſity. They cauſed a waggon to be made of light wood, about two feet long, in the middle of which they placed a veſſel full of live coals, and upon it an æolipile, the wind of which came through a little pipe upon a kind of wheel made like the ſails of a wind-mill. This ſmall wheel turned another, and by that means ſet the waggon in motion for two hours together. The ſame contrivance was likewiſe fixed to a little ſhip with four wheels: the æolipile was hid under the deck, and the wind proceeding out of two ſmall pipes filled the ſails, and made the ſhip wheel about a long time; the artifice being concealed, nothing was heard but a noiſe like a blaſt of wind, or like that which water makes about a veſſel.

In ſhort, they preſented the emperor repeating-watches, clocks with chimes, barometers, and thermometers, which were ſent them for that purpoſe by ſeveral European princes. All theſe different inventions, till then unknown to the Chineſe, ſomewhat lowered their natural pride, and ſo far raiſed their opinion of foreigners, that they began to look upon the Europeans as their maſters.

It ought not however to be omitted, that no nation whatever has applied more conſtantly to aſtronomy than the Chineſe, who have made obſervations in all ages, and from the earlieſt times have appointed perſons to watch the heavens night and day; and this has been one of the principal employments of the learned. Hence they have an account of an eclipſe two thouſand one hundred and fifty-five years before the birth of Chriſt: and Gaubil obſerves, that from above an hundred and twenty years before the ſame æra, they have given the number and extent of their conſtellations, what ſtars anſwered the ſolſtices and equinoxes, the declination of the ſtars, the diſtance of the tropics and the two poles. He adds, they were acquainted with the motion of the ſun and moon from weſt to eaſt, and likewiſe of the planets and fixed ſtars, though they did not determine the motion of the latter till four hundred years after Chriſt. But Le Compte obſerves, that the aſtronomers, when he was in China, were very unſkilful, and took little care to improve that ſcience; provided their ſalary was paid, they were in no great trouble about the changes that happen in the ſky: but if an eclipſe or comet appears, they dare not be ſo negligent.

Though the Chineſe aſtronomy is of an antienter date than that of any other nation in the world; yet the ſame author obſerves, that they reaſon as abſurdly on this ſubject, as thoſe who are moſt ignorant and illiterate. They fancy that in the heavens is a dragon of a prodigious ſize, who is a profeſſed enemy to the ſun and moon, and ready at all times to eat them up. They therefore no ſooner perceive an eclipſe, than they make a terrible noiſe with their drums and braſs kettles, till the monſter being frighted, lets go his prey. Even the chief mandarines fall on their knees in a court of the palace, and frequently bow towards the ſun, ſtriking the ground with their foreheads, to expreſs their pity for that orb, or rather to beg of the dragon not to deprive the world of its light.

Thus though the learned are free from this vulgar error, and are perſuaded that eclipſes are owing to natural cauſes; yet, from the prevalence of cuſtom, they continue theſe ridiculous ceremonies, which are practiſed in the ſame manner in all parts of the empire.

The Chineſe aſtronomers every year compoſe a calendar, or almanac, at the head of which is the emperor's edict, by which all are forbid, under pain of death, to uſe or to publiſh any other calendar; and of this work ſeveral millions of copies are annually ſold.

The Chineſe year begins from the conjunction of the ſun and moon, or from the neareſt new moon to the fifteenth day of Aquarius, which, according to us, is the ſign which the ſun enters about the tenth of January, and ſtays there till the ſame day in February: from this point their ſpring begins; the fifteenth degree of Taurus is the point that determines the beginning of their ſummer; the fifteenth of Leo, their autumn; and the fifteenth of Scorpio, their winter.

They have twelve lunar months, among which ſome conſiſt of twenty-nine days and ſome of thirty; and every five years they have an intercalary month to adjuſt the lunations with the courſe of the ſun. They, like us, divide the weeks according to the order of the planets, to each of which they aſſign four conſtellations, in ſuch a manner, that after the twenty-eight, which ſucceed each other by ſeven and ſeven, they return to the firſt.

Their day, like ours, begins at mid-night, and ends at the mid-night following; but they are only divided into twelve equal hours, each of which contains two of thoſe uſed by us.

The Chineſe have not neglected the art of medicine; they applied themſelves to it from the eſtabliſhment of the empire, and have many authors who treat of that ſubject; but as they have little ſkill in natural philoſophy, and particularly in anatomy, they have not made the ſame progreſs as our European phyſicians.

They ſuppoſe that the body in its muſcles, veins, and arteries, reſembles a kind of lute, or a muſical inſtrument, whoſe ſtrings have various ſounds, according as they are braced; that all theſe have a certain kind of temperament proper to themſelves by reaſon of their figure, ſituation, and various uſes; and thus the different pulſes are marks by which they can infallibly judge of their diſpoſition, in the ſame manner as a ſtring by the different degree of tenſion, or its being touched in one place or another, in a manner more ſtrong or more gentle, ſhews if it be too looſe or too much extended.

By the beating of the pulſe they pretend to know the cauſe of the diſeaſe, and in what part of the body it reſides; indeed, all their ſkilful phyſicians by this means diſcover pretty exactly the ſymptoms of diſtempers; and it is chiefly this that has rendered the Chineſe phyſicians ſo famous.

When they attend a ſick perſon they lay his arm upon a pillow, and then they place their four fingers upon the artery, ſometimes hard and ſometimes gently; they take time to examine the beating, and diſtinguiſh the differences according as the motion is more or leſs quick, full or ſlender, uniform or irregular; which they obſerve with the utmoſt attention, and afterwards, without aſking the patient, tell him where his pain lies, whether in the head, ſtomach, or belly; or whether it be the liver or ſpleen that is affected. They alſo tell when he ſhall obtain eaſe, and when the diſtemper will leave him. Indeed, the knowledge of the Chineſe phyſicians in this reſpect, is very extraordinary and ſurpriſing.

Some phyſicians when they viſit the ſick bring in their chair, or by their ſervant who follows them, a cheſt of various drawers, which are ſeparated into forty ſmall compartments well furniſhed with roots and ſimples, which they adminiſter according to the nature of the diſeaſe; theſe

theſe are either ſudorific, or ſerve to purify the blood and humours, to diſpel vapours, to ſtop fluxes, to ſtrengthen the ſtomach, or are gently purgative.

Others carry no cheſt, but give a preſcription, and leave the ſick at liberty to take them of him, or to buy them of the druggiſts, who are to be met with in almoſt every city. Some are above diſpenſing medicines, and theſe require more for their viſits.

The Chineſe phyſicians, after having made uſe of ſimple decoctions and reſtored health, depend very much upon their cordials to extirpate the very root of the diſeaſe; they have theſe of all ſorts, generally compoſed of herbs, leaves, fruit, dried ſeeds, and roots. Variety of ſimples are ſold in every city of the empire; one province borrows from another what it has not itſelf, and there are fairs, where nothing but medicines are ſold.

The phyſicians allow water to their patients, but order it to be boiled. They generally forbid all other food, and if the ſick perſon is extremely hungry, they allow him to take but very little; for they imagine that, while the body is indiſpoſed, the ſtomach is unfit to perform its functions, and that the digeſtion made in this condition is always pernicious.

SECT. VII.

Of their public Buildings, particularly the great Wall, which divides Tartary from China; the Pagods or Temples; the China Tower; the Triumphal Arches, Bridges, and Roads.

THE celebrated great wall, which divides China from Tartary, excels all the fortifications attempted by the antients, it being fifteen hundred miles long, and continued through three great provinces. It is ſtrengthened by towers, in the ſame manner as the walls of the cities: the gates are fortified on the ſide of China with large forts, and where the paſſes might be moſt eaſily forced, they have raiſed two or three bulwarks behind each other, that each may afford a mutual defence.

As China is divided from Tartary by a chain of mountains, the wall has been carried over them. It begins at a large bulwark of ſtone, raiſed in the ſea to the eaſt of Peking, and almoſt in the ſame latitude, it being in forty degrees two minutes. It is built like the walls of the common cities of the empire, but much wider, and conſiſts chiefly of brick, bound with ſuch ſtrong mortar, that, tho' it has laſted ſeveral centuries, it is ſtill pretty entire: it is from twenty to twenty-five feet high, and ſo broad, that five or ſix horſemen may travel a-breaſt with eaſe. Some parts of the wall are, however, only of earth, which is in particular places caſed on the outſide. This wall was raiſed above eighteen hundred years ago by the emperor Chihohamti, to prevent the incurſions of the neighbouring Tartars, and, as Le Compte obſerves, was one of the greateſt and maddeſt undertakings ever known; for though it was prudent to guard the eaſieſt avenues, nothing, he adds, could be more ridiculous than for them to carry their wall to the top of ſome precipices, which the birds can ſcarce reach with their wings, and which it is impoſſible the Tartarian horſe ſhould aſcend. If they fancied that an army might have clambered up thither, how could they imagine that ſo low a wall could be any defence? As for my part, he continues, I admire how the materials were conveyed thither. This was not done without a vaſt expence, and the loſs of more men than could have periſhed by the greateſt fury of their enemies. It is ſaid that, during the reigns of the Chineſe emperors, this wall was guarded by a million of ſoldiers; but as that part of Tartary now belongs to China, they are content with manning well the moſt dangerous and beſt fortified parts of it.

Among the fortreſſes of the kingdom there are about one thouſand of the firſt rate, the reſt ſcarcely deſerve the name. The cities are divided into three claſſes; of the firſt there are above one hundred and ſixty, of the ſecond two hundred and ſeventy, and of the third about twelve hundred, beſides near three hundred walled cities, which they omit in this calculation as not worth obſerving, tho' moſt of them are trading places, well inhabited. The villages are numbered, eſpecially thoſe of the ſouthern provinces; and in thoſe of Chanſi and Chenſi, moſt of them are ſurrounded with walls and good ditches, with iron gates, which the country people ſhut at night, and guard in the day-time, to protect them from robbers, and from the ſoldiers, who, in ſpite of their officers, would inſult them as they paſs by.

Among the buildings moſt worthy of notice, we ought not to omit their pagods, or temples, erected by the ſuperſtition of the princes and people to their fabulous deities. Theſe are very numerous; the moſt celebrated of them are built on barren mountains, to which the induſtry of the people has given beauties denied them by nature. The channels formed in the rocks to convey the water from the heights into reſervoirs made for that purpoſe, with the gardens, groves, and grottos, formed in the rocks for ſhelter againſt the heat of the climate, render theſe ſolitudes extremely delightful. Theſe temples partly conſiſt of porticos, paved with large ſquare ſtones, and partly of halls that have a communication by long galleries, adorned with ſtatues of ſtone, and ſometimes of braſs. The roofs of theſe ſtructures ſhine with very beautiful green and yellow tiles, and the corners are embelliſhed with dragons of the ſame colours, projecting forward. Moſt of theſe pagods have a lofty tower, terminated by a dome, to which they aſcend by a winding ſtair-caſe. Under this dome is commonly a ſquare temple, which is often adorned with moſaic-work, and the walls covered with the figures of animals and monſters in relievo. Of this form are moſt of the temples, and theſe are alſo the habitations of the bonzes.

The towers erected in almoſt every city are their principal ornaments, and among theſe that of Nanking is the moſt famous. This is called the China-tower. It joins the temple of Gratitude, which is erected on a maſſive baſis, built with bricks, and ſurrounded with rails of unpoliſhed marble. The aſcent to it is by a ſtair-caſe of ten or twelve ſteps, which lead to the hall. This room, which ſerves for the temple, is an hundred feet high, and ſtands on a ſmall marble baſis, that projects two feet all round, beyond the reſt of the wall. The front is adorned with a gallery, and ſeveral pillars; the roofs, which in China are generally two, one next the top of the wall, and a narrower over that, are covered with green ſhining tiles; and on the inſide the cieling is painted, and formed of little pieces differently wrought one within the other, which the Chineſe eſteem very ornamental. Indeed, ſuch a medley of beams, joiſts, rafters, and pinions, appear extremely ſingular and ſurprizing to an European, who naturally thinks that ſuch a work muſt be very expenſive; but, in reality, all this proceeds from the ignorance of the workmen, who are unacquainted with the noble ſimplicity which renders our buildings at once ſolid and beautiful. The hall receives no light but through the doors, of which there are three very large ones on the eaſt ſide, that open into the China-tower.

This laſt ſtructure makes a part of the temple, and is of an octogon figure, about four feet wide, ſo that each ſide is about fifteen feet in length. A wall of the ſame form is built round it, at the diſtance of two fathoms and a half, and being of a moderate height, ſupports a roof covered with ſhining tiles, that ſeems to proceed from the tower, and forms underneath a pretty kind of gallery. The tower is nine ſtories high, each adorned with a cornice three feet above the windows, and adorned with a roof like that of the gallery, except its not projecting ſo far, and theſe, like the tower, decreaſe in breadth as they increaſe in height. The outſide of this ſtructure is encruſted with a coarſe china-ware, which has, in a great meaſure, retained its beauty, though the tower has been erected between three and four hundred years. The ſtair-caſe, which is on the inſide, is narrow, and the ſteps very high. Each ſtory has a room with a painted cieling, and in the walls of the upper rooms are ſeveral ſmall niches, with gilt idols in relievo, forming a pretty kind of inlaid work. The firſt floor is moſt lofty; but the reſt are all of an equal height, and on the top of the work is a thick pole that ſtands upon the floor of the eighth ſtory, and reaches more than thirty feet above the roof. A kind of ſpiral line like a ſcrew winds round at ſeveral feet diſtance from the pole, and on the top is placed a golden ball, of an extraordinary magnitude. The height of the whole tower, from the ground to the ball, is above two hundred feet.

Triumphal

Triumphal arches are very numerous in every city, but many of them are unworthy of notice. Thoſe at Ningpo have generally three gates, a large one in the middle, and two ſmall ones on the ſides; the pillars, conſiſting of ſtone, make the door-poſts; the entablature is compoſed of three or four faces, generally without projection, and without any molding except the laſt, or the laſt but one, which is in the place of a frize, and on which they engrave an inſcription. The two other gates are made in the ſame manner, only proportionably leſs. Upon theſe triumphal arches, which ſeldom exceed twenty or twenty-five feet in height, are the figures of men, flowers, birds, and other ornaments, in relievo, that project ſo much, as to be almoſt ſeparated from the work.

The canals, which we have already mentioned, are, perhaps, the nobleſt works of the Chineſe, conſidering their great extent, and their being caſed on each ſide with a wall of large ſtones, and ſometimes with marble. The communication with the country is rendered extremely convenient by the bridges over them, conſiſting of three, five, or ſeven arches, that in the middle being very high, that barks may paſs through it. Some have only one arch; as theſe are not very thick towards the top, they cannot be ſtrong, but they anſwer the purpoſe, as no waggons are ever uſed in China, and the porters who carry bales of goods paſs over theſe bridges by the help of ſtairs on each ſide, with ſteps about three inches thick. Some of the bridges have three or four great ſtones placed on the top of the piers, in the form of planks, and there are ſome of theſe ſtones eighteen feet in length.

The bridges built over the rivers are ſome of them very handſome ſtructures, and of a ſurpriſing length: of theſe there is a remarkable one at Fou-tcheou-fou, the capital of Fo-kien. The river over which it is built is half a league in breadth, and is ſeparated into ſmall arms by ſeveral iſlands, which are all united by bridges, the principal of which has above an hundred arches of white ſtone, with a balluſtrade on each ſide, handſomely carved: but there is ſtill a more extraordinary one at Suen-tcheou-fou, which extends over the point of an arm of the ſea, and is two thouſand five hundred Chineſe feet in length, and twenty in breadth. It is ſupported by two hundred and fifty-two ſtrong piers, one hundred and twenty-ſix on each ſide.

A bridge two leagues and a half to the weſt of Peking was one of the fineſt ever ſeen, till a part of it was thrown down by a ſudden inundation. It was entirely of white marble, ſupported by ſeventy ſmall pillars, which were ſeparated by pannels of fine marble, on which were carved flowers, foliages, birds, and ſeveral ſorts of animals. At the eaſt end were two marble pedeſtals, one on each ſide, on which were two lions of extraordinary magnitude, under which were ſeveral others of a ſmaller ſize. At the weſt end, on two other marble pedeſtals, ſtood the figures of two children well executed.

Where bridges could not be built of ſtone, they have contrived other methods. The famous iron bridge, as it is called, is the work of a Chineſe general in former times. On each ſide of the banks of the Panho, a torrent not very wide, though exceeding deep, they have built a great gate, between two ſtone piers that are ſix or ſeven feet broad, and ſeventeen or eighteen high. From each of the piers on the eaſt ſide hang four chains by large rings, which are faſtened to the piers on the weſtern ſide, and there linked together by ſmall chains, which give it the appearance of net-work, with great meſhes. On this they have laid thick planks, faſtened together; but as they do not reach within ſome paces of the gate, on account of the bending of the chains, particularly when they are loaded, they have ſupplied that defect by a floor, ſupported by brackets. On the ſides of the planks they have ſet up little wooden pilaſters, which ſuſtain a ſmall roof of the ſame materials, the ends of which reſt on the piers.

The Chineſe have made other bridges in imitation of this, and in particular they have two or three ſupported only by thick ropes; but thoſe bridges, though ſmall, are tottering and inſecure.

In the province of Se-tchuen, they have faſtened wooden poles into the rocks of the mountains, and on thoſe have laid thick planks, and thus formed a kind of bridges, or rather roads hanging over the vallies; but theſe appear very dreadful to thoſe who are unuſed to them; yet the people of the neighbouring country paſs them on horſeback, or on their mules, without the leaſt apprehenſion of danger.

The Chineſe, like the Romans, extend their care to the high roads, which they render ſafe, handſome, and commodious. Theſe are commonly very broad, and often well paved, eſpecially in the ſouthern provinces, where they uſe neither waggons nor horſes. They have formed ways over the higheſt mountains, by cutting through rocks, levelling the tops of hills, and filling up the vallies. In ſome provinces the high roads are lined on each ſide with tall trees; and at proper diſtances are neat reſting places. Moſt of the mandarines, when their office is expired, on their return to their country, recommend themſelves by works of this kind. The inns too are very large and handſome; but thoſe on the leſſer roads are wretched ill contrived buildings.

We have already mentioned the canals, in deſcribing the fertility of the country; and ſhall take notice of ſome farther particulars relating to them, in Chap IX. where we ſhall treat of the ſkill of the Chineſe in dragging their barks up their ſluices, and in conveying them from one canal to another.

SECT. VIII.

Of the Houſes of the Chineſe, and their Furniture. Of the Cities of the Chineſe in general, and a particular Deſcription of Peking, and of the Imperial Palace in that City. The Civil Policy obſerved in the Government of the Cities.

THE houſes of the middling ſort of people are very plain, for they have no regard to any thing but convenience. They commonly begin with erecting pillars, and placing the roof upon them; for moſt of the buildings being of wood, the foundation is ſeldom laid deeper than two feet. They ſometimes build their walls of brick or clay; but they have generally nothing more than a ground-floor, except thoſe of the merchants, which have frequently a ſtory above it, in which they depoſit their goods. In the cities almoſt all the houſes are covered with thick ridge tiles. They place the convex ſides downwards, and cover the chinks where the tiles join, by laying on others in a contrary poſition. The ſpars and joiſts are either round or ſquare; upon theſe they lay either tiles that are large, ſquare, and flat, or elſe pieces of board, or mats made of reeds, plaſtered over. When it is a little dry they lay on the tiles, and, if they can afford it, join them with roach-lime.

The vulgar, in building their walls, uſe unburnt bricks; only in front they are caſed with burnt bricks. In ſome places they are made with tempered clay; and in others of nothing but hurdles, covered with lime and earth. But the walls of the houſes of perſons of diſtinction are of ground bricks, handſomely carved, or impreſſed with figures in relievo. In ſome provinces the houſes of the villages are made with earth, and the roof thatched with reeds, and ſo obtuſe that they ſeem flat.

The houſes of the wealthy are much inferior to ours, for, beſides the poorneſs of the architecture, they do not ſtudy to adorn them. One principal reaſon is, their receiving no viſits in the inner part of the houſe, but only in a kind of divan appointed for ceremonies; this is a banquetting-room, all open, that has no other ornament beſides one ſingle order of wooden columns, painted and varniſhed, which ſerve to ſupport the roof; ſo that it is not ſurpriſing that they ſhould be ſparing of ſuperfluous ornaments in apartments ſcarce ever ſeen by ſtrangers: they have, therefore, neither tapeſtry hangings, looking-glaſſes, nor wrought chairs: gildings are in faſhion only in the apartments of the emperors or princes of the blood. Their beds, which are their principal ornaments, are never ſeen by ſtrangers; ſo that all their magnificence may be reduced to cabinets, tables, varniſhed ſcreens, ſome pictures, and ſeveral pieces of white ſattin, upon which are written, in large characters, ſentences of morality, and theſe are hung in different parts of the chambers. Veſſels of china-ware are both the common moveables and ornaments of every houſe; for the tables, the ſide-boards, and

the very kitchen, is filled with them. Of this ware is made the veſſels out of which they eat and drink; they have likewiſe large flower-pots of it, jars, and other veſſels for holding liquids. The pictures with which they adorn their apartments have nothing worthy of notice, but the brightneſs of the colours; for they are ignorant both of perſpective, and the proper diſpoſitions of lights and ſhades. There are a great number of painters who repreſent on the chamber walls an order of architecture, without the leaſt ſymmetry; they form bands or fillets round the rooms, at the top and bottom, and between them columns at an equal diſtance. They frequently hang up the pictures of their anceſtors, and ſometimes pieces of ſattin, on which are painted flowers, fowls, mountains, and palaces. The rooms are alſo frequently adorned with ſilk lanthorns.

Though you are not permitted to enter the bed-chamber, yet their beds are very fine. In ſummer they have taffaty curtains, embroidered with flowers, trees, and birds, in gold and ſilk. Others have curtains of the fineſt gauze, which is ſufficient to admit the air, and yet is cloſe enough to defend them againſt the flies and gnats, which are here intolerable in the night. In winter they make uſe of coarſe ſattin, embroidered with dragons and other figures, and the counterpane is in the ſame taſte. They do not uſe feather-beds, but their cotton quilts are very thick: their bedſteads are of joiners work, adorned with carved figures, ſome of which are very handſome.

Moſt of the cities of China reſemble each other ſo nearly, that the ſeeing of one is almoſt ſufficient to entertain a perfect idea of the reſt. They are generally ſquare, when the ground will permit, and encompaſſed by high walls, defended by towers, built as buttreſſes at convenient diſtances, and ſome have ditches either dry or wet. Within the cities are alſo other towers, either round, hexagonal, or octagonal, and eight or nine ſtories high; triumphal arches in the ſtreets; tolerably handſome temples, conſecrated to their idols, or erected in honour of their heroes, and thoſe who have been of important ſervice to the ſtate. In fine, there are public buildings more remarkable for their great extent than for their magnificence. To which we may add, many large ſquares, and long ſtreets, in ſome cities very wide, and in others narrow, with houſes on each ſide, that have only a ground floor, or one ſtory at moſt.

Having thus deſcribed the cities of China, in general, we ſhall give a particular deſcription of Peking, the reſidence of the emperor.

Peking, the capital of the whole empire of China, and the ordinary reſidence of the emperors, is ſituated in the 40th degree of north latitude, in a very fertile plain, 20 leagues diſtant from the great wall. Its neighbourhood to the ſea on the eaſt, and the great canal on the ſouth, afford it a communication with ſeveral fine provinces, from which it draws great part of its ſubſiſtence. It is an exact ſquare, and is divided into two cities: that which contains the emperor's palace is called the Tartar city, becauſe the houſes were given to the Tartars when the preſent family came to the throne; and their refuſing to ſuffer the Chineſe to inhabit it, forced them to live without the walls, where they in a ſhort time built a new city; which, by being joined to the other, renders the whole of an irregular form, ſix leagues in compaſs.

The walls and gates of Peking are of a ſurpriſing height, ſo that they hide the whole city; and are ſo broad, that centinels are placed upon them on horſeback; for there are ſlopes within the city of conſiderable length, by which horſemen may aſcend the walls; and in ſeveral places there are houſes built for the guard. Upon theſe walls towers are erected within bow-ſhot of each other; and at proper diſtances there is placed one of an extraordinary height, in which may be ſtationed a ſmall body of reſerve. The gates are neither embelliſhed with ſtatues, nor other carving, all their beauty conſiſting in their prodigious height, which at a diſtance gives them a noble appearance. Theſe are nine in number; all are well arched, and ſupport very large pavilions nine ſtories high, each ſtory having openings either of windows or port-holes; and on the loweſt ſtory is a large hall, where the officers and ſoldiers retire who come off the guard. Before each gate is an open ſpace of about three hundred and ſixty feet, which ſerves for a parade, ſurrounded by a ſemi-circular wall, equal in height and breadth to that which incloſes the city; and into this parade you enter, not at the front, but at the ſide wall, where you paſs to the gate which commands the country; and proceeding through it, turn to the right, and come to a ſecond tower which commands the city, and has a gate like the former; but the gate-way is ſo long that it grows dark in the middle. The arches of the gates are built of marble, and the reſt with large bricks, cemented with excellent mortar. The ditch is dry, but very broad and deep; and the city is as regularly defended by a ſtrong garriſon, as if the people were under the continual dread of a ſiege.

Moſt of the ſtreets are built in a direct line; the largeſt are about one hundred and twenty feet broad, and a league in length. The ſhops where they ſell ſilks and China-ware generally take up the whole ſtreet, and afford a very agreeable perſpective. Each ſhop-keeper places before his ſhop, on a ſmall kind of pedeſtal, a board about twenty feet high, painted, varniſhed, and often gilt, on which are written, in large characters, the names of the ſeveral commodities he ſells. Theſe being placed on each ſide of the ſtreet, at nearly an equal diſtance from each other, have a very pretty appearance; but the houſes are poorly built in front, and very low, moſt of them having only a ground floor, and none exceeding one ſtory above it.

Nothing can be more ſurpriſing than to behold the innumerable multitudes who crowd theſe ſtreets, without ſeeing one ſingle woman among them; and the confuſion occaſioned by a vaſt number of camels, horſes, mules, aſſes, chairs, waggons, and carts; without reckoning the crowds of one or two hundred men who, at a diſtance from each other, are gathered about fortune-tellers, players at cups and balls, ballad-ſingers, or, to hear a fellow read a comical ſtory to make them merry; or to liſten to the quack doctors, who diſtribute their medicines, and with many rhetorical flouriſhes explain their wonderful effects. Beſides, the ſtreets are always incommoded with either mud or duſt; hence both winter and ſummer are equally troubleſome to thoſe who walk abroad, for the dirt ſpoils their ſilk boots, and the duſt ſticks to their cloaths, eſpecially if they are made of ſattin, which they have a way of oiling to give it a greater luſtre. There is indeed ſo much duſt raiſed by the multitude of horſes, that the city is conſtantly covered with a cloud of it, which gets into the houſes and penetrates into the cloſeſt cloſets; ſo that, notwithſtanding all their care, their goods are full of it. Indeed they ſtrive to alleviate this inconvenience by continually ſprinkling the ſtreets, but ſtill there is ſo much left as is prejudicial both to health and cleanlineſs.

Of all the buildings in this great city the moſt remarkable is the imperial palace, the grandeur of which does not conſiſt in the nobleneſs and elegance of the architecture, but in the multitude of its buildings, courts, and gardens, all regularly diſpoſed; for within the walls are not only the emperor's houſe, but a little town, inhabited by the officers of the court and a multitude of artificers employed and kept by the emperor; but the houſes of the courtiers and artificers are low and ill contrived, and even worſe than thoſe in the Tartar's city.

The inner palace contains nine courts built in one line, without mentioning the wings which contain the kitchens, ſtables, and other offices. The arches through which you paſs from one to the other are of marble, and over each is a large ſquare building, in a kind of Gothic taſte, for the timbers of the roof projecting from the wall are formed by other pieces of wood into a kind of cornice, that has a pretty appearance at a diſtance. The ſides of each court are joined by ſmaller apartments or galleries; but on coming to the emperor's lodgings the porticoes, ſupported by ſtately pillars, the gilt roofs, the carved work, varniſh, gilding, and painting of the halls, the marble ſteps by which you aſcend to them, and more particularly the great number of different pieces of architecture of which they conſiſt, appear extremely ſplendid. The whole is covered with ſhining tiles of ſuch a beautiful yellow, that at a diſtance they ſeem as bright as if they were gilt. Another roof, as bright as the former, ſprings from the wall and ranges round the buildings, ſupported by a multitude of beams, joiſts, and ſpars, japanned with gold flowers on a green ground. The terraces on which the apartments are built

contribute to give them an air of grandeur; they are fifteen feet high, caſed with white marble, and adorned with balluſtrades of pretty good workmanſhip, open only at the ſteps, placed on each ſide, and in the middle and corners of the front; but the aſcent in the middle is only a ſlope of marble, with neither ſteps nor landing-place. No perſon is permitted to paſs this way into the apartments; the emperor alone is carried through in his covered chair, on days of ceremony.

The hall appointed for ceremonies has on the platform before it large brazen veſſels, in which perfumes are burnt during any ceremony; and alſo candleſticks, in the ſhape of birds, large enough to hold flambeaux. This hall is about one hundred and thirty feet in length, and almoſt ſquare; the cieling is carved, japanned green, and adorned with gilt dragons. The pillars that ſupport the roof are at the bottom 6 or 7 feet in circumference, incruſted with a kind of paſte, and japanned red. The pavement is in part covered with an ordinary ſort of carpets, in imitation of thoſe of Turkey; but the walls are deſtitute of all ornaments, they are well whitened, but have neither tapeſtry, paintings, looking-glaſſes, nor ſconces. In the middle of this room is a throne, under a lofty alcove, very neat, but neither rich nor magnificent. There are other leſſer halls, concealed by the former; one of them is a pretty circular room, with windows all round, and is adorned with japanned work of various colours; the other is of an oblong form.

On viewing theſe buildings the different pieces of architecture dazzle the eyes of the beholder, but the imperfect notion the Chineſe have entertained of all the arts, is ſhewn by the moſt unpardonable faults. The ornaments are not only irregular and puerile, but the apartments are ill contrived, and want that connection which forms the beauty and convenience of the European palaces, and cannot fail of diſguſting all who have the leaſt ſkill in architecture.

The guards at the gates and the avenues have no other arms but their ſcymitars. The whole palace was formerly inhabited by eunuchs, whoſe power and inſolence at length grew to ſuch a height, that they became inſupportable to the princes of the empire; but the laſt emperors deſcended from Tartary have ſo humbled them, that the youngeſt are obliged to ſerve as pages, while the taſk of the others is to ſweep the rooms and keep them clean; and for the leaſt fault they are ſeverely puniſhed.

The emperor's houſe is the only one in Peking that deſerves the name of a palace; the others are extremely mean, and none of thoſe of the grandees exceed one ſtory high; however, the many rooms for themſelves and their ſervants make ſome amends for their want of magnificence. The Chineſe nobility, like thoſe of other nations, are fond of making a ſplendid appearance; but, with reſpect to their houſes, they are curbed by the cuſtoms of their country. Le Compte obſerves, that while he was at Peking one of the principal mandarines cauſed a houſe to be erected for himſelf, that was more lofty and magnificent than the reſt; for this ſuppoſed crime he was accuſed before the emperor; when, being afraid of the conſequence, he pulled it down while the affair was under examination.

Among the moſt remarkable buildings is the imperial obſervatory, of which ſome of the miſſionaries have been extremely laviſh in their praiſes. Le Compte ſays he conceived an high idea from their deſcriptions of this famous place, but was much diſappointed on ſeeing it. In going to it, he and his friends entered a court of moderate extent, where they were ſhewn the dwelling-houſe of thoſe who have the care of the obſervatory; then aſcending a narrow ſtair-caſe, they reached the top of a ſquare tower, joined on the inſides to the walls of Peking, and raiſed ten or twelve feet above the bulwarks. Upon this platform the Chineſe aſtronomers had placed their inſtruments, which, though but few, took up the whole ſpace; but Father Verbieſt, having thought them uſeleſs, had prevailed on the emperor to pull them down, and to have new ones ſet up of his own contriving: they were therefore in a hall near the tower, buried in duſt and oblivion. Le Compte ſaw them through a window ſecured with iron bars, and they appeared large and well caſt; he had, however, an opportunity of examining more narrowly a celeſtial globe, of about three feet diameter, left in a bye court; when he found that it was of a form inclining to an oval, divided with little exactneſs, and the whole work very coarſe. The Chineſe would never have been perſuaded to leave theſe old inſtruments, and make uſe of thoſe ſet up by the prieſt, which are infinitely ſuperior to them, without the expreſs orders of the emperor; for they are more fond of the moſt defective pieces of antiquity, than of the moſt noble improvements.

But to return to the deſcription of Peking in general. All the riches and merchandize of the empire are continually pouring into this city. It is uſual to be carried in a chair, or more commonly to ride through the ſtreets, and chairs and hackney horſes are eaſily procured. For a ſhilling or fifteen-pence one may hire a horſe or mule for a whole day; and, as all the ſtreets are filled by great crowds of people, the owner often leads his beaſt by the bridle, in order to make way. Theſe people know exactly the ſtreet and houſe where every conſiderable perſon lives: there is alſo a book which gives an account of the place o reſidence of every one who has a public employment.

All the great ſtreets, which are drawn by a line from one gate to another, have ſeveral guards both for day and night; the ſoldiers walk with their ſwords by their ſides and whips in their hands, in order to chaſtiſe thoſe who raiſe any diſturbance; and they have power to take into cuſtody whomever they find quarrelling.

The little ſtreets, which extend into the greater, have gates in the manner of a lattice, which do not prevent ſeeing all that paſs along; they are guarded by the ſoldiers placed over-againſt them in the great ſtreet; and there are others on duty in the middle of moſt of thoſe ſmall ſtreets. The lattice-gates are ſhut at night by the guard, and are ſeldom opened except to perſons who are well known, who carry a lanthorn in their hand, and are able to give a good account of the motives of their appearing in the ſtreets, as that they were going to fetch a phyſician, or the like.

At the firſt ſtroke given by the watch on a great bell, a ſoldier or two comes and goes from one guard to the other, and as they walk along continually play on a ſort of rattle; the guard muſt alſo anſwer every call of the centinel on duty. The governor himſelf is obliged ſometimes to walk round the town, when his preſence is leaſt expected; and alſo the officers who keep guard on the walls, where they beat the hour on large drums of braſs, ſend ſubalterns to examine the quarters that belong to their reſpective gates; the leaſt neglect is puniſhed next day, and the officer is broke.

This exact diſcipline, which prevents all nocturnal aſſemblies, is expenſive to the emperor, for a great number of ſoldiers are kept intirely to take care of the cities; they are all foot, and have large pay. Beſides their watching night and day, it is their duty to ſee that every perſon cleans the ſtreet before his door; that it is ſwept every day, and in dry weather watered morning and night; and that the dirt be taken away after rain. The ſtreets being very wide, one of their chief employments is to labour at keeping the middle of the ſtreets clean, for the convenience of paſſengers: after they have taken up the dirt, they level the ground; for the city is not paved.

To preſerve order in the cities, they are divided into wards, each of which has a principal, who takes care of a certain number of houſes, and is anſwerable for every thing that happens within his diſtrict; and if any tumult ſhould be raiſed, and the mandarine not be immediately informed of it, he would be ſeverely puniſhed.

Maſters of families are equally reſponſible for the conduct of their children and ſervants, and perſons in authority are eſteemed guilty when thoſe who ſhould pay them obedience and reſpect have committed a crime: even the very neighbours themſelves are obliged to lend their mutual aſſiſtance, whenever any misfortune happens, or any crime is committed.

If a quarrel happens among the populace, and they come to blows, they take care to ſhed no blood; and therefore if they chance to have any weapon of ſteel in their hands, they lay it aſide, and uſe only their fiſts. They frequently put an end to their conteſts by complaining to the mandarine, who ſitting in his chair of ſtate, ſurrounded by his inferior officers, coolly hears both parties plead their cauſe; after which he ſentences the culpable perſon to be baſtinadoed in his preſence, and ſometimes both together.

There

There are common proſtitutes in China as well as in other countries; but as they naturally cauſe diſturbances, they are not permitted to live within the walls of the city. The houſes they inhabit are of a particular kind, and ſeveral of them lodge together, generally under the management of a man, who is anſwerable for any diſorder they ſhall occaſion: yet, notwithſtanding this, lewd women are ſcarcely tolerated; for ſome governors of cities will not permit them to live within their diſtrict.

A good guard is always kept at the gates of every city, who examine all paſſengers that enter in; eſpecially if any ſingularity renders them ſuſpected; ſo that if their countenance, air, or accent, raiſes a ſuſpicion of their being ſtrangers, they are immediately ſtopped, and notice ſent to the mandarine. It is one of their principal maxims, which they believe greatly contributes to good government, that foreigners ought not to be ſuffered to ſettle in the empire; for, beſides their hatred and contempt of other nations, they are perſuaded people of different nations would introduce a diverſity of manners and cuſtoms, which would gradually bring on perſonal quarrels, that would end in parties, and proceed to rebellions fatal to the tranquillity of the empire.

SECT. IX.

Of the Chineſe Junks and Barks, with their Method of raiſing the Barks up the Torrents of the Sluices; of their hauling them from one Canal to another; and the Manner in which they ſail down the Cataracts of the Rivers. Of their Floats, and of the Mariners Compaſs uſed by the Chineſe.

THE Chineſe junks are in every reſpect inferior to our ſhips, few carrying more than from two hundred and fifty to three hundred tons, and are properly only wide barks, about eighty or ninety feet in length, with two maſts. The fore part is not made with a beak-head, but is ſplit and riſes up in the manner of two wings or horns, which has an odd appearance. The ſtern is ſplit in the middle, in order to afford ſhelter for the rudder in a high ſea. This rudder, which is about five or ſix feet broad, may eaſily be raiſed or lowered by means of a cable that is faſtened to it from the ſtern. Theſe veſſels have neither mizen-maſt, bow-ſprit, nor ſcuttle, but only a main-maſt, and fore-maſt; to which they ſometimes add a top-maſt, that is of little uſe. Their main-maſt and fore-maſt are placed very near each other, and their proportion is commonly as two to three: and the height of their main-maſt is uſually two thirds of the whole length of the veſſel.

Their maſts, ſails, and rigging are extremely rude; for their maſts are made of trees no otherwiſe faſhioned than by barking them, and lopping off their branches. Each maſt has only two ſhrouds of twiſted rattan, which are often both ſhifted to the weather ſide; and the halyard, when the yard is up, ſerves inſtead of a third ſhroud. The ſails are of mat, ſtrengthened every three feet by an horizontal rib of bamboo; they run up the maſt with hoops, and when they are lowered down, fold upon the deck.

Theſe veſſels are not caulked with pitch and tar, but with a particular kind of gum, mixed with lime and the threads of raſped bamboo, and, by means of a well or two at the bottom of the hold, they keep the veſſel pretty dry, by drawing out the water in buckets; for they are unacquainted with the uſe of pumps. Their anchors are not made of iron, like ours, but of iron-wood; and they pretend that they are much more ſerviceable than thoſe of iron, becauſe they will not bend: however, the two ends are commonly tipt with iron. Theſe veſſels are very indifferent ſailers, though they hold much more wind than ours, becauſe of the ſtiffneſs of the ſails, which do not yield to the gale.

The traders carry no cannon, and appear utterly incapable of reſiſting any European armed veſſel. Nor is the ſtate provided with ſhips of conſiderable force, or of a better conſtruction, to protect their merchantmen; for at Canton, where their principal naval power is doubtleſs ſtationed, commodore Anſon ſaw no more than four men of war junks, of about three hundred tons burthen, of the make already deſcribed, and mounted with only eight or ten guns, the largeſt of which did not exceed a four pounder.

The barks appointed to carry the mandarines into the provinces, are flat-bottomed; they are of three ſorts, and ſome of them are very large and neat, being painted, gilt, embelliſhed with dragons, and japanned both within and without. Thoſe of the middle ſize are moſt in uſe, and are above twenty-four feet long, ſixteen broad, and nine in depth from the deck. Beſides the cabbin of the maſter of the bark, who has his family, his kitchen, two rooms, one before and another behind, there is a hall about ſix or ſeven feet high, and eleven broad; an antichamber, two or three other rooms, and a by-place without ornaments, which form the mandarine's apartment, and are all upon the ſame deck. It is all coloured with red and white japan, and adorned with carved work, painting, and gilding upon the cieling, and on the ſides; the tables and chairs are japanned with red and black; the hall has windows on each ſide, which may be taken away at pleaſure. Inſtead of glaſs they make uſe of very thin oyſter-ſhells, or fine ſilk glazed with tranſparent wax, and enriched with trees, flowers, and a variety of figures. The deck is ſurrounded with galleries, through which the ſailors paſs and repaſs, without incommoding the paſſengers. This apartment is covered with a kind of platform, open on all ſides, and upon it ſit four or five muſicians, who make a harmony that can raviſh no ears but thoſe of a Chineſe. The hold is divided into ſeveral apartments that contain the baggage. The ſails, as in the other veſſels, are made of mats.

To force on the great barks, they alſo make uſe of long thick poles, or elſe of oars of ſeveral ſhapes. Theſe are commonly long poles, with a broad end, and a hole in the middle to receive the pegs fixed on the ſides of the bark: there are others that are never taken out of the water, but are moved to the right and left, and reſemble the motion of a fiſh's tail. When the winds are contrary, or they are obliged to go againſt a rapid ſtream, they are drawn along with ropes, which are generally formed of canes made into threads.

The bark that carries a great mandarine, has always a ſmall and light one appointed to go before, to give notice, that all things neceſſary may be prepared in the paſſage: and he is always followed by ſeveral others, one of which contains his kitchin, eatables, and cooks, and another is full of ſoldiers. All theſe barks have their rowers, and, in caſe of neceſſity, are alſo drawn with ropes along the bank, by a number of men that are ſupplied by the mandarines of each city, and are changed every day.

When a number of mandarines go together, which is often the caſe, they ſpend their time very agreeably; they viſit each other almoſt every day, without being troubled with ridiculous ceremonies, and mutually treat each other. This ſociety appears the more agreeable from its not being forced and conſtrained as in other places, by the incumbrances of nice ceremonies, nor ſubject to thoſe ſuſpicions that a free correſpondence would infallibly create, were they to act with ſuch freedom in the cities.

There are an infinite number of barks belonging to private perſons, and ſome that are very convenient, are let out to learned or wealthy men who have a mind to travel; others that are of a larger ſize are uſed by the merchants in commerce: beſides, there are a prodigious multitude of other barks, in which whole families reſide, and have no other habitation. In the ſmalleſt ſort of theſe, where there are no cabbins, they uſe thin mats about five feet ſquare, which they ſet up in the form of an arched roof, to defend them from the rain and the heat of the ſun.

Some of the barks reſemble a kind of gallies, and are proper for ſailing on the river, ſea-coaſts, and among the iſlands. Theſe are as long as our trading ſhips of three hundred and fifty tons, but they draw only two feet water; their oars are of a great length, and do not lie a-croſs the ſides of the bark, like thoſe in Europe, but are ſupported on the outſide, almoſt in a parallel line to the body of the veſſel; hence the oars are eaſily moved, and they go very ſwiftly.

The merchants who trade in timber and ſalt are eſteemed the richeſt in all China. They cauſe the timber to be cut down in the mountains, and being ſawed into beams, planks,

planks, and boards, they are brought to the ſide of the rivers; then boring holes in the ends of the pieces, they faſten them together, and thus form floats five feet high, ten broad, and of any length, there being ſome that extend half a league. The ſeveral parts of the raft thus joined, move eaſily any way, like the links of a chain, and are guarded by four or five men on the fore part with poles and oars; while others, placed at equal diſtances along the ſides, help to conduct it. Upon theſe rafts they build from ſpace to ſpace booths or houſes, covered with boards or mats, where they dreſs their proviſions, ſtow their moveables, and take their reſt. In the different cities at which they touch they ſell theſe houſes along with their timber. They float above ſix hundred leagues when they convey their timber to Peking.

If the Chineſe, as it is affirmed, be the firſt inventors of the mariner's compaſs, they have hitherto made little advantage of that admirable diſcovery, but ſteer their courſe by a card of a very ſimple make. The rim of the box is divided only into twenty-four points, inſtead of thirty-two, and is placed upon a bed of ſand. They direct the head of the ſhip to the rhumb they deſign to ſteer upon, by the help of a ſilken thread, which divides the ſurface of the card into two equal parts. For inſtance, to ſail ſouth-eaſt, they put this rhumb parallel to the keel of the ſhip, and then turn the veſſel till the needle point to north-weſt marked on the rim. So ſuperſtitious are they, that they even worſhip the compaſs by which they ſteer, offering it incenſe, and placing meat before it. The needle of the largeſt compaſs is about three inches long, one end of which has a kind of flour-de-luce, and the other a trident.

But though the Europeans greatly exceed the Chineſe in the art of navigation in the open ſea, yet upon rivers and canals they have a particular ſkill that we are not maſters of. In the canals are ſluices made to retain the water, and theſe they are able to aſcend and deſcend, which cannot be done without great art and conſiderable danger. One of theſe ſluices is called by the Chineſe The queen and miſtreſs of heaven, on account of its extraordinary height; and yet up this great fall of water the barks are drawn by four or five hundred watermen, or more if required, many of whom haul by a great number of ropes faſtened to the prow, while others labour at capſtans placed upon the walls of the canal. When the ropes are all faſtened, they begin to haul up the ſluices leiſurely by the ſound of the baſon, on which they at firſt ſtrike ſlowly, till near half of a bark is raiſed above the upper channel; and then beating faſter on the baſon, all the watermen haul together, and at one pull mount the veſſel up and ſecure it in the dead water, between the ſides of the canal and the current.

The barks deſcend this fall with more ſpeed and eaſe, but with much greater danger. To prevent any accident men on each ſide hold ropes faſtened to the bark, and give them way or hold them tight as they ſee occaſion. There are others in the veſſel with long poles to keep her in the middle of the canal. As ſoon as ſhe has got down into the lower ſtream, the ropes are let go, and ſhe ſhoots forwards with the ſwiftneſs of an arrow ſhot from a bow.

Le Compte obſerves, that in ſome places where the waters of two canals have no communication with each other, they make the barks paſs from the one to the other up a ſlope fifteen feet high: for at the end of the upper canal they have built a double glacis or ſloping bank of free-ſtone. When the bark is in the lower channel, they, by the help of capſtans, hoiſt it up the firſt glacis, till being raiſed to the top it falls by its own weight down the ſecond glacis into the water of the upper channel, where it ſcuds away with great ſwiftneſs for ſome time. After the ſame manner they cauſe it to deſcend from the higher to the lower canal. Le Compte expreſſes his ſurprize, that theſe barks, which are commonly very long and heavy laden, eſcape being broke in the middle, when poiſed in the air upon this acute angle; yet he never heard of any ill accident of that kind: all the precautions taken by the people when they do not chooſe to go aſhore is to tie themſelves faſt to ſomething on board, for fear of being thrown down or toſſed out of the veſſel.

Beſides the ſteep water-falls in the canals, there are certain rivers that flow with prodigious rapidity acroſs abundance of rocks, for the ſpace of ſeventy or eighty leagues together, forming a moſt rapid and dangerous current.

In the province of Fo-kien there is a river in which the cataracts are continual, and the people ſail eight or ten days in perpetual danger of periſhing, the torrents being broken by a thouſand points of rocks that ſcarce leave breadth ſufficient for the paſſage of the barks. There are nothing but turnings and windings, while the contrary currents daſhing againſt each other, hurry the bark along with ſurpriſing velocity. You are always within two feet of ſhelves, that in avoiding one you fall foul upon another, unleſs ſecured by the ſurpriſing ſkill of the pilot. No people in the world, except the Chineſe, are capable of undertaking ſuch voyages; yet, notwithſtanding all their addreſs, ſcarcely a day paſſes in which ſome veſſel is not loſt, and it is a wonder that they do not all periſh.

The barks they make uſe of are built with very thin light timber, that they may be the more eaſily managed, and are divided into five or ſix apartments, ſeparated by ſtrong partitions; ſo that when they ſtrike upon a rock only one diviſion is filled with water, while the other parts remaining dry afford time to ſtop the leak. To check the rapidity of the motion where the water is not too deep, ſix ſeamen, three on each ſide, hold a long pole againſt the bottom, and by means of a ſmall rope give way by little and little; or one end being faſtened to the bark, and the other twined round the pole, it ſlips leiſurely; and, by a continual rubbing, ſlackens the motion of the veſſel: ſo that if the torrent be ever ſo rapid, yet, if it be even and uniform, you float with the ſame ſlowneſs as if you were on the calmeſt canal.

When the ſtream winds and turns they have recourſe to a double rudder, ſhaped like an oar, forty or fifty feet long, one at the head and the other at the ſtern. All depends on plying theſe two great rudders: the reciprocal jerks they give the bark to drive it on or turn it into the current, to ſhun the rocks, or cut a torrent, and to purſue a fall of water, without running headlong with it, whirl it about a thouſand different ways. It is not a navigation, ſays Le Compte, it is a manege, for no managed horſe labours more under the hands of a riding-maſter, than the bark does under thoſe of the Chineſe mariners; ſo that when caſt away, it is not ſo much for want of ſkill as ſtrength: for did each of them, inſtead of eight men, carry fifteen, all the violence of the torrents would not be able to hurry them away.

SECT. X.

In what Manner the preſent Tartarian Family aſcended the Throne of China. The Authority and Power of the Emperor, his Revenue, and Forces. The Pomp in which he appears whenever he goes out of the Palace; and when he goes to make his Offerings at the Temple of Tien.

NOTWITHSTANDING the great antiquity and power of the Chineſe empire, it was ſubdued by a foreign power but little more than a hundred years ago, when the king of Tartary made himſelf maſter of that crown. The conqueſt, through the various factions which divided the court and the empire, was made with ſurpriſing facility. The greateſt part of the imperial army was then employed near the great wall in repulſing the king of the Manchew, a nation of the Eaſtern Tartars. That prince, in order to revenge the injuſtice which his ſubjects had received in their trade with the Chineſe merchants, and the little regard the court had ſhewn to his complaints, had entered into Leao-tong at the head of a formidable army, and begun a war that laſted ſeveral years, with various ſucceſs on both ſides.

Mean while the emperor Tſong-tching lived in tranquility in his capital, while the unjuſt puniſhments he had inflicted on one of his principal miniſters, his exceſſive ſeverity, and his war with the Tartars, which prevented his eaſing the people by leſſening their taxes, created a multitude of malecontents, not only in the provinces but in the capital.

At this juncture a Chineſe in the province of Se-tchuen, named Li-cong-tſe, a bold and enterpriſing man, put himſelf at the head of a conſiderable number of rebels; and his army increaſing daily, he ſoon took ſeveral large towns, conquered ſome of the provinces, and gained the affection

of the people by eaſing them of their taxes, by removing ſeveral magiſtrates, and placing in their ſtead others in whom he could confide, whom he ordered to treat his ſubjects with mildneſs; but, on the other hand, he plundered every city that oppoſed him, and gave the plunder to his ſoldiers.

Having enriched himſelf with the ſpoils of the delightful province of Ho-nan, he entered into that of Chen-ſi, and there aſſumed the title of emperor, under the name of Tien-chun, which ſignifies obedient to heaven, in order to perſuade the people that he was appointed by heaven to deliver them from the cruelty and oppreſſion of the miniſters.

The rebel heard of the factions and diviſions which ſubſiſted among the mandarines; he was informed that moſt of the troops had been ſent to the frontiers of Tartary; and that ſeveral of the chief officers who remained at Peking, prevailed on by his bribes, had conſented to receive him. Upon this intelligence he privately ſent many of his beſt ſoldiers, diſguiſed like merchants, into that city, and gave them money to ſet up ſhops, that they might be ready to join him when he ſhould appear before the walls.

The ſucceſs anſwered his expectation; for, on his marching to Peking, one of the gates was opened to him, and he entered the city in triumph, meeting only with a faint reſiſtance from a few of the emperor's ſoldiers, which he immediately revenged by a cruel ſlaughter of the citizens. He now marched directly to the palace, and had forced the wall by which it is ſurrounded, before the emperor was informed of his having entered the city. That unfortunate monarch, then finding that he was betrayed, would have marched out againſt him with ſix hundred guards, who ſtill remained with him; but he had no ſooner made this propoſal, than they all abandoned him: then dreading his falling into the hands of his enemies, as the greateſt of all evils, he retired into a garden with his only daughter; and having wrote with his blood theſe words on the border of his veſt, "My ſubjects have baſely forſaken me. Spend "thy rage on my body, but ſpare my people," he firſt ſtabbed the princeſs his daughter, and then hanged himſelf on a tree.

The chief colao, the queens, and the moſt faithful eunuchs followed his example, and ſlew themſelves. The emperor's body, after a long ſearch, was brought before the tyrant, ſeated on a throne; who, after treating it with indignity, cauſed two of the emperor's children and all his miniſters to be beheaded, but his eldeſt ſon eſcaped by flight.

After his death all ſubmitted to the uſurper, who, in order to eſtabliſh himſelf on the throne, put ſeveral of the chief mandarines to death, and exacted ſeveral conſiderable ſums from others. There was none but Ou-ſan-guey, general of the forces on the frontiers of Tartary, who refuſed to acknowledge him emperor. This general had a father called Ou, who then lived at Peking, whom the emperor ſent for, and gave orders that he ſhould follow him. He immediately put himſelf at the head of a conſiderable army, in order to reduce the Chineſe general, who had retired into one of the towns in the province of Leao-tong. After he had for ſome time carried on the ſiege, he ordered the general's father to be brought before the walls loaded with irons, and threatened the general, that if he refuſed immediately to ſubmit and ſurrender the place to him, he would cut his father's throat before his face.

But Ou-ſan-guey, preferring the good of his country to his duty and filial tenderneſs, ſuffered his father to be thus murdered, while the old man, highly extolling the fidelity of his ſon, ſubmitted with an heroic courage to the rage and fury of the tyrant.

This cruelty provoked the general to ſeek for revenge; but knowing that it would be difficult for him long to reſiſt the efforts of the uſurper, he applied to the king of Tartary, with whom he had been at war, and not only concluded a peace with him, but prevailed on him to march againſt the uſurper with all his forces.

Tſong-te, the Tartarian prince, influenced more by ambition than by the bribes offered by the Chineſe general, willingly accepted the propoſal, and the very ſame day appeared at the head of eighty thouſand men. The uſurper, being informed of this union, did not dare to encounter two ſuch great generals; but retiring in haſte to Peking, loaded ſeveral chariots with the moſt valuable goods he found in the palace, and then ſetting it on fire, fled into the province of Chen-ſi, where he concealed himſelf with ſuch care, that the place of his retreat could never be found; though part of the plunder he carried off fell into the hands of the Tartarian ſoldiers. This revolution happened in the year 1744

The young prince, being conducted to Peking, was received with great acclamations of joy; for the people looking upon him as their deliverer, nothing was heard on all ſides but "Long live the emperor! May he live ten thou-"ſand years."

The exaſperated Ou-ſan-guey found too late the error he had committed, in ſending for the Tartars to chaſtiſe the tyrant, and would ſometimes ſay, That he had brought lions to drive away dogs. He, however, received the dignity of king from the hands of Chun-tchi, with the title of peace-maker of the weſt, and the town of Si-ngan-fou was aſſigned him for his reſidence.

Though Chun-tchi aſcended the throne at Peking with ſuch applauſe, yet the ſouthern provinces took up arms againſt him, and ſeveral of the grand-ſons of the preceding emperor aſpiring to the throne periſhed. The Tartars, though ſometimes defeated, maintained their footing in China againſt all who oppoſed them. At length a Chineſe leader, of a moſt cruel and ſanguinary diſpoſition, ravaged the weſtern provinces, and the ſtorm of his fury fell on the province of Se-tchuen. He behaved with humanity to none but his ſoldiers, whom he treated with great familiarity. He put to death the king of the capital of the above province, and, for every trifling fault committed by a ſingle man, murdered all who lived in the ſame ſtreet; five thouſand eunuchs were ſlain becauſe one of them had not given him the title of emperor: having called fifteen thouſand literati to an examination, they were no ſooner aſſembled than he cauſed them all to be aſſaſſinated, under the pretence that by their ſophiſms they incited the people to rebel. Upon his leaving the city of Tchin-tou-fou he cauſed all the inhabitants to be brought out in chains, and maſſacred in the fields. He ordered all his ſoldiers to kill their women, becauſe they were only troubleſome in war, and ſet them an example by cutting the throats of three thouſand of his own, reſerving only twenty to wait on his three queens. In ſhort, he burnt the capital of Se-tchuen, and ſeveral other towns. But as he was preparing to engage the Tartars, being told that five warriors were ſeen upon the hills at ſome diſtance, he immediately went to reconnoitre them, without putting on his breaſt-plate; and no ſooner came in ſight of them, than he was ſhot through the heart with an arrow. His army then diſperſed, and the people receiving the Tartars as their deliverers, joyfully ſubmitted to their yoke.

There were yet, however, four provinces in the ſouth under the government of the Chineſe; againſt which the court ſent three different armies. The next year died Amavan, uncle and tutor to the emperor, who then took the government into his own hands, though he was but fourteen years of age; and after a ſeries of ſucceſſes and diſappointments, at length became ſovereign of all China.

Chun-tchi ſoon gained the love of the Chineſe. Inſtead of imitating the Chineſe emperors, by ſhutting himſelf up in his palace, he began his reign with ſhewing himſelf in public, and giving free acceſs to his perſon. As he was ſenſible the Tartars were much inferior to the Chineſe in number, he obliged the Chineſe to cut off their hair, leaving only one lock on the crown of the head, and to change their habits to thoſe of the Tartars, that it might not be diſcovered how few they were in compariſon of the Chineſe. All the Chineſe ſoldiers who inliſted among his troops were alſo obliged to appear like the Tartars. But what contributed ſtill more to the eſtabliſhment of the Tartarian family, was his employing the Chineſe both in civil and military affairs; he advanced the moſt popular of the grandees to be viceroys and governors of provinces; remitted one-third of the taxes; governed the Chineſe by their own laws; and, inſtead of changing their language, he would not even ſuffer a Chineſe to learn the Tartarian tongue without a particular licence.

Thus he united the Chineſe and Tartars into one nation; and by this union the latter ſeem rather to have ſubmitted

to the laws of the former, than to have impoſed any upon them. In reality, Tartary is become ſubject to China, which ſtill holds the ſeat of empire, and has the ſupreme courts of juſtice. Thither flows all the wealth of the united kingdoms; and there all honours are conferred. Thus China has gained a great addition of ſtrength from Tartary, and has now no enemy to fear. Their northern neighbours are under the ſame ſovereign, who keeps them in ſuch ſubjection, that they are no longer able to diſturb the repoſe of the empire. Many of the petty kings of Tartary are no more than his viceroys, and the emperor has forts and garriſons throughout their whole country. In ſhort, Tartary, inſtead of becoming the ſeat of government, is the place of baniſhment for the guilty, who are ſent thither with their families to people thoſe vaſt deſarts, that the children who are born there may become accuſtomed to hardſhips, and loſe the ſoftneſs and puſillanimity of the Chineſe, in the rougher temper and manners of the Tartars.

The emperor has an abſolute authority, and the reſpect paid him is a kind of adoration; his commands are as readily and as ſtrictly obeyed as if they came from heaven, nor are any admitted to ſpeak to him but on their knees; not even his elder brother, unleſs it be at his command. None, except the lords who attend him, are allowed to ſtand in his preſence; and they, when they ſpeak to him, put only one knee to the ground.

The officers receive the ſame honours when they repreſent the emperor's perſon, and give his orders, either as mandarines of the preſence or as envoys. His governors alſo receive the ſame honours when they adminiſter juſtice, becauſe they are his repreſentatives. Indeed ſuch reſpect is paid to the emperor, that the princes of the blood, and all the grandees of the court, not only kneel before him, but before his chair, his throne, his cloaths, and every thing made for his particular uſe.

Perſons of the higheſt rank are not allowed to ride on horſeback or to paſs in a chaiſe before the gates of his palace, but are obliged to alight at a place appointed for that purpoſe. If he falls dangerouſly ill it creates a general alarm, the mandarines aſſemble in one of the courts of the palace, and paſs whole days and nights without regard to the inclemency of the air or the rigour of the ſeaſon, imploring heaven on their bended knees to reſtore his health.

Yellow is the imperial colour, and none muſt wear it but the emperor. His veſt is adorned with dragons that have five claws: this is his coat of arms, and nobody elſe muſt bear them. He has the diſpoſal of the lives and fortunes of his ſubjects, nor can any criminal ſuffer death till he has confirmed the ſentence.

The princes of the blood are allowed a palace and a court, and have a revenue agreeable to their rank. They are obliged to live at court, but have not the leaſt degree of power. The emperor alone diſpoſes of all places in the empire. He nominates the viceroys and governors, and diſplaces them at his pleaſure. He chooſes which of his ſons he pleaſes for his ſucceſſor; and if he prefers to the eldeſt one of more diſtinguiſhed merit, his name becomes immortal.

In order to preſerve their reputation, the emperors are continually inquiring into the ſtate of the empire, affecting a kind of paternal care for their people; particularly when any of the provinces are afflicted with calamities, the emperor ſhuts himſelf up in his palace, abſtains from all pleaſures, and publiſhes decrees to eaſe ſuch provinces of their uſual taxes.

The ſeals of the empire are conſiderable enſigns of the imperial authority, and are applied to authorize all public acts. The emperor's ſeal is near eight inches ſquare, and is a very fine jaſper; a precious ſtone ſo highly eſteemed in China, that none but the emperor is allowed to uſe it. The honorary-ſeals given to the princes of the blood are of gold; thoſe of the viceroy, great mandarines, or magiſtrates of the firſt order are of ſilver; while thoſe of the inferior mandarines are either of braſs or lead, and are either larger or ſmaller according to the dignity of thoſe magiſtrates.

Theſe ſeals are carried before the mandarines when they perform any ceremony, or viſit perſons to whom they would ſhew reſpect. They are then depoſited in a gold box, placed upon a kind of litter, ſupported by two men, who walk before the chair of the mandarine.

The revenues of the emperor are amazingly great; but it is not eaſy to give an exact account of them, becauſe the annual tribute is paid partly in money and partly in commodities; it particularly ariſes from the produce of their lands, as rice, wheat, and millet; from ſalt, ſilks, ſtuffs, linen, cotton, with innumerable other articles. All theſe, together with the cuſtoms and forfeited eſtates, annually amount to above twenty-one millions ſterling.

The troops he conſtantly keeps in pay amount to above ſeven hundred and ſeventy thouſand ſoldiers; thoſe are ſtationed near the great wall, and other fortified places; a part of theſe alſo compoſe his guards, and thoſe of the mandarines, whom they eſcort on their journeys, and at night keep watch about their barks or at their inns. The emperor likewiſe maintains near five hundred and ſixty-five thouſand horſes to remount his cavalry, and for the uſe of the poſts and couriers who convey his orders, and thoſe of the tribunals, into the provinces.

The emperor enjoys the right of making peace and war, and he may conclude treaties upon what conditions he pleaſes, provided they are not diſhonourable to the empire.

It might be imagined that this unlimited power would often occaſion very unfortunate events; this has been ſometimes the caſe, but not often; for ſo many proviſions have been made by the laws, that a prince muſt be wholly inſenſible to his own reputation and intereſt, who continues to make an unjuſt uſe of his authority. If he has any regard to his reputation, there are ſeveral things which muſt induce him to govern with juſtice, and not from the dictates of paſſion. The old law-givers, from the firſt foundation of the government, made it a ſtanding maxim, that kings are the fathers of their people; whence in all ages the emperor has been called the great father: a title which he is taught to prefer before all others. This idea of the prince is ſo deeply imprinted in the minds of the people, and of the mandarines, that whenever they make any panegyrick in the emperor's praiſe, they always take notice of his affection to the people. Their teachers and philoſophers repreſent in their books the ſtate as a large family, and therefore if the prince loſes ſight of this maxim, tho' he may be a good warrior, an able politician, and a very learned man, yet he will meet with little eſteem from the people.

Every mandarine may tell the emperor his faults, provided it be done with all that ſubmiſſion and humility that is agreeable to the veneration and profound reſpect which is his due. Here the mandarine, who obſerves any thing in the emperor's conduct inconſiſtent with the conſtitution of the empire, draws up a requeſt, where, having expreſſed his profound reſpect for his imperial majeſty, he moſt humbly beſeeches him to reflect upon the ancient laws and good examples of the great princes his predeceſſors, and then takes notice in what inſtances he apprehends the emperor has deviated from them. This requeſt lies upon a table among many other petitions that are daily preſented, and which the emperor is obliged to read. If upon this he does not change his conduct, he is again admoniſhed as often as the mandarine's zeal and courage will permit him to do it; for they cannot, without great danger, venture to expoſe themſelves to his reſentment.

Beſides, the manner in which their hiſtories are wrote, is alone ſufficient to keep within bounds any prince who has the leaſt regard for his fame. A certain number of men, who are choſen on account of their learning and impartiality, remark with all poſſible exactneſs not only all the prince's actions, but even his words; and each of theſe perſons takes minutes of every thing that paſſes, without communicating his obſervations to the others, and puts the papers, containing his remarks, through a chink into an office ſet apart for that purpoſe.

The emperor's virtues and vices are ſet down in thoſe papers with impartiality. *In ſuch an affair*, ſay they, *the prince ſtopped the ſword of juſtice, and had the partiality to invalidate the ſentence paſſed by the magiſtrates. On ſuch a day the puniſhment he inflicted on a perſon was rather the effect of his paſſion, than the reſult of juſtice.* Or elſe, *At ſuch a time, notwithſtanding the commendations given him by his flatterers, he was ſo far from being puffed up, that his words were tem-*

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pered with all poſſible ſweetneſs and humility. He gave ſuch and ſuch marks of his love to his people.

Thus they ſet down every thing that occurs in his adminiſtration; but that neither fear on the one hand, nor hope on the other, may biaſs them to be partial in the account they give of the emperor, this office is never opened during the prince's life, or while any of his family ſit on the throne. When the crown paſſes into another line, which often happens, all theſe looſe memoirs are gathered together, and after having compared them, they from thence compoſe the hiſtory of that emperor; and if he has acted wiſely, propoſe him as an example to poſterity, or if he has been negligent of his duty, and acted inconſiſtently with the good of the people, expoſe him to the cenſure of the public.

The emperor has two ſovereign councils: one, called the extraordinary council, is only compoſed of princes of the blood; the other, called the council in ordinary, has, beſides the princes, ſeveral miniſters of ſtate, named Colaos, who examine all ſtate-affairs, and make their report to the emperor, by whom they are finally determined.

On particular days the mandarines go in their proper habits to ſalute the emperor, when, if he does not appear himſelf, they pay their reverence to his throne, which is the ſame as if done to himſelf in perſon. While they wait for the ſignal to enter the court before the hall in which the throne is placed, they all ſit on cuſhions before the ſouth gate of the palace. The court is paved with brick, and is as clean as a room, and the cuſhions are different according to the degree of the mandarine. Thoſe who have a right to uſe them, for all have not, diſtinguiſh them in the ſummer-time by coloured ſilks, but the difference of the degree is chiefly ſhewn in the middle of the cuſhion. In the winter they uſe ſkins for the ſame purpoſe, which are diſtinguiſhed by their value. In this multitude, among whom one might expect nothing but confuſion and diſorder, every thing is admirably regulated according to the moſt exact order; for as all know their places, there are no diſputes about precedence.

When the emperor goes out of his palace, he is attended by a great number of the lords of his court, who make a very pompous proceſſion. The princes of the blood and the lords lead the van on horſe-back, followed by the colaos or miniſters of ſtate, and the great mandarines; who ride cloſe to the houſes on both ſides, leaving the middle of the ſtreet clear; theſe are followed by four-and-twenty ſtandards of yellow ſilk, embroidered with dragons of gold; then appear twenty-four umbrellas of the ſame colour, and as many curious and rich fans; the horſe-guards come next, dreſſed in yellow, wearing a kind of helmet on their head, and carrying a javelin or half pike gilt, on the top of which is either a ſun, a creſcent, or the head of ſome animal. The emperor's chair, which is very magnificent, is carried by twelve footmen dreſſed in the ſame colour. A troop of trumperers and muſicians, playing on all ſorts of inſtruments, accompany the emperor; and the proceſſion is cloſed by a multitude of footmen and pages.

The pomp with which he goes to make his offerings in the temple of Tien, is ſtill more extraordinary. The proceſſion begins with twenty-four drums ranked in two files, and twenty-four trumpets formed of a wood greatly eſteemed by the Chineſe. They are about three feet long, and about eight inches in diameter at the end, adorned with circles of gold. After them follow twenty-four men in a line armed with red ſtaves ſeven or eight feet long, varniſhed and adorned with gilt foliages. Next to theſe are a hundred ſoldiers carrying halberts, the iron part of which terminates in a creſcent. Then follow an hundred men with red maces ornamented with flowers, and gilt at the end. Then advance four hundred very fine lanthorns; four hundred flambeaux made of wood, which burn a long time and yield a very great light; two hundred men with ſpears, ſome adorned with tufts of ſilk of various colours, others with the tails of foxes, leopards, and other animals: twenty-four banners, on which are painted the ſigns of the zodiack, which the Chineſe divide into twelve parts: fifty-ſix other banners whereon are repreſented the fifty-ſix conſtellations to which the Chineſe reduce all the ſtars: two hundred fans on which are painted various figures of dragons, birds, and other animals, theſe are ſupported by long gilt ſticks; twenty-four umbrellas richly adorned, and a beaufet ſupported by the officers of the kitchen, and furniſhed with gold utenſils, ſuch as ewers, baſons, &c. Then appears the emperor on horſeback richly dreſſed, and on each ſide is held a magnificent umbrella, large enough to ſhade both him and his horſe; he is ſurrounded with ten led horſes; theſe are always white with the ſaddles and bridles enriched with gold and jewels; and alſo by a hundred ſpearmen, and pages of the bed chamber.

After them the princes of the blood, the reguloes, the chief mandarines, and the lords of the court appear in the ſame order, and in their proper habits, together with five hundred young gentlemen belonging to the palace richly clad, followed by a thouſand footmen in red gowns bordered with flowers, and ſtars of gold and ſilver; immediately after thirty-ſix men carry an open chair, followed by another that is much larger and cloſe, ſupported by a hundred and twenty chairmen; then appear four large waggons, two of which are drawn by elephants, and two by horſes covered with embroidered houſings; every chariot and chair is followed by a company of fifty men to guard it. This proceſſion is cloſed by two thouſand mandarines of letters, and two thouſand mandarines of arms, or officers of war, richly dreſſed in their proper habits. The ſame order is always invariably obſerved.

Such is the power and grandeur of this great monarch, who is the ſoul that gives motion to the whole empire, and preſerves all ranks in a proper ſubordination.

SECT. XI.

Of the Nobility.

NONE but thoſe who belong to the reigning family have any title of diſtinction: theſe poſſeſs the rank of princes, in whoſe favour five honorary degrees of nobility are eſtabliſhed, much like thoſe of dukes, marquiſſes, earls, viſcounts, and barons, in Europe. Theſe titles are granted to the children of the emperor, and to thoſe to whom he gives his daughters in marriage, who have revenues aſſigned them equal to their dignity, but not the leaſt power. When the founder of the preſent Tartarian family was ſettled on the throne, he conferred on his brothers, who were very numerous, and had contributed by their valour to the conqueſt of many countries, ſeveral titles of honour to which the Europeans have given the appellation of reguloes or princes of the firſt, ſecond, and third rank, and it was then determined, that from among the children of every regulo one ſhould always be choſen to ſucceed his father in the ſame dignity.

The emperor alſo creates others of an inferior ſort, which are beſtowed on ſuch of the other children as are moſt worthy. But though thoſe of the fourth and fifth ranks are above the greateſt mandarine in the empire, they have nothing to diſtinguiſh themſelves from the mandarines, either in their habits or equipage, except their wearing the yellow girdle, which is common to all the princes of the blood, as well thoſe as poſſeſs dignities, as thoſe who have none; but the latter hide it, and are aſhamed to let it be ſeen, when their circumſtances will not permit them to have an equipage ſuitable to their birth.

The princes of the royal blood, however dignified, have no power, yet are allowed a palace and a court with officers, and a revenue ſuitable to their rank: but have not the leaſt authority over the people. All the princes live at court, and have houſes and lands, beſides the revenue they receive from the emperor.

Theſe princes, beſides one lawful wife, have generally three others on whom the emperor beſtows titles, and whoſe children take place next to thoſe of the lawful wife, and are more reſpected than thoſe of their concubines, of whom they may have as many as they pleaſe. They have alſo two ſorts of ſervants, the one ſlaves, and the other Chineſe or Tartars, whom the emperor beſtows upon them; the latter are part of their retinue, and among theſe are conſiderable mandarines, and even viceroys, who are entirely ſubject to their will; and deſcend after their death to their children.

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Yet theſe princes have no other employment than making their appearance every morning at the emperor's palace, and aſſiſting at public ceremonies: after which they return home, and have nothing to do but to govern their families; for they are not permitted to viſit each other, or even to lodge out of the city without leave.

But the family eſteemed the moſt noble in all China is that of the celebrated Confucius, of whom we ſhall give ſome account in treating of the religion of the Chineſe. The honours conferred on that great man have been continued in a direct line for two thouſand years in the perſon of one of his nephews, who is called, The nephew of the Great or the Wiſe Man.

The emperor ſometimes beſtows titles of honour upon perſons of diſtinguiſhed merit, and gives them for five, ſix, or more generations, in proportion to the ſervices they have done the public. Sometimes, when a perſon has diſtinguiſhed himſelf in an extraordinary manner, the emperor not only beſtows on him theſe titles, but by diſtinct patents extends them to the father and mother, the grandfather and the grandmother of him he has honoured; or rather he beſtows on each a particular title of honour in acknowledgment of the care they have taken in the education of a man of ſuch diſtinguiſhed merit. All his relations are ſo proud of the dignity, that they cauſe it to be written in ſeveral parts of their houſes, and even upon the lanthorns that are carried before them when they walk in the evening, which infallibly procures them great reſpect.

Hence it is evident, that except the family of Confucius, and the princes related to the reigning family, no perſon in China is noble, any farther than his merit is rewarded by the emperor; for every one is of the rank of which he judges him worthy, and all the reſt are numbered among the vulgar.

The mandarines, who are the governors of provinces and cities, and, according to their different ranks, enjoy all the poſts under the government, are choſen for their proficiency in learning. But the children even of thoſe who enjoy the higheſt offices under the emperor, are in danger of ſinking to the rank of the vulgar, and are often obliged to follow the meaneſt profeſſions. 'Tis true, the ſon of a mandarine may ſucceed to his father's wealth, but not to his dignity or reputation: he muſt riſe by the ſame ſteps as thoſe by which his father roſe; and, by applying himſelf to ſtudy, be like him advanced for his learning.

SECT. XII.

Of the different Tribunals, the Mandarines, the Honours that are paid them, their Power, and their Offices: the civil Regulations for the Adminiſtration of Juſtice, and the Puniſhments inflicted on the Guilty.

THERE are at Peking ſix ſovereign courts, whoſe authority extends over all the provinces of China, each of which has different matters under its juriſdiction.

The firſt ſupreme court, called the tribunal of the mandarines, preſides over all the mandarines, watches over their conduct, and examines their good and bad qualities, that they may be rewarded or degraded by the emperor according to their deſerts.

The ſecond, called the royal treaſury, has the care of the treaſure, expences and revenues of the emperor, and of raiſing the ſupplies.

The third ſupreme court, named the tribunal of rights, hath the ſuperintendance of all ceremonies, of arts and ſciences, of the imperial muſic, and its officers, and examines thoſe who are candidates for degrees.

The fourth ſupreme court, called the tribunal of arms, has the management of the ſoldiery of the whole empire, and of all the fortreſſes, arſenals, and magazines of arms, and in general of every thing neceſſary for the defence and ſecurity of the empire.

To the fifth ſupreme court belongs the examination of criminals, in order to judge and ſentence them as the laws require.

The ſixth and laſt ſupreme court, called the tribunal of public works, has the inſpection of all public buildings, and the palaces of the emperor, princes of the blood and viceroys. It has likewiſe the ſuperintendance of the triumphal arches, towers, bridges, rivers, canals, lakes, ſtreets, and highways.

Each of theſe courts is divided into ſeveral offices, the principal of which is managed by a preſident and two aſſiſtants, who have the final inſpection of all that comes under the notice of that court; and the reſt are under officers, conſiſting of a preſident and ſeveral counſellors, all ſubject to the preſident of the principal office.

As there might be reaſon to apprehend that bodies inveſted with ſuch power would gradually weaken the imperial authority, the laws have prevented this inconvenience by making it neceſſary for each of theſe courts to have the aſſiſtance of another to put its deciſions in execution: as for inſtance, the army is ſubject to the fourth ſupreme court, which is that of war; but the payment of the troops belongs to the ſecond; and the arms, tents, and waggons, come under the cognizance of the ſixth court: ſo that no military enterprize can be put in execution, without the concurrence of theſe different courts.

To prevent the unjuſt and iniquitous practices that might take place in any of theſe courts, there is an officer in each, who attends to all their proceedings; and, though he is not of the council, is preſent at all their aſſemblies. This office obliges him to give private information to the emperor of the faults committed by the mandarines, not only in the adminiſtration of public affairs, but in their private conduct: they even admoniſh the emperor himſelf, when he ſtands in need of it. Theſe public cenſors, who are called Cotaos, are extremely dreaded, and the very princes of the blood ſtand in awe of them.

The mandarines are nominated by the emperor, on whom he beſtows any authority in the provinces. Theſe are governed by two general officers, on whom all the reſt depend. One is the viceroy of a ſingle province, and the other has two, and ſometimes three provinces ſubject to him. They are both at the head of a ſupreme tribunal in the province where all important affairs are decided, and to them the emperor ſends his orders, while they take care to tranſmit them to all the cities in their diſtrict.

The cities are of three different orders, and have alſo their governors and ſeveral mandarines who adminiſter juſtice. There are likewiſe mandarines that have the care of the poſts, with the royal inns and barks in their diſtrict. Others have the inſpection of the army; others take care of the rivers, others overſee the repairing of the high-roads, and the employment of others is to viſit the ſea-coaſts. They have alſo power to puniſh criminals, and are a kind of ſubſtitutes of the ſix ſupreme tribunals of the court.

All the mandarines are extremely fond of the enſigns of their dignity, by which they are diſtinguiſhed not only from the common people, but from all others of the learned; eſpecially thoſe of an inferior rank. This mark of their dignity conſiſts in a piece of ſquare ſtuff, which they wear upon their breaſts, and is richly embroidered with a device peculiar to their office. Some have a dragon with four claws, others an eagle or a ſun; and the mandarines of arms bear lions, tigers, leopards, &c.

There is an abſolute dependence between the ſeveral powers which govern the empire. The moſt inconſiderable mandarine regulates every thing within the extent of his diſtrict, but depends on other mandarines, whoſe power is greater, but are dependent on the general officers of every province, as theſe latter are on the tribunals of the imperial city, and the preſidents of the ſupreme courts, who keep all other mandarines in awe, while they themſelves tremble before the emperor, in whom reſides the imperial power.

The eaſe with which a ſingle mandarine governs the people is ſurpriſing; he only publiſhes his orders on a ſmall piece of paper ſealed with his ſeal, and fixed up in places where the ſtreets croſs; and he is inſtantly obeyed. This proceeds from the extraordinary veneration paid him by the people. He ſeldoms appears in public without a majeſtic train; he is richly dreſſed, and is carried in ſummer by four men in an open gilded chair, which in winter is covered with ſilk, and is attended by all the officers of his tribunal; ſome carry whips, others long ſtaves or iron chains, the noiſe of which make the people tremble, for

they are naturally timorous, and know that they cannot escape correction if they venture to disobey his commands. Hence whenever he appears, the people in the streets show their respect, not by bowing, which would be thought a culpable familiarity, but by retiring on one side, standing upright with their arms hanging down; and in this posture, which they esteem the most respectful, they stand until the mandarine has passed by.

Nothing can equal the ostentatious parade with which a viceroy appears in public; for as the Chinese are ever fond of shew, it is not very surprising that so great an officer should appear with all possible pomp.

First, advance two men beating upon copper basons, to give notice of his approach; then come eight ensign-bearers, having on their ensigns the viceroy's title of honour in large characters. These are followed by fourteen standard-bearers, on whose standards are the symbols of his office, as the dragon, phœnix, flying tortoise, and other animals. Then advance six officers, each bearing a board raised high, on which is written, in large golden characters, the particular qualities of this mandarine; two others bear, the one a large umbrella of yellow silk three heights above one another, and the other the case in which the umbrella is kept. Then come two archers on horseback, at the head of the chief guards, the guards armed with large hooks adorned with silk fringe: two other files of armed men, some bearing maces with long handles, and others having maces in the form of a serpent. Other guards bear sharp axes, and some are armed with scythes fixed straight to the poles. Other soldiers carry halberds; then come two porters loaded with an handsome chest, containing the seal of his office; two men beating on kettles; two officers, each with a cane to keep the crowd at a distance; two mace-bearers, with gilt maces in the form of dragons, and many officers of justice; some armed with whips, or flat staves, to give the bastinado: others carrying chains, whips, cutlasses, and hangers; then come two standard-bearers, and the captain who commands the company. These precede the viceroy, who is carried in his chair, surrounded by pages and footmen, with an officer near him holding up a large fan in the form of a screen. He is followed by several guards, some carrying maces, and others long handled sabres; after which come several ensigns and cornets, with many domestics on horseback, each bearing something belonging to the viceroy.

When he travels in the night-time, instead of flambeaux he has several large lanthorns, on which are written the titles and quality of the viceroy, to inspire every one with the reverence which is his due.

As the mandarines of cities and towns are appointed to protect the people, they must always be ready to hear their complaints. In an urgent affair they go to the mandarine's palace, and beat upon a kind of kettle drum, which is sometimes on the side of the hall of justice, but generally out of the palace, that the people may beat upon it both by night and day. At this signal the mandarine, though ever so busy, is obliged immediately to grant the audience that is demanded; but whoever gives the alarm, unless there is some notorious act of injustice, is sure to receive the bastinado.

One of the principal offices of the mandarines is to instruct the people as the representative of the emperor, who is considered as their common father; and therefore on the first and fifteenth of every month, they assemble the people, and give them a kind of sermon on all the social and relative duties.

To prevent commotions among the people when they groan under oppression, the least disturbance which happens in a province is imputed to the viceroy; and if it is not immediately appeased he is almost sure of losing his office.

The laws prescribe, that no person shall enjoy the office of mandarine of the people, either in the city where he was born, or even in the province where his family has been used to reside; and generally he does not possess the same office many years in the same place before he is removed. By this means he cannot contract any friendship with the people of the country, so as to render him partial; and not being acquainted with the mandarines that govern with him, he has the less reason to shew them favour. If he receives an employment in a province joining to his own, he must live at least fifty leagues from it. This is because he should solely pursue the public good: if he exercised an office in his own country, he might be troubled with the solicitations of his neighbours and friends, and would probably be biassed in his judgment, and do injustice to other persons; or might be influenced by a principle of revenge against those who had injured him or his relations.

This niceness they carry so far, that they will not allow a son, a brother, or a nephew to be a subordinate mandarine where his father, brother, or uncle are superior mandarines, lest they should favour each other, and either tolerate or wink at their faults; and besides, it would be very hard for a father or a brother to draw up an accusation against his son or brother.

Every three years a general review is made of all the mandarines of the empire, when every superior mandarine enquires into the conduct of the inferior, and gives notes to every one, containing praises or censures. For instance, the chief mandarine of a city of the third order has under him three or four petty mandarines, to whom he gives notes, and sends them to a mandarine of a city of the second order on whom he depends: the latter, who has under him several mandarines who govern cities of the third order, examines these notes, and either agrees to what is inserted, or adds other circumstances according to his knowlege. When the mandarine of the city of the second order has received the notes from all the mandarines of the cities of the third order, he gives his note to them, and sends a catalogue of all the mandarines in his district to the general mandarines of the province, who reside at the capital. This catalogue passes through their hands to the viceroy's, who, having examined it in private, and afterwards with the four general mandarines, sends it to court with his own remarks, that the chief tribunal may be fully acquainted with the conduct of all the mandarines of the empire, in order that they may be rewarded or punished according to their deserts.

In giving the above-mentioned notes they write under their name and title of their mandarinate, that he is greedy of money, too severe in his punishments, or is too old to perform his office; that another is proud, of a capricious temper, &c.

When all the notes are arrived at Peking the chief tribunal examines them, and sends them back to the viceroy, after setting down the reward or punishment appointed for each mandarine. Those who have bad notes are deprived of their offices, and those who are commended are raised to a superior mandarinate.

But as the general officers might be bribed by the governors of cities, and thus connive at the injustice of those who oppress the people, the emperor from time to time sends inspectors into the provinces, who go into the cities and into the tribunals, while the mandarines give audience, and secretly enquire of the people how they behave in their offices; and if he finds any irregularity, he discovers the ensigns of his dignity, declaring himself the emperor's envoy: he then immediately brings to trial the guilty mandarines, and punishes them as the laws require; or, if the injustice be not notorious, sends his informations to court, that they may determine what is to be done.

These inspectors of provinces are supposed to be possessed of the greatest integrity; yet as they may be tempted to enrich themselves at the expence of the guilty, whose injustice they may overlook, to keep them upon their guard, the emperor, when they least think of it, goes into certain provinces in person, in order to hear the just complaints of the people against their governors; and those visits make the mandarines tremble.

In one thousand six hundred and eighty-nine the emperor Cang-hi took a journey into the southern provinces, and rode on horseback, followed by his guards and about three thousand gentlemen. The people met him in the cities with standards, flags, canopies and umbrellas. At the distance of every twenty paces they erected in the streets triumphal arches covered with the finest stuffs, and adorned with festoons, ribbons, and tufts of silks, under which he passed. This great prince, being once at some distance from his attendants, perceived an old man, who wept bitterly, and asked him the reason. Sir, replied the man, who did not know him, I had but one child, in whom I placed

placed all my happineſs, and with whom I truſted the care of my family; but a Tartarian mandarine has taken him from me, ſo that I am deprived of all ſuccour, and probably ſhall be ſo as long as I live; for how can a poor man, like me, oblige the governor to do him juſtice? This is not ſo difficult as you imagine, replied the emperor, get up behind me, and guide me to his houſe: the man obeyed without ceremony, and in about two hours time they arrived at the palace of the mandarine, who did not expect this viſit. The guards and a great company of the emperor's attendants, after having long ſearched for him, overtook him at the mandarine's, and, without knowing what was the matter, ſoon ſurrounded the houſe; and others entered with the emperor, who having found the mandarine guilty of the violence of which he was accuſed, had his head cut off on the ſpot: then turning towards the afflicted father, "To make you amends, ſaid he, I be-"ſtow upon you the office of the guilty perſon, who is put "to death; take care to fill his place with greater mode-"ration, and let his crime and puniſhment make you "fearful in your turn of becoming a dreadful example to "others."

In ſhort, nothing could exceed the order eſtabliſhed by the Chineſe laws, if the mandarines ſtrictly conformed to them; but this is far from being the caſe; for they are not very ſcrupulous in violating the laws of juſtice and humanity, in order to ſerve their private intereſt. There are no artifices to which the inferior officers have not recourſe to deceive the ſuperior mandarines; and among the latter ſome endeavour to impoſe upon the ſupreme tribunals of the court, and even to miſlead the emperor himſelf. Indeed they ſo artfully cloak their paſſions, and affect in their memorials ſuch an air of diſintereſtedneſs, that it is very difficult for the prince to avoid being deceived.

Beſides, as their ſalaries are not always ſufficient to maintain their pomp and luxury, the acts of injuſtice they commit, provided they are ſecret, are attended with no hazard. Miniſters of ſtate and chief preſidents of the ſupreme courts ſometimes privately extort money from the viceroys of provinces; and thoſe again, to indemnify themſelves, oppreſs the ſubordinate officers, and theſe laſt reimburſe themſelves by their exactions upon the people. No crimes when they are diſcovered paſs unpuniſhed in China; the baſtinado is the common puniſhment for ſlight faults, and the number of blows is proportioned to the nature of the offence. When theſe do not exceed twenty it is eſteemed a fatherly correction, and is not infamous. The emperor himſelf ſometimes commands it to be inflicted on great perſons, and afterwards ſees and treats them as uſual.

A ſmall matter will incur this correction, as foul language, or fighting with the fiſt, for if theſe things reach the mandarine's ears, he immediately cauſes them to be baſtinadoed; which being done, they muſt kneel before him, bow their bodies three times to the earth, and thank him for the care he takes of their education.

This puniſhment is performed with a ſplit bamboo, which is a wood that is hard, ſtrong, and heavy: the lower part is as broad as one's hand, and the upper ſmooth and ſmall, that it may be eaſily managed. The criminal is laid down with his face to the ground, his drawers are pulled over his heels, and the ſtripes are given over his bare poſteriors.

A mandarine may cauſe this puniſhment to be inflicted wherever he is; it is ſufficient for one of the poor vulgar not to diſmount from his horſe when a mandarine paſſes by, or to croſs the ſtreet in his preſence, to receive five or ſix blows by his order, which is performed with ſuch expedition, that it is often done before thoſe who are preſent perceive any thing of the matter. Maſters uſe the ſame correction to their ſcholars, fathers to their children, and noblemen to puniſh their domeſtics, only the battoon is leſs.

Captain Hamilton obſerves, that he knew an Engliſh gentleman who underwent the chaſtiſement of the bamboo; and upon this occaſion mentions a diverting incident, which, he ſays, he was told, happened at Amoy, where he himſelf was preſent, and where the Engliſh traded before they removed to Canton.

A mandarine, ſays he, going in his chair, with his uſual retinue, met a ſailor with a keg of arrack under his arm. Every body went off the ſtreet but the jolly ſailor, who had been taſting his arrack; yet was ſo mannerly as to walk aſide, and give the mandarine the middle of the ſtreet; but one of the retinue gave the ſailor a box on the ear, and had almoſt ſhoved him down keg and all. The ſailor damned him for a ſon of a whore, and aſking what he meant by it, gave the aggreſſor a box on the ear in return. The poor ſeaman was ſoon overpowered by the retinue; but the mandarine ordered them to do him no harm, till he had ſent for the Engliſh linguiſt, who ſoon came. The mandarine told the linguiſt what had happened, and bid him aſk the ſailor why he gave him that affront? The ſailor ſwore that the mandarine had affronted him, in allowing his ſervants to beat him, while he was walking down the ſtreet civilly, with his keg of ſamſhew under his arm; and that he would box the mandarine, or any of his gang, for a Spaniſh dollar; and with that put his hand in his pocket and pulled out a dollar.

The mandarine ordered the linguiſt to tell him what the ſailor ſaid, and why he pulled out his money. The linguiſt having told him, the mandarine laughed immoderately; and, after he had compoſed himſelf, aſked if the ſailor would ſtand to his challenge, who ſwore he would. The mandarine had a Tartar in his retinue famous for boxing, at which he had won many prizes, and called for him to try his ſkill on the Engliſhman. The Tartar was a luſty man, and the ſailor ſhort, but well ſet. The Tartar promiſed an eaſy conqueſt, and to the combat they went. The Tartar was uſed to kick high at the belly, but at the firſt kick the ſailor had him on his back. Aſhamed of the foil he had received, the Tartar attacked him again; but he again tripped up his heels. He then deſired to have a fair bout at boxing, without tripping, which Jack agreed to; and with his head battered the Tartar's face and breaſt with ſuch force, that, to uſe Mr. Hamilton's words, he was forced to yield to Old England. The mandarine was ſo pleaſed with the bravery and dexterity of the ſeaman, that he made him a preſent of ten tayals of ſilver.

The wooden collar is a more infamous puniſhment. This is compoſed of two pieces of wood hollowed in the middle for the neck, and when it is put on, the perſon can neither ſee his feet nor put his hand to his mouth; but is obliged to be fed by ſome other perſon. This diſagreeable load he carries day and night: it is lighter or heavier according to the nature of the offence; ſome weigh two hundred pounds, and ſome are three feet ſquare and five or ſix inches thick; the common ſort weigh fifty or ſixty pounds.

When theſe two pieces of wood are in the preſence of the mandarine joined about the criminal's neck, they paſte on each ſide two long ſlips of paper, on which they fix a ſeal, that the two pieces may not be ſeparated without its being perceived: then they write in large characters the crime for which the puniſhment is inflicted, and the time it is to laſt. For inſtance, if it be a thief, a ſeditious perſon, a gameſter, or a diſturber of the peace of families, he muſt wear it three months. They are generally expoſed in ſome public place; but the criminals find various ways to eaſe themſelves: ſome walk in company with their relations and friends, who ſupport the four corners that it may not gall their ſhoulders; others have a chair to ſupport the four corners, and ſo ſit tolerably eaſy; and ſome kneel down, and placing the edge of the collar on the ground, amuſe themſelves with viewing the people as they paſs.

At the expiration of the time of puniſhment, the criminal is brought back to the mandarine, who having exhorted him to behave better for the future, releaſes him from the collar; and, to take his leave of him, orders him twenty ſtrokes with the battoon; for the Chineſe never inflict any puniſhment, except a pecuniary one, which is not preceded and ſucceeded by the baſtinado.

There are ſome crimes for which the criminals are marked on the cheek with a Chineſe character, ſignifying their crime. There are others for which they are condemned to draw the imperial barks; and there are others for which they are condemned to baniſhment.

There are three ways of puniſhing with death, the moſt honourable of which is, in their opinion, ſtrangling, which is frequently done by a bow-ſtring. In ſome places they put a cord of ſeven or eight feet long, with a running knot, round the criminal's neck. Two ſervants belonging to the

the tribunal draw it hard at each end, then looſe it a moment, and drawing it again the ſecond time, kill the criminal.

Another kind of puniſhment is extremely cruel: this is inflicted on rebels and traitors; on a ſon who ſtrikes his father; and on mercileſs robbers; and is called cutting in ten thouſand pieces. The executioner faſtens the criminal to a poſt, then flaying the skin off his head, pulls it over his eyes, and afterwards mangles him by cutting pieces from all parts of his body; and when he is weary of this barbarous exerciſe, he delivers him to the cruelty of the populace. But this cruel death is very ſeldom inflicted, for thoſe who rob, deterred by this puniſhment, never murder.

The other is beheading, which is for crimes of great enormity, as murder, and is looked upon as very ſhameful, becauſe the head, which is the principal part of man, is ſeparated from the body; and becauſe in dying they do not preſerve the human form as entire as it was when they received it from their parents. The party condemned to ſuffer this puniſhment is not on the day of execution expoſed on a ſcaffold; but being made to kneel in ſome public place, with his hands tied behind him, a perſon holds him ſo faſt that he cannot move, while the executioner coming behind, takes off his head at one ſtroke; and at the ſame time lays him on his back with ſuch dexterity, that not a drop of blood falls on his cloaths, which on that occaſion are generally better than ordinary: for his relations and friends, though aſhamed to own him in thoſe unhappy circumſtances, uſually ſend him new cloaths, and cauſe proviſions and drink to be offered him by the way.

The executioner is commonly a ſoldier; and his office is ſo far from being ſcandalous, that at Peking he accompanies the criminal girt with a ſaſh of yellow ſilk, and his cutlaſs is wrapped in ſilk of the ſame colour, to ſhew that he is veſted with the emperor's authority.

Thoſe who ſuffer this death are alſo ſentenced to be deprived of common burial, which in China is a moſt terrible infamy; the executioner, therefore, after having ſtripped the body, throws it into the next ditch.

The Chineſe, being perſuaded that ſuch as are beheaded muſt have been diſobedient to their parents, and that this ſeparation of the members is a judgment that befals them for that crime, ſometimes buy the bodies of their parents or relations at a great price from the executioner, and ſew on the head again with abundance of lamentations, to atone in ſome meaſure for their diſobedience. The executioner, by thus ſelling the body, runs the hazard of being ſeverely puniſhed, unleſs he bribes the mandarine or the informer pretty high; and on this account the body often coſts the relations ſix hundred or a thouſand crowns.

The ordinary torture cuſtomary in China to oblige criminals to make a confeſſion is extremely painful, and is inflicted on the feet and hands; for the feet they make uſe of an inſtrument which conſiſts of three pieces of wood, one of which is fixed, and the two others move and turn upon it. The feet of the criminal being put in this machine, are ſqueezed ſo violently that they make the anclebone flat. They place pieces of wood between the criminal's fingers, and tying them very hard with cords, leave them for ſome time in this torment.

The Chineſe have remedies to diminiſh the ſenſe of pain; and they are ſaid to have others, after the torture, ſo efficacious as to heal the criminal, who in a few days recovers the uſe of his limbs.

SECT. XIII.

Of the Religions in China, particularly the antient Religion of the Chineſe; of that of Confucius; of the Sects of Taoſſee and of Fo; and of the Jews and Mahometans ſettled in China.

IT appears from the claſſical books of the Chineſe, that they formerly worſhipped the Supreme Being, as the Lord and Sovereign of all things, under the name of Changti, or ſupreme emperor, and Tien, which ſignifies the ſpirit which preſides in heaven. They likewiſe paid a ſubordinate adoration to inferior ſpirits depending on the Supreme Being, and who in their opinion preſide over cities, mountains, rivers, and the like.

They maintained that, for the preſervation of regularity and purity of manners, thoſe who command ſhould imitate the conduct of Tien, in treating their inferiors as their children, and thoſe who obey ought to conſider their ſuperiors as their fathers.

It appears from one of their antient books that this Tien, the object of public worſhip, is the principal of all things, the father of the people, independent, almighty, omniſcient; to whom the ſecrets of the heart are fully known, and who watches over the conduct of the univerſe; who is holy without partiality, a rewarder of virtue, puniſhing wickedneſs, and raiſing up and caſting down the kings of the earth according to his pleaſure: that public calamities are exhortations for the reformation of manners; and that the end of theſe evils is followed by mercy and goodneſs.

In times of public calamity the princes were not ſatisfied with only addreſſing their vows to Tien, and offering ſacrifices, but carefully applied themſelves to diſcover the ſecret faults which had drawn down the puniſhment from the Supreme Lord; they examined if they were not too expenſive in their habit, too luxurious, or too fond of magnificence and ſplendor.

A work, called the Chuking, often mentions a maſter who preſides over the government of his dominions; who has an abſolute empire over the deſigns of mankind, and conducts them to wiſe and juſt ends; who rewards and puniſhes man by other men, without any abridgment of their liberty. This perſuaſion was ſo common, that princes, naturally jealous of their own honour, never attributed the ſucceſs of their government to themſelves, but referred it to the Supreme Governor of the univerſe.

It is alſo ſaid in the ſame work, that Changti ſees from the higheſt heavens what is done here below: that he makes uſe of our parents to beſtow upon us the material part of our frame; but that he himſelf gives an underſtanding mind capable of reflection, which alone raiſes us above the rank of brutes: that, to offer an acceptable ſacrifice, it is not ſufficient for the emperor, to whom that office belongs, to join the prieſthood to the royal dignity; but that he ſhould be upright and penitent, and, before the ſacrifice, acknowledge his faults with faſting and tears: that Changti's councils and deſigns are unfathomable: that we ought not to believe that he is too exalted to attend to what is done below; for he himſelf examines all our actions, and has ſet a tribunal in our own conſciences, by which we ſhall be judged.

Fohi, who was one of the heads of the colony which came to ſettle in this part of the eaſt, and is acknowledged to be the founder of the Chineſe monarchy, gave public marks of his profound veneration for the Supreme Being. He kept in a park ſix ſorts of animals to ſerve as victims in his ſacrifices, which he ſolemnly offered twice a year at the two ſolſtices, when all the people left their employments, and joined with the prince in obſerving theſe feſtivals.

Chinnong, Fohi's ſucceſſor, added to theſe ſacrifices two offerings at the equinoxes; that in the ſpring to implore a bleſſing on the fruits of the earth, and that in autumn after the harveſt was over, to offer the firſt-fruits to Changti. This prince cultivated a field with his own hand, and made a ſolemn offering of both the corn and the fruit.

Hoangti, who aſcended the throne after Chinnong's death, fearing leſt bad weather ſhould hinder him from offering the uſual ſacrifices in the open air, erected a large temple, in which they might be offered in all ſeaſons, and wherein he himſelf inſtructed the people in their principal duties. His ſucceſſors generally followed his example, and it appears from the Chineſe books that for the ſpace of two thouſand years the nation acknowledged, reverenced, and honoured with ſacrifices the Supreme Being and Sovereign Lord of the univerſe.

At length the troubles which aroſe in the empire, the civil wars by which it was divided, and the corruption of manners which became almoſt univerſal, had very near ſuppreſſed the antient doctrine, when Confucius aroſe, and revived it, by giving freſh reputation to the antient books.

He

He made a collection of the moſt excellent maxims of the ancients, which he followed himſelf and taught to the people. He preached up a ſevere morality, and endeavoured to prevail upon men to contemn riches and worldly pleaſures, and to eſteem temperance, juſtice, and other virtues: he ſtrove to inſpire them with ſuch magnanimity as to be proof againſt the frowns of princes, and with a ſincerity incapable of the leaſt diſguiſe. What is moſt to be admired, was his preaching more by his example than by his words, whence he reaped conſiderable fruits from his labours, kings were governed by his counſels, and the people reverenced him as a ſaint. Yet he frequently met with reverſes of fortune, which obliged him to travel from province to province, and was often reduced to ſuch extremities that he was in danger of ſtarving.

Yet, far from being diſcouraged, he was never weary of inſtructing thoſe who loved virtue. Among the many diſciples that put themſelves under his tuition, he taught ſome to reaſon juſtly, and to expreſs themſelves eloquently in public: he inſtructed others to form a juſt idea of a good government; but thoſe for whom he had a more particular kindneſs he taught to govern themſelves well, to improve their minds by meditation, and to purify their hearts by virtue. Human nature, ſaid he, came from heaven moſt pure and perfect, but it has been corrupted by ignorance, the paſſions, and evil examples. It is our duty to re-inſtate it, and give it its primitive beauty. In order to be perfect, we muſt re-aſcend to the point from whence we have deſcended; obey heaven, and follow the orders of the Sovereign Ruler; love your neighbour as yourſelf; never ſuffer your ſenſes to be the guide of your conduct; but in all things liſten to reaſon; it will inſtruct you to think well, to ſpeak diſcreetly, and to act aright.

He ſent ſix hundred of his diſciples into different places of the empire to reform the manners of the people, and uſed frequently to ſay, It is in the Weſt where the true ſaint is found. This ſentence was ſo imprinted in the minds of the learned, that ſixty-five years after the birth of our Saviour, the emperor Mimti ſent ambaſſadors into the Weſt, with ſtrict orders to continue their journey till they ſhould meet this ſaint.

'Tis ſaid that about that time St. Thomas preached in the Indies; and therefore if theſe mandarines had followed his orders, China might, perhaps, have had the benefit of receiving inſtruction from that apoſtle; but the dangers of the ſea made them ſtop at the firſt iſland, where they found the idol Fo, and learning the ſuperſtitions of the country, they, at their return, propagated idolatry throughout the empire.

But to return to Confucius, who ſeems to have carried the religion of nature as far as unaſſiſted reaſon could reach. Though after his death he was revered by the greateſt part of the nation as a ſaint, as a meſſenger inſpired and ſent by heaven to inſtruct mankind, and almoſt as a god; yet very early interpreters aroſe, who explained away the ſimplicity and purity of his doctrine, and, by introducing idle diſtinctions and ſuperſtitious obſervances, by wreſting his meaning and giving falſe interpretations of the antient books, they deſtroyed the worſhip due to the Supreme Being, and formed a ſyſtem of religion and philoſophy equally impious and abſurd. This is now the religion of the learned, who, while they pay homage to the memory of Confucius, are far from following his precepts or imitating the innocence and ſanctity of his life. The emperors have even ordered, that the literati ſhould annually celebrate a feſtival to his honour.

The evening before a butcher comes and kills a hog, and the ſervants of the tribunals bring rice-beer, fruit, flowers, and herbs, which they ſet on a table, on which are placed wax-candles and cenſers. The next day the governors and the ſeveral orders of the learned repair, with drums beating and hautboys ſounding, to the hall of the feaſt, where the maſter of the ceremonies commands them ſometimes to bend forwards, ſometimes to kneel and bow their heads to the earth, and ſometimes to riſe and ſtand on their feet.

The ceremony begins with the chief mandarine's taking ſeparately meat, rice-beer, and pulſe, which he preſents before the tables of Confucius, the muſic playing all the while to verſes ſung in honour of that great philoſopher. Afterwards they repeat his elogium; which are ſeldom more than eight or ten lines, in praiſe of his wiſdom, knowledge, and good morals. The ceremony is concluded with repeated bows and reverences at the ſound of flutes and hautboys, and reciprocal compliments among the mandarines. At length they bury the blood and hair of the animal they have offered; and burn, in token of joy, a large piece of ſilk faſtened to the end of a pike, and hanging to the earth in the manner of a ſtreamer. The formula is the ſame throughout all the cities of the empire; and theſe honours, which are, in effect, paid to Confucius, inſpire the doctors with great emulation. They afterwards go into the ſecond hall to pay certain honours to the ancient governors of cities and provinces, who are famous for having behaved well in their employments; and then paſs into a third hall, where the names of citizens, celebrated for their virtues and talents, are exhibited, and there perform ſeveral other ceremonies.

The author of the ſect of Taoſſee was born two years before Confucius; his name was Leokiun, and his diſciples pretend that he did not come into the world till forty years after his conception. His books, which are ſtill extant, are ſuppoſed to be much diſguiſed by his followers; though there ſtill remain many ſentiments worthy of a moral philoſopher. Among the ſentences that are often repeated is one, where, ſpeaking of the production of the world, he ſays, "Tao or Reaſon hath produced one; "one hath produced two, two hath produced three, and "three hath produced all things."

His morality is not unlike that of the Epicureans. It conſiſts in avoiding vehement deſires, and ſuch paſſions as diſturb the peace and tranquillity of the ſoul, and according to his diſciples the wiſe man ſhould paſs his life free from ſolicitude and uneaſineſs, and never reflect on what is paſt, nor anxiouſly ſearch into futurity.

Thoſe who belong to this ſect affect a calm which they ſay ſuſpends all the functions of the ſoul; and as this tranquility might be diſturbed by the thoughts of death, they boaſt of having invented a liquor that has the power of rendering them immortal. They pretend to be verſed in magic, and that by the aſſiſtance of the demons they invoke, they can ſucceed in their deſires.

In the reign of the emperor Tchintſong theſe impoſtors, during a dark night, fixed a book on the principal gate of the imperial city, filled with characters and magical forms of invoking dæmons, and gave out that this book had fallen from heaven. The credulous prince went on foot with great veneration to fetch it, and having received it with deep humility carried it in triumph into the palace, and incloſed it in a gold box, where it was carefully preſerved.

Thoſe of this ſect ſacrifice to the ſpirit of darkneſs a hog, a fiſh, and a bird; they drive a ſtake into the earth, and trace upon paper an odd kind of figures, accompanying the ſtroke of their pencil with frightful grimaces and horrible cries. They practiſe divination, and pretend to heal diſeaſes, and to drive away dæmons. The ſucceſſors of the head of this ſect are honoured with the dignity of chief mandarines, and reſide in a town of the province of Kiang-ſi, where they have a magnificent palace to which a great number of people flock from the neighbouring provinces, to procure remedies for their diſeaſes, or to learn their deſtiny, and what is to happen during the remainder of their lives; they there receive a billet filled with magical characters, and return home well ſatisfied, without complaining of the ſum they pay for this ſingular favour.

We ſhall now give an account of the ſect of Fo, or Foë. The ambaſſadors ſent to the weſt, as already mentioned, having tranſported the idol Fo into China, and with it the fables with which the Indian books are filled, that religion ſpread through the empire.

The prieſts of Fo, who lived and died in India, where he was firſt worſhipped as a god, ſpread his doctrines thro' all the eaſt. The Chineſe call them Hochang, the Tartars, Lamas; the Siameſe, Talapoins; and the Japaneſe, Bonzes. His diſciples did not fail to diſperſe a great number of fables after his death, and eaſily perſuaded the ſimple and credulous, that their maſter had been born eight thouſand times; that his ſoul had ſucceſſively paſt through different animals, and that he had appeared in the figure of an ape, a dragon, an elephant, &c. Thus this pre-

tended god was worſhipped under the ſhape of various animals, and the Chineſe built ſeveral temples to many different idols.

The Bonzes of China ſay, there is a great difference between good and evil, and that after death the good will be rewarded and the wicked puniſhed; that man ought not to kill any living creature, to take what belongs to others, not to be guilty of impurity, to forbear lying, and to drink no wine. But eſpecially they muſt be kind to the Bonzes, procure them the neceſſaries of life, build them monaſteries and temples, that by their prayers and penances the ſins of the people may be expiated. At the funeral obſequies of your relations, ſay they, burn gilt and ſilver paper, and garments made of ſilk, and theſe in the other world ſhall be changed into gold, ſilver, and rich habits: by this means your departed relations will enjoy every thing neceſſary, and be able to reconcile the eighteen guardians of the infernal regions, who, without theſe bribes, would be inexorable. If you neglect theſe commands, you muſt expect nothing after death but to become a prey to the moſt cruel torments; while your ſoul, by a long ſucceſſion of tranſmigrations, ſhall paſs into the vileſt animals, and you appear in the form of a mule, a horſe, a dog, a rat, or ſome more contemptible creature.

The many Chineſe who believe the doctrine of the tranſmigration of ſouls, are dupes of the Bonzes, who find this opinion of great uſe in raiſing charitable contributions, and enlarging their revenues; and from this they find means to practiſe many frauds upon the people. Le Compte ſays, that two of thoſe Bonzes ſeeing in the yard of a rich peaſant two or three large ducks, proſtrated themſelves on their faces before the door, and ſighed and wept bitterly. The good woman, ſeeing them from her chamber-window, came down to learn the cauſe of their grief. We know, ſaid they, that the ſouls of our fathers have paſſed into the bodies of thoſe creatures, and our fear leſt you ſhould kill them, will certainly make us die with grief. I own, ſaid the woman, we intended to ſell them, but ſince they are your fathers I promiſe to keep them. This was not what the Bonzes wanted. But, continued they, perhaps your huſband will not be ſo charitable, and then if any accident ſhould happen to them, you may be ſure it will kill us. At length, after a long diſcourſe, the good woman was ſo far moved with their pretended grief, that ſhe committed the ducks to their care. They took them with great reſpect, proſtrated themſelves before them twenty times; but that very evening made a feaſt of them for ſome of their ſociety.

As they cannot trick people every day in this manner, they endeavour to get money from them, by doing public acts of penance, for which they are highly eſteemed by the people, who ſhew them much pity and compaſſion: ſome drag after them a long iron chain faſtened to the neck or legs; crying at every door, Thus we expiate your faults, and ſure this deſerves an alms. Others in public places beat their heads againſt a ſtone till they are almoſt covered with blood. They have ſeveral other acts of penance, but that which follows appears moſt extraordinary.

One day, ſays the laſt mentioned author, I met in the middle of a town a young Bonze, whoſe genteel and modeſt look might excite any one's compaſſion. He ſtood upright in a kind of ſedan, the inſide of which was full of nails with their points ſticking towards him, ſo that he could not move without being wounded. Two fellows carried him from houſe to houſe, while he endeavoured to move the compaſſion of the people by telling them he was ſhut up in that chair for the good of their ſouls, and was reſolved never to leave it till they had bought all the nails, which amounted to above two thouſand, at ſix-pence apiece; but that the very ſmalleſt of them would bring incomparable bleſſings on them and their families. That by buying them they would do an action of diſtinguiſhed virtue, ſince theſe alms were not beſtowed on the Bonzes, to whom they might find other opportunities of being charitable, but on the god Fo, to whom they were going to build a temple.

As I then happened to paſs by, he told me the ſame ſtory, upon which I exhorted him to leave his priſon, and go to the temple of the true God in order to be inſtructed in heavenly truths; but he calmly replied, he was much obliged to me for my good advice, and would ſtill be more ſo if I would buy a dozen of his nails, which would certainly procure me a good journey. Here, hold your hand, ſaid he, and take theſe upon the faith of a Bonze; they are the very beſt in my ſedan, for they prick me the moſt, yet you ſhall have them at the ſame rate as the others. He ſpoke theſe words in ſuch a manner as would on any other occaſion have made me laugh, but this blindneſs filled me with compaſſion, and I left him.

Some of theſe wretches are ſo far from being penitents, that they are guilty of the moſt deteſtable crimes and horrid murders. The wiſeſt part of the people are upon their guard againſt them, and ſome of the magiſtrates look upon them with an eye of ſuſpicion. A governor of a town paſſing through the highway with his train, and ſeeing a great company of people, had the curioſity to ſend in order to know the occaſion of this aſſembly. The Bonzes were ſolemnizing an extraordinary feſtival, and had ſet a machine upon a ſtage, at the top of which a young man looked over a ſmall rail that ſurrounded the machine. His arms and his body were concealed, and nothing ſeemed at liberty but his eyes, which he rolled about as if diſtracted. Below the machine an old Bonze ſtood on the ſtage, who told the people that the young man was going to ſacrifice himſelf by plunging headlong into a deep river which ran by the ſide of the road. He cannot die, added the Bonze, if he would, becauſe at the bottom of the river he will be received by charitable ſpirits, who will give him a kind reception. This is the greateſt happineſs that can befal him; an hundred perſons have deſired to ſacrifice themſelves in his ſtead, but on account of his zeal and other virtues we preferred him before the reſt.

The mandarine obſerved that the young man had great courage, but he wondered that he himſelf did not tell the people of his reſolution; and bid him to come down that he might talk with him. The Bonze confounded ſtrove to hinder it, proteſting the whole ſacrifice would be ineffectual if he ſpoke a word, and that for his part he could not anſwer for the miſchief it might bring upon the whole province. As for the miſchief, replied the mandarine, I will be anſwerable for that; and then ordered the young man to come down, but he gave no other anſwer than by his frightful looks, and various diſtortions, his eyes rolling as if they would ſtart out of his head. You may from hence, ſaid the Bonze, judge of the violence you offer him by this command; he is already almoſt diſtracted, and if you inſiſt upon his coming down you will make him die with grief. Upon this the mandarine ordered ſome of his retinue to go up and bring him down. They found him tied and bound on every ſide with a gag in his mouth, and they had no ſooner untied him, and taken out the gag, than he cried out aloud, O my lord, revenge me of thoſe aſſaſſins, who are going to drown me! I am a ſtudent, and was going to the court at Peking to aſſiſt at the examinations, but yeſterday a company of Bonzes ſeized upon me by violence, and early this morning bound me to this machine, and took from me the power of crying out or complaining; for this evening they intended to drown me, and were reſolved to accompliſh their curſed ceremonies at the expence of my life.

He no ſooner began to ſpeak than the Bonzes moved off, but the officers of juſtice, who attended the governor, ſtopped ſeveral of them. He who had juſt before pretended that the young man could not be drowned, was immediately thrown into the river, where he inſtantly periſhed, and the others were carried to priſon, and afterwards received the puniſhment they deſerved.

Theſe wretches to preſerve their ſect purchaſe children of ſeven or eight years old, inſtruct them in their myſteries, and make them young Bonzes; but they are generally very ignorant, and there are few who underſtand the doctrines they profeſs.

The Bonzes are of different degrees; for beſides thoſe employed in collecting alms, a ſmall number of them gain the knowledge of books, ſpeak politely, and employ themſelves in viſiting the learned, and inſinuating themſelves into the favour of the mandarines. Though they have not a regular hierarchy, they have their ſuperiors, whom they call great bonzes, and this rank greatly adds to the reputation they have acquired by their age, gravity, meekneſs, and hypocriſy.

In

In every province are certain mountains on which are idol temples that have greater credit than the reſt. The people go far on pilgrimage to them, and when they are at the foot of thoſe mountains proſtrate themſelves at every ſtep they take in aſcending. Thoſe who cannot go on pilgrimage, deſire ſome of their friends to purchaſe a large printed ſheet of the Bonzes. In the middle of the ſheet is the figure of the god Fo, and upon his garment, and round about it, are a multitude of ſmall circles. The devotees hang on theſe necks, and round their arms, a kind of bracelet compoſed of an hundred beads, and eight large ones. On the top is one of an extraordinary ſize. When they turn their beads upon their fingers, they pronounce theſe myſterious words, O mi to Fo, the ſignification of which they themſelves do not underſtand. They make above an hundred genuflexions, and then draw one of theſe red circles upon the paper. From time to time they invite the bonzes to come to the temple to pray, and to authenticate by their ſeal the number of circles they have drawn. This they carry in a pompous manner to funerals in a ſmall box ſealed up by the bonzes, and call it a paſſport for travelling from this life to the next. This paſſport coſts them a conſiderable ſum; but they ſay they ought not to complain of the expence, becauſe they are ſure of a happy journey.

In ſome cities are ſeveral ſocieties of ladies, who are commonly of a good family, and advanced in years, and conſequently have money to diſpoſe of. They are ſuperiors of the ſociety in turns, and it is generally at the ſuperior's houſe that the aſſemblies are held. Whenever they meet, a bonze pretty well advanced in years is preſident of the aſſembly, and ſings hymns to the god Fo, the devotees join in the concert, and after having ſeveral times cried O mi to Fo, and beaten ſome ſmall kettles, they ſit down to table and regale themſelves.

On ſolemn days they adorn the houſe with idols placed in order by the Bonzes, and with groteſque paintings repreſent the torments of hell. The prayers and feaſt laſt ſeven days, during which their principal care is to prepare and conſecrate treaſures for the other world. For this purpoſe they build an apartment with paper painted and gilt, containing every part of a perfect houſe. This they fill with a great number of paſteboard boxes, painted and varniſhed, in which are repreſented ingots of gold and ſilver, made of gilt paper. Of theſe there are ſeveral hundreds deſigned to redeem them from the dreadful puniſhments inflicted by the king of the infernal regions on thoſe who have nothing to give him; and a number of them by themſelves, to bribe his officers: the reſt, as well as the houſe, are for lodging, boarding, and buying ſome office in the other world. All theſe little boxes are faſtened by padlocks of paper, and then ſhutting the doors of the paper houſe, they ſecure it with locks of the ſame ſubſtance. When the perſon who has been at the expence happens to die, they burn the houſe with much ceremony, and afterwards both the keys of the houſe and of the little cheſts, that the good woman in the other world may be able to open them, and take out the gold and ſilver after the paper is turned into thoſe metals.

All that has been hitherto mentioned relates only to the exterior doctrine of Fo, but as to the interior very few of the Bonzes themſelves are capable of underſtanding its myſteries. They teach that a vacuum or nothing is the beginning and end of all things; that from this nothing all things were produced, and to it ſhall return; and that all beings, both animate and inanimate, differ from each other only in their form and qualities. In order to live happily we muſt continually ſtrive, ſay they, by meditation and frequent victories over ourſelves, to become like this principle, and to that purpoſe muſt accuſtom ourſelves to do nothing, to wiſh for nothing, and to think of nothing. The nearer a man approaches to the nature of a ſtone, or the trunk of a tree, the greater is his perfection. In ſhort, it is in indolence and in inactivity, and in a ceſſation of all deſires, and annihilation of all the faculties of the ſoul, that virtue and happineſs conſiſt. When a man has once attained this ſtate, all his tranſmigrations are at an end, he has nothing to fear, becauſe properly he is nothing, or, if he is any thing, he is happy.

The greateſt part of the learned, and particularly a diſciple of Confucius, have warmly attacked this doctrine, proving that this apathy, or rather monſtrous ſtupidity, overturned all morality; that man is raiſed above other beings, only by his thinking and reaſoning faculties, and by his application to the knowledge and practice of virtue; that to aſpire after this fooliſh inactivity is renouncing the moſt eſſential duties, aboliſhing the neceſſary relation of father and ſon, huſband and wife, prince and ſubject; and that if this doctrine was followed it would reduce all the members of the ſtate to a condition much inferior to that of the brutes.

Though the mandarines are men of letters, and deteſt the idols of Fo and Tao, yet when there is a great drought, too much rain, or the country is ravaged by locuſts, they endeavour to pleaſe the people by having recourſe to thoſe idols, and do not omit paying ſolemn viſits to the temples, which, contrary to their cuſtom, they perform on foot, ſometimes negligently dreſſed, and their ſhoes made of ſtraw. They are accompanied by the ſubordinate mandarines and principal perſons of the city; but on their arrival at the temple, they only light up two or three ſmall ſticks of incenſe, and then ſitting down, drink tea, ſmoak, and having ſpent an hour or two in chatting, retire.

Thus they treat the image with little ceremony; but if the favour they want be too long delayed, they ſometimes cauſe the idol to be well cudgelled. In the province of Chan ſi, an idol being long addreſſed in vain, to ſend rain, they became exaſperated at its obſtinacy, and it was beat to pieces by order of the officers; but afterwards having wet weather they made another image, which they might eaſily do, as they are made of clay, or a kind of mortar, and taking it in triumph to the temple, placed it in the room of the idol they had deſtroyed, and preſented their offerings before it.

The viceroy of a province acted with little leſs ceremony; for being exaſperated at the idol's paying no regard to his reiterated prayers, he ſent an inferior mandarine to tell the image from him, that if there was no rain by ſuch a day he would drive it out of the city, and level its temple with the ground. The viceroy intending to keep his word, forbad the people to carry their offerings to the idol, ordered the temple to be ſhut up, and the gates ſecured. This was immediately done, but the rain falling a few days after, the viceroy's anger was appeaſed, and the ſenſeleſs image permitted to be worſhipped as before.

Indeed there are no marks of contempt, which, on theſe occaſions, both the mandarines and the people do not ſhew to theſe impotent gods. Le Compte obſerves, that they ſometimes addreſs them in the moſt rude and reproachful terms, crying, "Thou dog of a ſpirit, we give thee "a lodging in a magnificent temple, we gild thee, we "preſent thee food; we offer thee incenſe; yet after "all thou art ſo ungrateful, as to refuſe to grant our re-"queſts." Then tying the image with cords they pluck it down, and drag it along the ſtreets through all the mud, to puniſh it for all the expence of incenſe they have thrown away upon it; but if, in the mean time, they obtain their requeſts, they inſtantly, with much ceremony, waſh the idol clean, carry it back, and replace it in the niche where it ſtood before. Then falling down before it, apologize for what they have done. "Indeed, ſay "they, we were a little too haſty, and thou wert too long "in beſtowing thy favours. Why doſt thou bring this "treatment on thyſelf? But what is done cannot be help-"ed; let us therefore think of it no more: if thou wilt "forget what is paſt, we will once more cover thee with "gold."

How amazingly ſtupid! How unworthy is this conduct of rational beings! What abſurd, what contemptible ideas do they entertain of the pretended gods to whom they offer up their adorations! But when reaſon is laid aſide, man ceaſes to be rational.

We ſhall now mention two other foreign religions, of a very different nature, that have long been tolerated in China.

At Kay-fong-fu, the capital of Ho-nan, is a ſynagogue of Jews, who have been ſettled many centuries in China; they were viſited in the year 1704, by a miſſionary, named Cozani, who had a long conference with them. They ſhewed him their religious books, and permitted him to enter the moſt ſecret place of the ſynagogue, reſerved only for the ruler, who never goes into it, but with the moſt profound

found reverence. In the midſt of the ſynagogue is a very handſome pulpit, which ſtands very high, and has a cuſhion richly embroidered; upon it they every Saturday read in the book of the Pentateuch. There is alſo a tablet, on which is written the emperor's name; but there are no ſtatues or images. There are alſo a cenſer, a long table, and ſome large candleſticks. On ſeveral other tables are thirteen tabernacles, in the form of an ark, with curtains before them; twelve repreſent the tribes of Iſrael, and the thirteenth Moſes, whoſe Pentateuch is ſhut up in each of them. On leaving the ſynagogue Gozani entered a large ſaloon, in which are only a great number of cenſers; and they told him, this was the place in which they honoured the great men of their law. From thence he was conducted to the hall of gueſts, in order to diſcourſe with them; and here, on comparing his Bible with their Pentateuch, he found both the chronology and the deſcents of the patriarchs, with their ages, exactly agree. This ſynagogue looks to the weſt, to which they turn whenever they pray to God, whom they worſhip under the names of Creator of all things, and Governor of the univerſe. They call the law the law of Iſrael, the ancient law, and the law of God. Gozani prevailed on the ruler to let the curtains of one of the tabernacles be undrawn, and to unfold one of the books, they being written on long pieces of parchment, and rolled round a piece of wood. The character was very diſtinct and clear; but one of theſe books having narrowly eſcaped an inundation when the Yellow River overflowed its banks, it happened to get wet, and ſome of the characters being half effaced, the Jews cauſed the above-mentioned twelve copies to be tranſcribed from it. They wanted ſeveral books of the Old Teſtament, and ſome they are not at all acquainted with.

Gozani was ſurprized to find that their antient rabbies had blended ſeveral ridiculous tales with the facts related in ſcripture; for beſides the Bible they have ſeveral other books, compoſed by the ancient rabbies: ſome of theſe, which contain the moſt extravagant ſtories, comprehend their ritual and the ceremonies they now uſe.

They ſtill retain ſome of the ceremonies of the Old Teſtament; in particular they practiſe circumciſion, and obſerve the ſeventh day, the feaſt of unleavened bread, and of the paſchal lamb. They make no fires, nor dreſs any proviſion on their ſabbaths; and whenever they read the Bible in their ſynagogue, they cover their face with a tranſparent veil, in memory of Moſes, who deſcended from the mountain with his face covered: they alſo abſtain from blood, and cut the veins of ſuch animals they kill, that it may all flow out.

Yet, notwithſtanding this, they pay the ſame honours to Confucius as the Chineſe literati. They join with them in the ceremonies performed in the halls of their great men, pay the honours due to their anceſtors in the hall contiguous to the ſynagogue, and offer them the fleſh of animals, except ſwine, with ſweet-meats and incenſe, proſtrating themſelves on the earth. They uſe only cenſers, without either inſcriptions or images, in the houſes and halls of their anceſtors. When Gozani ſpoke to them of the life and actions of the Meſſiah, they ſeemed greatly ſurprized, and ſaid that they had never heard of any Jeſus, except the ſon of Sirach mentioned in their Bible: they alſo told him, that their anceſtors firſt appeared in the empire of China, in the dynaſty of Han, which began two hundred and ſix years before the birth of Chriſt, and ended two hundred and twenty after the Chriſtian æra. There were once many familes of them, but they are now greatly reduced.

There are alſo many Mahometans, who have been ſettled above ſix hundred years in ſeveral provinces, where they have their moſques, and are never diſturbed, becauſe they live peaceably without oppoſing the cuſtoms or religion of the country.

SECT. XIV.

Of the Money, Weights, Meaſures, and Trade of China.

SILVER and copper are the only metals current in China in purchaſing neceſſaries and in trade. Gold is not conſidered there as money, but is like precious ſtones in Europe; for it is bought like other merchandize, and the Europeans draw conſiderable profit from this article of commerce.

Even ſilver is not coined, but is cut into great or ſmall pieces, as occaſion requires; its value being determined by the weight, and not by the image of the prince. The Chineſe generally carry with them a pair of ſmall ſcales in a Japan caſe, not unlike the Roman balance; they are compoſed of a ſmall plate, an ivory or ebony beam, and a ſliding weight. The beam, which is divided into ſmall parts, upon three different faces, is ſuſpended by a ſtring of ſilk at one of its ends, that they may eaſily weigh all ſorts of weight. Theſe ſcales are very exact, for the thouſandth part of a crown piece will ſenſibly turn the ſcale.

Their ſilver is not equally fine, but is divided into an hundred parts, juſt as we account twenty-four carats to be the fineſt gold. Eighty is reckoned the baſeſt alloy, and will not paſs without augmenting the weight in proportion to the value of the commodity; but that from ninety to one hundred, which is the fineſt ſort, paſſes currently.

The Chineſe are very ſkilful in forming a judgment by the ſight of the fineneſs of the ſilver, and are ſeldom deceived. The difficulty lies in purchaſing ſmall matters; for ſometimes they are forced to put it in the fire, and beat it thin with a hammer, that they may the more eaſily cut it into little pieces, and give the price agreed upon; whence they are always longer in making the payment than the purchaſe.

They are ſenſible that it would be more convenient to have money coined of a determined value, but they are afraid that it would be a temptation to clippers and coiners; whereas there is now no danger, becauſe they cut the ſilver as they have occaſion to pay for what they buy.

Copper money is the only ſort that has any character ſtamped upon it; but it has not the impreſſion of the emperor's head, it being deemed diſreſpectful to the majeſty of that prince for his image to be perpetually paſſing through the hands of tradeſmen and the dregs of the people. The inſcriptions on this coin are generally the pompous titles given by the emperor to the different years of his reign: as *The ſupremely peaceful*; *The eternally ſhining*; *The glorious*. Theſe little pieces are of uſe in buying things of ſmall price. It is in little round pieces, with a ſquare hole in the middle, which they put on ſtrings by hundreds, and ſometimes a thouſand on one ſtring. The metal is neither pure nor beaten, and ſix of the pieces are worth about a halfpenny.

Theſe ſmall pieces have always been the current money of China, and the curious preſerve ſome that were coined in the firſt dynaſties of the empire, and have either paſſed from family to family, or have been found in the ruins of houſes and cities.

It is eaſy to judge, that if the ſilver was coined in China as well as the copper, it would be greatly debaſed, ſince their ſmall pieces of copper are often counterfeited. Thoſe who follow this trade mark the counterfeit coin with the ſame characters that are ſeen upon the true; but the metal they uſe is of a baſer ſort, and the weight leſs. If they happen to be diſcovered the crime is capital, but ſome princes have been contented with cutting off the hand of the offender, and others with ſending them into baniſhment.

There were antiently much ſmaller pieces of money, which are now no longer in uſe; but thoſe who happen to get any of them into their poſſeſſion, beat them with a hammer until they are as broad as the current coin, and putting them upon a ſtring among the reſt, they paſs unperceived by the merchants: nay ſome, it is ſaid, have gone ſo far as to cut paſteboard in the ſame form, and to mix them with the reſt upon a ſtring, and the deceit is not diſcovered till the pieces are taken off.

Mr. Hamilton, in his New Account of the Eaſt Indies, obſerves, that though theſe are the only coin, accounts are kept in tayals, maices, and condereens; ten condereens to a macie, and ten macies to a tayal; and that the value of the ſmall braſs coin above-mentioned often riſes and falls.

For the better underſtanding the value of money, it muſt be obſerved, that the Chineſe divide their pound into ſixteen leang or ounces; the leang into ten parts, called tſien; the tſien into ten fuen, and the fuen into ten li of ſilver.

ſilver. The beam of the Chineſe ſcales carries theſe diviſions no farther; and yet in relation to gold and ſilver of a conſiderable weight, the diviſions extend in the ſame decimal proportions to imperceptible parts: on which account it is ſcarce poſſible to convey a juſt idea of them in our language; they divide the li into ten wha; the wha into ten ſe; the ſe into ten ſou; the ſou into ten tchin; the tchin, which ſignifies a grain of ſand, into ten ya; the ya into ten miau; the miau into ten mo; the mo into ten tſium; and the tſium into ten ſun.

Meaſures are ſaid to have been invented as early as the reign of the third emperor. A grain of millet was taken to determine the dimenſions of a line, or tenth part of an inch; and ten inches to a foot: but theſe grains being of an oval form, the various ways of ranging them have occaſioned a diverſity in the meaſures of different provinces.

At preſent there are three ſorts of meaſures: 1. The foot of the palace is to the Paris foot, as ninety-ſeven and a half to an hundred of the feet uſed in the tribunal of the mathematics. 2. The foot of the tribunal of public works, uſed by workmen, is ſhorter by one line than the Paris foot. 3. The taylors foot, which is alſo uſed by the mercers, is ſeven lines larger than that of the tribunal of public works.

The firſt being the meaſure conſtantly uſed by the miſſionaries in ſurveying the empire, Thomas, the jeſuit, found a degree to be two hundred lies, or Chineſe furlongs, each conſiſting of one hundred and eighty Chineſe fathoms of ten feet.

We ſhall now take a view of the trade of China, where the riches peculiar to each province, and the facility of conveying merchandize by means of the rivers and canals, have always rendered the domeſtic trade of the empire extremely flouriſhing and immenſely great. Du Halde ſays, that it is much greater than that of all Europe. "That "might be, ſays the baron De Monteſquieu in his Spirit "of Laws, if our foreign trade did not augment our in- "land commerce. Europe carries on the trade and na- "vigation of the other three parts of the world; as France, "England, and Holland, do nearly that of Europe."

As to its foreign trade, if compared to this, it is very inconſiderable, for by ſea they never paſs the Streights of Sunda, their fartheſt voyage that way being to Batavia; on the ſide of Malacca it never extends beyond Achen; and the limits of their navigation northwards is Japan.

They commonly ſail to this laſt country in June or July at fartheſt; but firſt carry goods to Camboya, or Siam, and freight themſelves there with ſuch as are in requeſt at Japan, making two hundred per cent. by the voyage. If they ſail directly thither from the ports of Canton, Emouy, or Ning-po, they export ginſeng, birthwort, rhubarb, mirabolans, buffalo and cow hides, areca bark, and white ſugar; gaining by the laſt ſometimes a thouſand per cent. All ſorts of ſilk, chiefly ſattins, taffeties, and damaſks of different colours, but principally black; ſilk ſtrings for inſtruments, eagle and ſandal wood, which is in much requeſt among the Japaneſe for perfumes, as they frequently offer incenſe to their idols, and European cloths and camblets.

The Chineſe traders in return bring from Japan pearls, by which they ſometimes gain a thouſand per cent. fine copper in bars, alſo wrought copper, as ſcales, baſons, chafing-diſhes, incenſe-pans, &c. flowered paper, beautiful porcelain, Japan cabinets, and other goods; gold, which is very fine, and a certain metal called tombac, by which they gain fifty or ſixty per cent. at Batavia.

They carry to Manila a great deal of ſilk, particularly ſtriped and flowered ſattin of different colours, embroidery, carpets, cuſhions, night-gowns, tea, China-ware, Japan works, drugs, &c. by which they generally gain fifty per cent. and bring back only piaſters. The trade they moſt regularly carry on is that to Batavia, to which they carry fine green tea, China-ware, leaf-gold, and gold thread made of gilt paper. Some of this is ſold by hand in ſmall ſcanes, and is dear, becauſe covered with the fineſt gold; but that brought by the Chineſe to Batavia is ſold only by weight, and is made up in parcels, with large hanks of red ſilk put in to ſet off the colour of the gold, and increaſe the weight of the parcels. This the Dutch ſell to the Malayans for great profit. Toutenack, a metal between tin and iron, that yields an hundred, and ſometimes an hundred and fifty per cent, drugs, particularly rhubarb, copper veſſels, as large as kettles, chafing-diſhes, baſons, &c.

From Batavia they import ſilver in piaſters, nutmegs, cloves, pepper, and other ſpices; tortoiſe ſhells, of which the Chineſe make very neat toys, as ſnuff-boxes, after the faſhion of thoſe in Europe; pipes, knife-handles, cups, boxes, and combs; ſandal wood and black wood for making cabinet work, and Brazil wood for dying; agate ſtones ready cut, yellow amber, and European cloth, which they afterwards ſell at Japan.

This is the principal foreign trade carried on by the Chineſe; they ſometimes ſail to Achen, Malacca, Ihor, Potana, Ligor, Cochin-china, &c. The trade they carry on at Ihor is the moſt eaſy and gainful; from thence they export cinnamon, pepper, birds-neſts, rice, camphire, rattan, torches made of the leaves of certain trees which burn like pitch, gold, tin, &c.

As for the trade carried on by the Europeans in China, they have the liberty of ſcarce any port but that of Canton; nor do they ſail up the river as far as that city, but caſt anchor at Hoang-pou, about four leagues below it, where the river is crowded by a multitude of veſſels; but there is no trading to advantage with any thing but ſilver in China, where conſiderable profit may be made by purchaſing gold with it.

The gold bought at Canton comes partly from the provinces of China, and partly from foreign countries, as Japan, Cochin-china, and other places. The goods purchaſed there of the Chineſe are ſilks, japanned works, and in much greater quantities all the different ſorts of tea drank in Europe; and China-ware, hanging paper, fans, drugs, &c.

We ſhall conclude this deſcription of China with an extract of the character given of the Chineſe by the ingenious author of Commodore Anſon's Voyage round the World; which we chooſe to inſert here, both on account of our thinking it extremely juſt, and as it will ſerve as a ſummary of the whole, and, in one view, afford a juſt idea of that people. After which we ſhall deſcribe the iſles of Formoſa and Hainan, which are in part under the ſubjection of China, and are the only iſlands ſubject to that empire that are worthy of a particular deſcription.

"That the Chineſe are a very ingenious and induſtrious "people, is ſufficiently evinced from the great number of "curious manufactures which are eſtabliſhed amongſt "them, and which are eagerly ſought for by the moſt "diſtant nations; but though ſkill in the handicraft arts "ſeems to be the moſt valuable qualification of this peo- "ple, yet their talents therein are but of a ſecond rate "kind; for they are much outdone by the Japaneſe in "thoſe manufactures which are common to both coun- "tries; and they are in numerous inſtances incapable of "rivalling the mechanic dexterity of the Europeans. In- "deed, their principal excellency ſeems to be in imitation; "and they accordingly labour under that poverty of genius "which conſtantly attends all ſervile imitators. This is "moſt conſpicuous in works which require great truth "and accuracy; as in clocks, watches, fire-arms, &c. "for in all theſe, though they can copy the different parts, "and can form ſome reſemblance of the whole; yet they "never could arrive at ſuch a juſtneſs in their fabrick, as "was neceſſary to produce the deſired effect. If we paſs "from thoſe employed in manufactures to artiſts of a ſu- "perior claſs, as painters, ſtatuaries, &c. in theſe mat- "ters they ſeem to be ſtill more defective; their painters, "though very numerous, and in great eſteem, rarely ſuc- "ceeding in the drawing or colouring of human figures, "or in the grouping of large compoſitions; and though "in flowers and birds their performances are much more "admired, yet even in theſe ſome part of the merit is "rather to be imputed to the native brightneſs and excel- "lency of the colours, than to the ſkill of the painter; "ſince it is very unuſual to ſee the light and ſhade juſtly "and naturally handled, or to find that eaſe and grace in "the drawing which are to be met with in the works of "European artiſts. In ſhort, there is a ſtiffneſs and mi- "nuteneſs in moſt of the Chineſe productions, which are "extremely diſpleaſing: and it may perhaps be truly "aſſerted, that theſe defects in their arts are entirely owing

" to the peculiar turn of the people, amongſt whom no-
" thing great or ſpirited is to be met with.
" If we next examine the Chineſe literature, (taking
" our accounts from the writers who have endeavoured to
" repreſent it in the moſt favourable light) we ſhall find,
" that on this head their obſtinacy and abſurdity are moſt
" wonderful; ſince though, for many ages, they have
" been ſurrounded by nations to whom the uſe of letters
" was familiar, yet they, the Chineſe alone, have hither-
" to neglected to avail themſelves of that almoſt divine
" invention, and have continued to adhere to the rude
" and inartificial method of repreſenting words by arbi-
" trary marks; a method which neceſſarily renders the
" number of their characters too great for human memory
" to manage, makes writing to be an art that requires
" prodigious application, and in which no man can be
" otherwiſe than partially skilled; whilſt all reading and
" underſtanding of what is written is attended with in-
" finite obſcurity and confuſion, as the connection between
" theſe marks, and the words they repreſent, cannot be
" retained in books, but muſt be delivered down from age
" to age by oral tradition: and how uncertain this muſt
" prove in ſuch a complicated ſubject, is ſufficiently ob-
" vious to thoſe who have attended to the variation which
" all verbal relations undergo when they are tranſmitted
" through three or four hands only. Hence it is eaſy to
" conclude, that the hiſtory and inventions of paſt ages,
" recorded by theſe perplexed ſymbols, muſt frequently
" prove unintelligible; and conſequently the learning and
" boaſted antiquity of the nation muſt, in numerous in-
" ſtances, be extremely problematical.
" However, we are told by many of the miſſionaries,
" that though the skill of the Chineſe in ſcience is con-
" feſſedly much inferior to that of the Europeans, yet the
" morality and juſtice taught and practiſed by them are
" moſt exemplary: ſo that, from the deſcription given by
" ſome of theſe good fathers, one ſhould be induced to
" believe, that the whole empire was a well governed
" affectionate family, where the only conteſts were who
" ſhould exert the moſt humanity and ſocial virtue. But
" the behaviour of the magiſtrates, merchants, and trades-
" men at Canton, ſufficiently refutes theſe jeſuitical fic-
" tions. Beſides, as to their theories of morality, if we may
" judge from the ſpecimens exhibited in the works of the
" miſſionaries, we ſhall find them frequently employed in
" recommending a ridiculous attachment to certain frivo-
" lous points, inſtead of diſcuſſing the proper criterion of
" human actions, and regulating the general conduct of
" mankind to one another, on reaſonable and equitable
" principles. Indeed, the only pretenſion of the Chineſe
" to a more refined morality than their neighbours, is
" founded not on their integrity or beneficence, but ſolely
" on the affected evenneſs of their demeanor, and their
" conſtant attention to ſuppreſs all ſymptoms of paſſion
" and violence. But it muſt be conſidered, that hypo-
" criſy and fraud are often not leſs miſchievous to the ge-
" neral intereſts of mankind, than impetuoſity and vehe-
" mence of temper: ſince theſe, though uſually liable to
" the imputation of imprudence, do not exclude ſincerity,
" benevolence, reſolution, nor many other laudable quali-
" ties. And perhaps, if this matter was examined to the
" bottom, it would appear, that the calm and patient turn
" of the Chineſe, in which they ſo much value themſelves,
" and which diſtinguiſhes the nation from all others, is
" in reality the ſource of the moſt exceptionable part of
" their character; for it has been often obſerved by thoſe
" who have attended to the nature of mankind, that it is
" difficult to curb the more robuſt and violent paſſions,
" without augmenting, at the ſame time, the force of the
" ſelfiſh ones: ſo that the timidity, diſſimulation, and diſ-
" honeſty of the Chineſe may, in ſome ſort, be owing to
" the compoſure and external decency ſo univerſally pre-
" vailing in that empire.
" Thus much for the general diſpoſition of the people:
" but I cannot diſmiſs this ſubject without adding a few
" words about the Chineſe government, that too having
" been the ſubject of boundleſs panegyric. And, on this
" head, I muſt obſerve, that the favourable accounts often
" given of their prudent regulations for the adminiſtration
" of their domeſtic affairs, are ſufficiently confuted by their
" tranſactions with commodore Anſon: as we have ſeen
" that their magiſtrates are corrupt, their people thieviſh,
" and their tribunals venal, and abounding with artifice.
" Nor is the conſtitution of the empire, or the general or-
" ders of the ſtate, leſs liable to exception; ſince that form
" of government, which does not in the firſt place provide
" for the ſecurity of the public againſt the enterprizes of
" foreign powers, is certainly a moſt defective inſtitution:
" and yet this populous, this rich and extenſive country,
" ſo pompouſly celebrated for its refined wiſdom and po-
" licy, was conquered about an age ſince by a handful of
" Tartars; and even now, through the cowardice of the
" inhabitants, and the want of proper military regulations,
" it continues expoſed, not only to the attempts of any
" potent ſtate, but to the ravages of every petty in-
" vader."

SECT. XV.

Of the Iſland of FORMOSA.

Its Situation, Climate, Vegetables, and Animals. The Treachery of the Chineſe. A Deſcription of the Part poſſeſſed by that Nation, and of the Perſons, Dreſs, Manners, and Cuſtoms of the Natives under their Subjection. Of the Settlement made there by the Japaneſe, afterwards by the Dutch, and at length by the Chineſe, who obliged the latter to leave the Iſland.

THE iſland of Formoſa is ſituated to the eaſt of China, near the province of Fo-kien, and is divided into two parts by a chain of mountains, which runs through the middle, beginning at the ſouth coaſt and ending at the north. That part of the iſland which lies to the weſt of the mountains belongs to the Chineſe, and is ſituated between 22 degrees 8 minutes and 25 degrees 20 minutes north latitude.

The word Formoſa ſignifies beautiful, and the iſland well deſerves the name, it being a very fine country. The air is pure and always ſerene, and that part poſſeſſed by the Chineſe produces plenty of corn, rice, and other grain, and is watered by many rivers that deſcend from the mountains; but the water is not very good. Moſt of the fruits that grow in the Indies are to be found here, as oranges, papayas, goyavas, ananas, bananas, cocoas, &c. beſides peaches and apricots, pomegranates, grapes, figs, cheſnuts, and other European fruits. The inhabitants alſo cultivate a kind of water-melons, much larger than thoſe of Europe: ſome of theſe conſiſt of a white and others of a red pulp, and contain a cool luſcious juice, very grateful to the Chineſe. Sugar and tobacco grow here extremely well, and all the trees in that ſide of the iſland are ſo agreeably ranged, that when the rice is, as uſual, tranſplanted in lines and ſquares, the whole ſouthern part reſembles a vaſt garden.

There are no tygers, leopards, bears, wolves, nor wild boars to be met with here as in China. Horſes, ſheep, goats, and even hogs are very ſcarce; but deer and aſſes are ſeen in herds. They have abundance of oxen, which, for want of mules and aſſes, ſerve for common riding, and, being diſciplined betimes, go as good a pace as the beſt horſes in the country. There are but few birds, the moſt common are the pheaſants, but thoſe the fowlers will ſcarce ſuffer to multiply.

The inhabitants of the eaſtern part of the iſland are deſcribed by the Chineſe as barbarians; yet they acknowledge that they are chaſte, of a ſweet and gentle diſpoſition, loving and mutually aſſiſting each other; diſintereſted and ſetting little or no value on their gold and ſilver, of which they are ſaid to have ſeveral mines. But with theſe good qualities they are, like other uncivilized nations, extremely revengeful. They are ſaid to live without any regular laws, and to eat only fiſh and the fleſh of beaſts, without ſhewing any ſigns of worſhip or religion.

The Chineſe knowing there were gold mines in the iſland before they conquered it, and being unable to find any in that part under their ſubjection, would not venture to croſs the mountains; but ſent a ſmall ſhip to the eaſtern part, where they made no doubt they ſhould find them. They met with an hoſpitable reception from the inhabitants, who generouſly offered them lodgings, proviſions, and aſſiſtance; but gave them no information concerning the

the mines, poſſibly through jealouſy of their power. After eight days ſearch, they diſcovered only ſome ingots in the cottages, on which theſe innocent people ſeemed to ſet but little value.

The friendly natives having aſſiſted them to equip their veſſel in order for their return, the Chineſe, whoſe avarice was inflamed at the ſight of theſe ingots, invited their benefactors to a great entertainment, and having made them all drunk, cut their throats, and ſailed away with the ingots. The news of this cruel act of more than ſavage ingratitude, was no ſooner ſpread through the eaſtern part of the iſland, than the inhabitants took up arms, and made an irruption into the weſtern part, where, without mercy, they put man, woman, and child, to the ſword, and ſet fire to their dwellings. Since that time the two parts of the iſland have been almoſt continually at war.

The lands poſſeſſed by the Chineſe in the iſle of Formoſa, are divided into three ſubordinate governments that depend upon the capital of the iſland, and each of theſe governments has its particular magiſtrates, ſubject to the governor of the capital: and the governor himſelf is ſubject to the viceroy of the province of Fo-kien.

The capital, which is called Tai-ouan-fou, is very populous, and equal to moſt of the great cities of China. Every thing that can be deſired may there be had in great plenty, not only what the iſland itſelf furniſhes, but China and India cloths, varniſh, China-ware, ſilk, and the ſeveral manufactures of Europe: there are but few mulberry-trees in the iſland, and conſequently but little ſilk is made in the country. The emperor keeps there a garriſon, conſiſting of a thouſand men, for the ſecurity of the ſettlement, and no Chineſe can remove thither with his family without a paſſport.

Almoſt all the ſtreets of the capital are drawn in a line, and covered ſeven or eight months in the year to defend the people from the heat of the ſun. They are from thirty to forty feet in breadth, and ſome of them are near three miles long. Almoſt all of them are lined with ſhops of China-ware, ſilk, and other commodities in admirable order, in which the Chineſe excel; and it would be exceeding pleaſant to walk in them, were they better paved, and leſs crowded by paſſengers.

The houſes are all thatched, and generally built of clay and bamboo; however, the diſagreeable meanneſs of theſe buildings is concealed by the tents that cover the ſtreets, ſo that nothing is to be ſeen but the ſhops.

This city has neither walls, or any other kind of fortifications, for the Tartars do not love to confine their courage within a rampart, but chuſe to fight on horſeback in the open field.

The harbour is ſheltered from every wind; but the entrance into it becomes every day more difficult. There were formerly two entrances into it, but one of them is choaked up with ſand, and the other, which has a rocky bottom, is not above nine or ten feet deep at high water.

The Chineſe have three cities and many villages under their ſubjection; but their government and manners being the ſame as in China, we ſhall not tire the reader with a repetition of them. Thoſe of the natives who are ſubject to the Chineſe, are divided into forty-five towns, or plantations, thirty-ſix in the north, and nine in the ſouthern part. The towns of the north are very populous, and the houſes but little different from thoſe of China: but thoſe in the ſouth are only a heap of round cottages made of clay and bamboo, in the form of a funnel inverted, and thatched at the top. They are from fifteen to forty feet in diameter, and ſome of them are ſeparated by partitions; but in theſe huts are neither tables, chairs, benches, beds, nor any other furniture. Their beds are the freſh leaves of a particular tree, very common in the country, which they gather, and ſpread upon the ground, or on a board in their cottages, and there lie down to ſleep. In the middle of the houſe is a kind of ſtove raiſed two or three feet from the ground, where they dreſs their victuals.

They are very ſlovenly at their meals, uſing neither diſhes, plates, ſpoons, knives nor forks, but place what is provided upon a piece of board or mat, and uſe their fingers to eat with. They eat fleſh half raw, and the leſs it is roaſted the better they like it.

Their common food is rice, millet, and any game they can take, which they either do, by killing them with their arrows, darts, and javelins, or overtake them by running, for they are ſo ſwift as to outſtrip horſes in their full ſpeed, which the Chineſe attribute to the cuſtom of binding their loins and knees exceeding tight, till they are fourteen or fifteen years of age. They hurl their javelins ſeventy or eighty paces with the utmoſt exactneſs; and, though their bows and arrows are very ordinary ones, they kill pheaſants flying.

The perſons of the original inhabitants are not at all like their neighbours the Chineſe. They are of a low ſtature, and have a large head, and high forehead, a wide mouth, high cheek bones, and a ſhort flat chin, with very little beard. Their neck is ſmall and long, their body ſhort and ſquare, and their arms and legs long, ſmall, and ill-ſhaped.

Their whole apparel is a ſingle piece of cloth two or three feet long, tied round the waſte, and reaching down to the knees. Yet pride, which takes deep root in the human heart, is here indulged even in nakedneſs, and gives theſe people more pain and trouble than thoſe who are more civilized feel, to procure the richeſt habits; for ſome of them imprint groteſque figures of trees, animals, flowers, &c. on their skin. But this privilege, which is allowed only to ſuch as excel in running and hunting, coſts them dear, and puts them to ſuch violent pain, that the operation might endanger their lives, was the whole to be performed at once; they therefore employ ſeveral months, and ſometimes a whole year about it. However, all perſons are at liberty to wear in their ears coronets, and necklaces, conſiſting of ſeveral rows of ſmall grains of different colours. Theſe coronets are terminated with a plume of cocks or pheaſants feathers; they may alſo blacken their teeth, and wear bracelets above their elbows, and on their wriſts. If we imagine a man with an olive complexion, a fine ſlender ſhape, with his hair hanging negligently on his ſhoulders, and adorned with thoſe fantaſtical ornaments, with no other garments but a piece of cloth round his waiſt, and at the ſame time armed with a bow and arrows, we ſhall have a juſt idea of a beau of the ſouth part of the iſle of Formoſa.

In the north part of the iſland, where the climate is cooler, they cover themſelves with the skins of the deer they kill in hunting, and make them into a ſort of coats without ſleeves. They wear a bonnet in the form of a cylinder, made of the ſtalks of banana leaves, which they adorn with coronets placed one above another, and tied with fillets and bands of different colours, having on the top a plume like thoſe before-mentioned.

When a man is deſirous of marrying, he goes ſeveral days ſucceſſively with muſic to the door of the houſe where the object of his affections reſides, and if he be agreeable to her ſhe goes out to meet him, and then they ſettle the terms between themſelves; after which they ſpeak to their parents, and deſire them to prepare the wedding-feaſt. This is made at the houſe of the bride's father, and there the bridegroom continues. Hence they place their good fortune, not in having boys, but girls, who procure them ſons-in-law to be the props of their old age.

Though the iſlanders in this diviſion are entirely ſubject to the Chineſe, they ſtill preſerve ſome remains of their ancient government. Every town makes choice of three or four old men, moſt diſtinguiſhed for their probity, to be their judges: theſe determine all differences, and if any one refuſes to ſubmit to their deciſion, he is inſtantly driven out of the town, without the leaſt hope of ever returning, and no other town will receive him.

To regulate the tribute which they pay in grain, deer, skins, and other things eaſily procured in the iſland, there is in every town a Chineſe who underſtands the language; and is interpreter to the mandarines; but inſtead of preventing theſe poor people from being oppreſſed, they behave like petty tyrants, and exerciſe the patience, not only of them, but of the mandarines themſelves, who are forced to continue them in their employments to avoid greater inconveniences. There were formerly twelve towns in the ſouth under ſubjection to the Chineſe; but three of them revolted, drove out the interpreter, and united themſelves to thoſe of the eaſtern part of the iſland.

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The Chineſe themſelves acknowledge, that amongſt theſe people there is no cheating, robbing, or quarrelling, except with their interpreters, and that they practiſe all the duties of equity and benevolence. Whatever is given to any of them, they will not receive till thoſe who ſhared the labour, partake of the wages.

In the year 1620, a Japaneſe ſquadron coming near Formoſa, the commander was ſo pleaſed with the view of the country, that he reſolved to ſettle a colony in the iſland, and therefore left ſome of his men on ſhore with orders to get information of every thing neceſſary to the execution of his deſign. Soon after a Dutch veſſel was forced by a ſtorm into the ſame harbour, and found the Japaneſe in no condition to oppoſe them. They thought the country extremely beautiful, and well ſituated for commerce, and therefore pretending to want refreſhments, and to be under a neceſſity of refitting their veſſel, which was damaged by the ſtorm, they ſtayed on ſhore, and ſome of them made an excurſion into the country, in order to view it more narrowly, which having done, they returned on board, and began to refit the veſſel. They now deſired the Japaneſe, whom they were unwilling to offend, for fear of injuring their trade to Japan, to allow them to build a houſe on the brink of the iſland at one of the entrances into the harbour, which they alledged would be of uſe to them in going and coming to Japan. The Japaneſe at firſt denied their requeſt; but the Dutch preſſing them to give their conſent, and aſſuring them they deſired no more ground than what could be encompaſſed with on ox's hide, the Japaneſe at laſt agreed to their requeſt.

The Dutch then taking a large hide, cut it into ſmall thongs, and tying them together, encompaſſed a ſpacious piece of land. The Japaneſe were at firſt a little vexed at this artifice; but were ſoon pacified, and laughing at the ſtratagem, ſuffered the Dutch to build a fort, to which they gave the name of the caſtle Zealand. This fort gave the Dutch the command of the harbour, and made them maſters of the only paſſage by which large veſſels could enter it. The Japaneſe, either diſguſted at the new fort, or not finding their account in ſtaying in the iſland, ſoon after quitted it, and returned home. The Dutch, by this means, became ſole maſters of Formoſa; for the inhabitants were unable to oppoſe them. They therefore ſtrengthened themſelves by building a fortification, conſiſting of four half baſtions on the other ſide of the harbour, oppoſite to the fort of Zealand.

China was at this time all in a flame; the king of the Tartars was ſeated on the throne, and ſeveral of the provinces oppoſed him by a vigorous war, which was carried on with various ſucceſs, till at length one of the Chineſe generals being defeated, and driven out of China, he turned his views towards Formoſa, reſolving to drive the Dutch from thence, and erect a new kingdom there. The Dutch, who apprehended no danger, had neglected to ſtrengthen themſelves with ſupplies of men from their other ſettlements, and there were only eleven of them to defend the fort and harbour of Formoſa, the reſt of the garriſon being compoſed of Indians, and of the inhabitants of the country. Notwithſtanding the great inequality of forces, the Dutch reſolved to defend themſelves, which they did with the utmoſt bravery. The Chineſe general entered the harbour with a fleet compoſed of nine hundred ſail, and landed part of his men, in order to attack the fort of Zealand both by ſea and land. The ſiege laſted four months, in which the Dutch defended themſelves with their great guns with more ſucceſs than they themſelves had expected. The Chineſe general was enraged at meeting ſuch oppoſition from a handful of Europeans againſt a numerous army: and as the Chineſe had not the uſe of cannon, he had no hopes of reducing them, but by famine, which would require a long time, and in the mean while they might be relieved by ſhips from Batavia, or by thoſe that trade to Japan. He therefore reſolved to make uſe of his utmoſt efforts againſt the Dutch, who had four ſhips in the harbour, and had put on board each of them one of their own men, with ſome Indians, to guard it, the other ſeven Dutchmen remaining in the fort of Zealand.

The Chineſe general finding no other method of injuring the Dutch, turned a few of his veſſels into fire-ſhips, and having the advantage of a high wind drove them upon the Dutch ſhips, and burnt three of them. Having thus ſucceeded in this attempt, he ſummoned the Dutch to ſurrender, offering them leave to depart with all their effects, and threatening if they refuſed to allow them no quarters. The Dutch, having now only one ſhip left, gladly accepted the offer, and having put on board all their effects, delivered the place into the hands of the Chineſe, and departed. Some years after the Chineſe in Formoſa, taking advantage of a general amneſty, ſubmitted to the emperor; this happened in the year 1683, and this iſland has ever ſince been ſubject to the Tartarian princes ſeated on the throne of China.

SECT. XVI.

Of the Iſland of HAINAN.

Its Situation, Extent, and Climate. Its Soil, Minerals, Vegetables, and Animals. Of the Perſons, Dreſs, Manners, and Cuſtoms of thoſe of the Natives who have preſerved their Freedom; and of the Government of that Part of the Iſland which is ſubject to the Chineſe.

HAINAN, which ſignifies South of the ſea, is a large iſland, bounded on the north by the province of Quang-ſi, which, in clear weather, may be ſeen from the coaſt; on the eaſt, by the Chineſe ſea; on the ſouth by the coaſt of Cochin-china, and on the weſt by part of that kingdom, and part of the province of Quang-tong.

Its greateſt length, from eaſt to weſt, is between ſixty and ſeventy leagues, and its breadth from north to ſouth between forty and fifty, containing near one hundred and ſixty leagues in circuit. The climate on the northern part is very unhealthful, chiefly on account of the water, for the inhabitants are obliged to boil in the morning all they propoſe to drink in the day.

The ſoil of that part of the iſland is a plain that reaches from the ſea-ſide about fifteen leagues into the country; but the ſouthern and eaſtern parts are very mountainous: yet there are ſome vallies in the centre of the iſland, which are well cultivated, and produce two crops of rice every year; but the mountains for the greateſt part are barren. In the midſt of the iſland are gold mines, and in the northern part mines of lapis-lazuli.

Among the trees of the iſland are thoſe which yield dragon's blood, and many others of different ſorts, which, on an inciſion made in the bark, yield a white juice, which, as it hardens, turns red, but has not the conſiſtence of gum: this matter being thrown into the fire burns ſlowly, and diffuſes a ſmell weaker, but more agreeable than incenſe. Among the other trees are thoſe called by the Europeans eagle-wood, and roſe, or violet-wood, which is thus named, on account of its ſcent. There is alſo a yellow wood that is very fine, and in a manner incorruptible. Columns made of it are ſold at a high price, and are kept for the ſole uſe of the emperor.

The iſland not only produces the various fruits that grow in China, but ſugar, tobacco, cotton, and indigo; they have alſo areca nuts and rattan canes.

Among the animals is a remarkable kind of large black apes, that very much reſemble the human ſpecies, and have features well made; but theſe are very ſcarce. There are others that are grey and very ugly. All ſorts of game are very plentiful, particularly deer, hares, and a kind of wild boars.

The partridges and quails are inferior to thoſe of Europe; but ſnipes, teal, and all ſorts of water fowl, are very good. The woodcocks here are excellent, and turtle-doves, and wood-pigeons, are in great plenty.

There are likewiſe ſeveral ſorts of curious birds, ſome of which are of the ſize of a linnet, with feathers of a beautiful red, and others of a bright gold colour: theſe two ſorts of birds are always together. There are ravens with white rings about the neck, ſtarlings, with a little moon on their bills, and a bird of the ſhape and ſize of a black-bird, but is of a deep blue, with yellow ears about half an inch long. Theſe birds talk and whiſtle to perfection.

In the iſland are alſo found ſnakes of a monſtrous ſize, but ſo timorous, that they are frighted at the leaſt noiſe,

and

and are far from being dangerous, as the natives travel bareſoot both by day and night through the plains and thick woods without being hurt.

This iſland is ſubject to China, except the middle part, where the natives have retired to the mountains, and live independent of the mandarines. They formerly traded with the Chineſe, with whom they exchanged gold, which they dig out of their mines, China-wood, and Calamba-wood, for other commodities: which brought immenſe profits to the mandarines: but theſe iſlanders ſcarce ever appear unleſs it be to ſurprize ſome of the neighbouring villages; yet they are ſuch cowards, and ſo ill diſciplined, that it is ſaid fifty Chineſe would defeat ſome hundreds of them. However, a part of them pay tribute to the emperor, and are ſuffered to poſſeſs villages on the plain. Many others, particularly in the eaſt and ſouthern parts of the iſland, are in the ſervice of the Chineſe; theſe keep their ſheep and till their lands, but they are generally deformed, very ſhort, and of a reddiſh complexion.

Both the men and women wear their hair in a ring on the forehead, and on their heads a hat made of ſtraw or rattan, and tied under their chin. The men wear only a piece of calicoe, which is either black or of a deep blue, and covers them from the waiſt to the knees. The women wear a kind of waiſtcoat of the ſame ſtuff, and alſo paint their faces from their eyes downwards with blue ſtreaks made of indigo. Both ſexes wear gold and ſilver ear-rings, with pendants made in the form of a pear and well wrought.

Their arms are bows and arrows, in the uſe of which they are not very ſkilful. They have alſo a kind of hanger, which they carry in a little baſket faſtened to their girdle behind. This is the only inſtrument they uſe for doing their carpenters work, and clearing their way through the foreſts.

This iſland is in the diſtrict of the province of Quang-tong. Its capital, which is named Kiun-tcheou, is built on a promontory, and ſhips lie at anchor under its walls. 'Tis governed by two ſorts of mandarines: thoſe of the mandarines of learning, and thoſe of arms. There are three cities of the ſecond order, and ten of the third; all of them near the ſea-ſide, and under the juriſdiction of the capital.

In the north of the iſland is the port to which all the barks of Canton reſort. It is formed by a wide river, the entrance of which is defended by two ſmall forts; though it has but ten or twelve feet water. The capital is ſituated within two leagues of this port, and between them is a large plain, in which are many Chineſe ſepulchres. In the ſouth part of the iſland is a fine port at the bottom of a great bay, where there is near twenty feet water; by the ſhore of this port are abundance of maritime plants and madrepores of all kinds.

CHAP. III.

Of KOREA.

SECT. I.

Of the Situation, Extent, Climate, and Soil of Korea. Its Vegetables and Animals. The Dreſs, Manners, and Cuſtoms of the Koreans. Their Houſes deſcribed, and their Hoſpitality to Travellers.

THOUGH the kingdom of Korea, or Corea, be tributary to China, yet as it is ſituated on the eaſtern extremity of Aſia, we ſhall give a deſcription of it before we treat of that part of Tartary that is immediately ſubject to the emperor.

Korea is called both by the Chineſe and the natives Kaoli; and is a peninſula of Aſia, that extends from about the thirty-fourth to the forty-third degree of north latitude, it being about four hundred and fifty miles in length from north to ſouth, and two hundred and twenty-five in breadth from eaſt to weſt. It is bounded on the north by the country of the Manchew Tartars: on the weſt by the province of Leao-tong and the Yellow ſea: on the eaſt it is bounded by the ſea of Corea, which ſeparates it from Japan; and on the ſouth by the ocean. The coaſt being incloſed with rocks and ſands, ſtrangers cannot approach them without danger.

On the north are long and high mountains, where the cold is ſo intenſe, that the rice and the cotton-plant will not grow. The poor people there feed on barley, while the rich have meal brought from the ſouth. The mountains are, during the winter, covered with deep ſnow, and the people, in order to walk upon it, wear pieces of boards under their feet, to prevent their ſinking.

The moſt conſiderable rivers of Korea are the Yalou and the Toumen, both of which riſe in the ſame mountain, which is one of the higheſt in the world. One of them flows to the eaſt, and the other towards the weſt. They are both pretty deep, and moderately rapid: and the water is very good.

All the ſouthern part of the country is extremely fertile, and produces all the neceſſaries of life, eſpecially rice, wheat, millet, and other ſorts of grain. The ginſeng, a root ſo highly eſteemed by the Chineſe for its medicinal virtues, is alſo found here, though not in ſuch quantities as in the country of the Manchews. They have alſo tobacco, hemp, and cotton; and moſt of the trees found in the northern parts of China.

They have plenty of horned cattle, which they uſe in tilling the land. They have alſo ſwine, dogs, and cats; of the wild kind, there are tygers, bears, wolves and ſables, deer, foxes, and many others. The rivers are often peſtered with alligators or crocodiles, and the land with abundance of ſnakes and other venomous creatures.

The country abounds with fowl, and there are plenty of herons, woodcocks, pheaſants, pigeons, ſwans, geeſe, ducks, and all ſorts of poultry; with eagles, ſtorks, kites, magpyes, daws, and lapwings; beſides ſome ſorts unknown in Europe.

Korea is divided into eight provinces, containing three hundred and ſixty cities and towns, with many forts and caſtles on the mountains.

The Koreans are generally well ſhaped, and of a mild and tractable diſpoſition; they are lovers of learning, and fond of muſic and dancing. The northern provinces produce the ſtouteſt men and the beſt ſoldiers, but they are ſaid to be in general very effeminate, and poſſeſſed of little courage: they are even not aſhamed of cowardice, and lament the misfortune of thoſe who are obliged to fight. They are terrified at the ſight of blood, and fly whenever they meet with it. They are alſo much afraid of the ſick, particularly of thoſe who have contagious diſeaſes, whom they remove into little ſtraw hovels in the midſt of the fields, where their friends look after them, and give notice to paſſengers to keep at a diſtance; but when the ſick have the misfortune to have no friends, others will rather ſuffer them to die for want of attendance than come near them. When a town or village is infected with the plague, the avenues to it are ſhut up with hedges of briars, and ſome are placed on the tops of the infected houſes, that people may know them. Though many medicinal plants grow in the country, the people are unacquainted with them, and moſt of the phyſicians are employed by the grandees; ſo that the poor, who are unable to be at the expence of having recourſe to them, apply to a ſet of people whom they eſteem conjurors.

Adultery and theft are but little known amongſt them, and they have ſuch little reaſon to be ſuſpicious, that it is not uſual for them to ſhut their doors at night. Indeed

the revolutions of government have made them deviate a little from their primitive innocence, yet they may ſtill be conſidered as a pattern to other nations.

Their dreſs is a gown with long and wide ſleeves, a high ſquare fur cap, with a girdle about their loins, and boots of leather, linnen, or ſattin. The quality uſually dreſs in purple-coloured ſilk, and the literati are diſtinguiſhed by wearing two feathers in their caps. The cloth worn by perſons of diſtinction on public occaſions, is made of gold and ſilver brocade; however, the poor wear only ſkins and cloth made of cotton or hemp. Their arms are croſs-bows and long ſabres.

The houſes of the Koreans of quality make a ſtately appearance, but thoſe of the common ſort are mean, nor are they allowed to build as they pleaſe, for no man muſt cover his houſe with tiles without leave; on which account they are generally thatched with ſtraw or reeds. Theſe houſes are ſmall, conſiſting of one ſtory and a garret over it, in which they lay up their proviſions; but they have ſeldom more furniture than is abſolutely neceſſary. They are built with wooden poſts fixed in the ground, and the ſpaces between filled up with ſtone to the firſt ſtory. The reſt of the ſtructure is of wood, plaſtered without, and covered on the inſide with white paper; the floors are vaulted, and in winter they make a fire underneath, ſo that they are always as warm as if in a ſtove.

The nobility have always an apartment in the front of the houſe, in which they receive their friends and divert themſelves; and there is generally before their houſes a large ſquare with a fountain, or a fiſh-pond, and a garden with covered walks. Tradeſmen and the chief citizens have generally a ware-houſe adjoining to the building in which they dwell; and there they treat their friends with arrack and tobacco, for there are few of either ſex but what ſmoak. The children of four or five years of age are alſo fond of ſmoaking. The women's apartment is in the moſt retired part of the houſe, where none muſt approach them. Some wives, however, are allowed the liberty of ſeeing people and going to feaſts, but they ſit by themſelves facing their huſbands.

In the country are abundance of houſes for pleaſure, to which the Koreans reſort to ſee women dance, ſing, and play upon muſical inſtruments. In ſummer they enjoy this recreation under the cool ſhade of a pleaſant grove. They have no inns for the entertainment of paſſengers, but he who travels ſits down at night near the pales of the firſt houſe to which he comes. Thoſe within ſoon bring him boiled rice, and dreſs meat for his ſupper. He may ſtop at as many houſes as he plea'es; but in the great road to Sior there are houſes where thoſe who travel on public affairs have lodging and diet, at the expence of the public.

SECT. II.

Of their Marriages, the Education of their Children, and their Mourning at the Death of a Parent. Of their Language, and different Manners of Writing.

KINDRED are not permitted to marry within the fourth degree. As the girls are married at eight or ten years of age, they are never courted by their future huſbands. They no ſooner change their ſtate, than they remove to their father-in-law's houſe, where they reſide till they have learned to get their living, or to govern their family. The marriage-ceremony is very ſimple: the man only mounts his horſe, and riding about the town, attended by his friends, at laſt ſtops at the bride's door, where he is received by her relations, who ſoon after conduct her to his houſe, where the marriage is conſummated without any other ceremony.

A man has the liberty of keeping as many women abroad as he can maintain, and may at any time repair to them without ſcandal: yet none lives with him but his wife. Noblemen indeed have two or three women beſides in the houſe, but they have nothing to do with the management of the family. The Coreans uſe their wives little better than ſlaves; and though a woman has borne her huſband many children, he may put her away on the ſlighteſt pretence whenever he pleaſes and take another: but what is ſtill more unjuſt, he can compel her to take and maintain the children.

Parents are indeed very indulgent to their offſpring, and in return are much reſpected by them; but the caſe is very different with the ſlaves, who ſhew but little regard for their children, becauſe they know they will be taken from them as ſoon as they are able to work. If a freeman lies with a female ſlave their children are ſlaves, and thoſe whoſe father and mother are both ſlaves are the property of the mother's maſter.

The nobility and freemen in general are very careful of the education of their children, and put them while young to learn to read and write. The maſters uſe no rigour in their manner of teaching, but manage all by fair means. They inſpire their ſcholars with emulation by giving them an high idea of learning and mentioning the worth of thoſe of their anceſtors, who by ſtudy have acquired great wealth. By ſuch exhortations they make them improve in expounding the writings they give them to read, in which all their learning conſiſts. There are beſides in every town a houſe where the nobility, according to ancient cuſtom, aſſemble the youth to make them read the hiſtory of their country, and the trials of thoſe who have ſuffered death for their crimes.

Aſſemblies are alſo annually held in two or three towns of each province, to which the youth aſſemble to get employments either by the pen or ſword.

The governors of towns ſend thither able deputies to examine them, and chooſe the beſt qualified; and, according to the report made to them, write to the king, who beſtows employments on thoſe who are eſteemed worthy of them. The old officers, who have had only civil or military commiſſions, at this time endeavour to increaſe their revenue by obtaining both; but their aſpiring to theſe honours is often attended with ruin from the preſents they make, and the treats they give to obtain votes.

When a freeman dies his children mourn three years, during which time they are incapable of any employment; and thoſe who enjoy any poſts are obliged to quit them: it is not even lawful for them to lie with their wives; and ſhould they have any children born during the mourning, they would be accounted illegitimate. The mourning-robe is a long hempen cloak, without any thing under it but what is made of ſackcloth. On their caps, which are of green reeds interwoven, they wear a hempen cord inſtead of a hatband. They never go without a great cane or ſtick in their hand, which ſerves to diſtinguiſh who they are in mourning for; the cane denoting the father, and the ſtick the mother. During the whole time of mourning they never waſh, and conſequently appear extremely naſty. As ſoon as any one dies, his kindred run about the ſtreets, ſhrieking and tearing their hair. They take particular care to bury him honourably in ſome part of a mountain choſen by a fortune-teller. Every corpſe is incloſed in two coffins, each of which is two or three fingers thick; theſe are put one within the other, and painted and adorned according to the ability of the perſon who purchaſes them. They generally bury their dead in ſpring and autumn. Such as die in ſummer are placed in a thatched hut raiſed on four ſtakes, till the rice harveſt is over. When they intend to bury them they bring them back to the houſe, and ſet out at break of day with the body, the bearers ſinging and keeping time as they go, while the relations and friends of the deceaſed make the air reſound with their cries. Three days after the latter return to the grave, where they make ſome offerings, and eating all together are very merry. The great men have ſepulchres of ſtone, on which are cut their names, qualifications, and employments; but the common people have only graves five or ſix feet deep. Every full moon they cut down the graſs that grows on the grave, and offer new rice upon it, that being their greateſt feſtival next to the beginning of the new year.

The children having performed this duty to their parents, the eldeſt ſon takes poſſeſſion of the houſe, with all the lands belonging to it: and the reſt is divided among the ſons, the daughters being ſaid to have no ſhare on account of their having no fortunes to give their husbands, except their cloaths. When a father is fourſcore years of age he declares himſelf incapable of managing his eſtate, and reſigns it up to his children; upon which the eldeſt taking

taking poſſeſſion, builds a houſe at the common expence for his father and mother, where he lodges with them, and ſupports them, treating them with the greateſt reſpect.

Their language is very copious, and their way of writing and arithmetic are very hard to learn. They have three ſorts of writing. The firſt conſiſts of large broad ſtrokes, like that of China, and is uſed in printing. The ſecond is a kind of running hand uſed by the great men and governors, in anſwering petitions. The third, which is a ruder ſcrawl, is uſed by women, and the common people; it being eaſier to write in this character than in the other two, names and things never before heard of.

All theſe kinds of writings are performed with a hair pencil. They have abundance of old books, both printed and manuſcript, which are preſerved with the utmoſt care. Copies of them are depoſited in ſeveral towns, that in caſe of fire they may not all be deſtroyed. They print from blocks of wood, like the Chineſe; and keep their account of time by moons.

SECT. III.

The Reſpect paid to the Chineſe Ambaſſadors, who come to receive the Tribute. The Power of the King, and the Form of the Government. His Revenue, Military Officers and Soldiers, with the Puniſhments inflicted on Criminals.

AS Korea is tributary to the eaſtern Tartars, who conquered it before they ſubdued China, an ambaſſador comes three times a year to receive the tribute, which the people pay in ginſeng. The king, with his whole court, goes out to meet him, and waits upon him to his lodging. This ambaſſador is treated with ſuch extraordinary reſpect, that he ſeems to be more honoured than the king himſelf. He is preceded by muſicians, dancers, and vaulters, who endeavour to divert him, and during the whole time he remains at court, all the ſtreets from his lodging to the palace, are lined with ſoldiers, ſtanding within ten or twelve feet of each other. Two or three men have no other employment than to pick up notes thrown out of the ambaſſador's window, in order to be carried to the king, who is ſolicitous to know whatever he is doing, and ſtudies every poſſible method of pleaſing this officer, that he may make a favourable report of him to the emperor of China.

The king of Corea has however an abſolute authority over his own ſubjects. None of them have any property in the lands, and the revenues of the nobles ariſe out of thoſe eſtates they hold of his majeſty during pleaſure, and from the number of their ſlaves. The chief officers by ſea and land compoſe the king's council, and meet every day at court; but they muſt wait until their advice is aſked before they give it, and until they are appointed to manage any buſineſs, muſt not interfere in it. Theſe have the firſt places about the king, which they enjoy until fourſcore years of age, provided their behaviour is unexceptionable. The ſame is practiſed in the inferior employments at court, which no man quits unleſs it be to riſe. The governors of places, and ſubaltern officers, are removed every three years, but ſeldom ſerve out their time; they being frequently caſhiered for miſdemeanors, on the accuſation of the ſpies kept by the king in all parts of his dominions.

When his majeſty goes abroad he is attended by all the nobles of his court, who wear their reſpective badges, conſiſting of a piece of embroidery before and behind, on a garment of black ſilk with a very broad ſcarf; a great body of ſoldiers following. He is preceded by a body of foot and horſe, ſome carrying colours and banners, others playing on warlike inſtruments. They are followed by the life-guards, compoſed of the principal citizens. The king is in the middle, carried under a rich gold canopy. When he paſſes by the great men, or ſoldiers, they muſt turn their backs to him without offering to look, or ſo much as cough. Juſt before him goes a ſecretary of ſtate, or ſome great officer, with a little box: into this he puts all the petitions and memorials, which private perſons either preſent on the end of cane, or hang along the walls, or pale; ſo that they cannot ſee who prefers them. Theſe, which are brought him by men appointed to gather them, are laid before the king, on his return to the palace; and whatever he orders relating thereto, is immediately put in execution. All the windows and doors of the houſes in the ſtreets, through which his majeſty paſſes, are ſhut, and no perſon whatever dares preſume to open them.

The king keeps a large number of ſoldiers, whoſe chief buſineſs is to guard his perſon when he goes abroad. The provinces are likewiſe obliged to ſend all their freemen, once in ſeven years, by turns to guard him for two months.

Every province has a general, with four or five officers under him; every one of whom is governor of ſome town or ſtrong hold; inſomuch that there is not a village, where a corporal commands, but has under him tithingmen, or officers over ten men. Theſe corporals are obliged once a year to deliver to their captains a liſt of what people are under their juriſdiction.

Their cavalry wear cuiraſſes, head-pieces, bows and arrows, ſwords, and whips, with ſmall iron points. The foot likewiſe wear a corſelet, a head-piece, a ſword, and a half pike. The officers carry nothing but bows and arrows. Every town, in its turn, is obliged to furniſh a number of religious men, to guard and maintain, at their own expence, the forts and caſtles which are ſituate in narrow paſſes, or on the ſides of the mountains. Theſe are eſteemed the beſt ſoldiers; they obey officers choſen out of their own body, and obſerve the ſame diſcipline as the other troops. Thoſe turned of ſixty are rendered incapable of duty, and their children ſupply their places.

The far greateſt part of Korea being encompaſſed by the ſea, every town is obliged to fit out and maintain a ſhip. Theſe have generally two maſts, and about thirty oars, to each of which there are five or ſix men. They carry ſome ſmall pieces of cannon, and alſo artificial fireworks. Every province has its admiral, who once a year takes a view of theſe veſſels, and gives an account of what he obſerves to the high-admiral, who is ſometimes preſent at theſe reviews. If, when he is preſent, any of the admirals, or officers under them, commits a fault, he is puniſhed with baniſhment or death.

The revenue for the ſupport of the king's houſhold and his forces ariſes out of the duties paid for every thing produced in the country, or brought by ſea. In all towns and villages there are ſtore-houſes for the fruits of the earth, which the farmers of the revenues take upon the ſpot in harveſt time. Thoſe who have employments under the government receive their ſalaries out of the revenues of the place where they reſide, and what is raiſed in the other parts of the country is aſſigned for the payment of the ſea and land forces.

Juſtice is ſeverely adminiſtered among the Koreans; whoever rebels againſt the king is deſtroyed with all his race; a proceeding equally contrary to juſtice, and ſhocking to humanity: his houſes are thrown down, and no man dares ever rebuild them: all his goods are forfeited, and ſometimes given to private perſons. Nothing can ſave the man from puniſhment, who endeavours to intercede for the guilty, or to expoſtulate on the cruelty of this ſentence.

If a woman murders her huſband ſhe is buried alive up to the ſhoulders in a high-way, and an ax being laid by her ſide, all paſſengers, who are not noblemen, are obliged to give her a ſtroke upon the head till ſhe expires. The judges of the town, where this crime is committed, are ſuſpended from the execution of their office, and the place being deprived of a governor is made ſubordinate to another town, or at beſt only a private gentleman is left to command in it. The ſame penalty is inflicted on ſuch towns as mutiny againſt their governor, or ſend falſe complaints againſt him to court.

It is lawful for a man to kill his wife for adultery, or any other heinous crime, on proving the fact. But if the woman thus killed was the ſlave of another perſon, he muſt give three times her value to her owner. Slaves who murder their maſters are cruelly tormented, till they expire; but they think it no crime for a maſter to kill his own ſlave upon a ſlight provocation.

Murderers are puniſhed in the following manner. After they have long trampled upon the criminal, they pour vinegar, in which they have waſhed the putrified carcaſe of the perſon murdered, through a funnel down his throat, and when he is full, beat him on the belly with cudgels till he burſts.

Robbers are trampled to death.

If a ſingle man be found in bed with a married woman, he is ſtripped till he has nothing upon him but a pair of drawers, then daubing his face with lime, they run an arrow through each ear, and faſten a little drum on his back, which is beat through the ſtreets, in order to expoſe the offender, whoſe puniſhment ends with his receiving forty or fifty ſtrokes with a cudgel on his bare poſteriors; but the woman receives them with drawers on. The men are ſo jealous that they ſeldom allow their beſt friends to ſee their wives.

If a married man be caught lying with another man's wife, he is to ſuffer death. This chiefly happens among people of rank. The criminal's father, if living, or elſe his neareſt relations, is obliged to be the executioner; but the offender is to chuſe his death. The man generally deſires to be run through the back, and the woman to have her throat cut.

Thoſe who, at an appointed time, do not pay their debts are beaten twice or thrice a month on the ſhin-bones, which is continued till they find means to diſcharge them; but if they die before they ſatisfy the creditor, their neareſt relations muſt pay it for them, or ſuffer the ſame puniſhment.

The ſlighteſt puniſhment in this country is being baſtinadoed on the buttocks, or calves of the legs, which they conſider as no diſgrace, it being ſo very common, that they are often liable to it for ſpeaking a word amiſs.

When a perſon is baſtinadoed on the ſhin-bones, they tie the criminal's feet together on a ſmall bench four fingers broad, and laying another under his hams, which are bound to it, they ſtrike on the ſhins with a ſort of lath of oak, or alder, two inches broad, about the thickneſs of a crown-piece, and as long as a man's arm. They are not to give above thirty ſtrokes at one time, and two or three hours after they repeat them, till the whole number be complete according to the ſentence.

When they are to be beaten on the calves of the legs, it is done with wands as thick as a man's thumb. This puniſhment is inflicted upon women and ſervants, and while it laſts the criminals make ſuch lamentations as are very painful to the ſpectators.

When an offender is to be baſtinadoed on the ſoles of the feet he is ſeated on the ground, and his feet being bound together by the great toes, are placed on a piece of wood, and beat with a cudgel, as big as a man's arm, and three or four feet long.

The baſtinado on the poſteriors is thus performed: the men being ſtripped are laid with their faces to the ground, the women have a pair of wet drawers left on, and in this poſture they beat them with a larger and longer lath than that before mentioned. An hundred ſtrokes are equivalent to death, and many die before they receive fifty.

SECT. IV.

Of the Religion of the Koreans, and of their Prieſts, Monaſtics, and Nuns.

THE Koreans appear to have very little religion. The people at their feſtivals repair to the temple, where every one lights a piece of ſweet wood, and putting it into a veſſel, place it before the idol, and making a low bow, depart. This appears to be all the religious worſhip they pay to their gods. They are of opinion that the virtuous ſhall be rewarded, and the wicked puniſhed; but as they have no religious myſteries, nor preaching, they are free from all diſputes about matters of faith; and ignorance and uniformity of ſentiment is preſerved throughout the kingdom.

The prieſts offer perfumes before the idols twice a day; and on feſtivals, they all make a noiſe with their kettles, baſons, and drums.

The temples and monaſteries erected by the contributions of the people, are very numerous, and are generally built on mountains. Some of theſe houſes of retirement contain five or ſix hundred religious, and within the liberties of ſome towns there are at leaſt four thouſand of them. They are divided into companies of ten, twenty, and ſometimes thirty. The eldeſt governs, and if any one neglects his duty, he has the power of ordering the others to puniſh him with twenty or thirty ſtrokes on the poſteriors; but if he is guilty of any heinous offence, they deliver him up to the governor of the town to which they belong. As every man is at liberty to embrace a religious life, Korea ſwarms with thoſe of this profeſſion, which they are the more ready to embrace, as they may quit it whenever they pleaſe. However, theſe monaſtics are generally held in as little eſteem as the ſlaves, on account of the taxes they are obliged to pay, and the work they are forced to perform.

Their ſuperiors are highly eſteemed, eſpecially when they are men of ſome learning; for they are conſidered as grandees, and being called the king's religious men, wear the badge of their order over their cloaths. They pay their viſits on horſeback, ſhave both their heads and beards, are forbid to converſe with women, and to eat any thing that had life. The breach of theſe rules is puniſhed with ſeventy or eighty ſtrokes on the buttocks, and with being baniſhed the monaſtery. When they are firſt ſhaved they impreſs a mark on their arm, which never wears off. The inferior prieſts work for their living, or follow ſome trade; but ſome of them ſpend their time in begging, yet all of them have a ſmall allowance from the governor. They educate children in their houſes, teaching them to read and write, and if any of the boys conſent to be ſhaved, they retain them in their ſervice, and receive what they earn; but when their maſter dies they become free, and heir to all his goods, and therefore they are obliged to mourn for him as if he had been a father.

There is another ſort of religious men, who, like the former, abſtain from fleſh, but are not ſhaven, and are allowed to marry.

'Tis remarkable, that they have a tradition that mankind had originally only one language; and that the deſign of building a tower to aſcend up into the heavens, cauſed the confuſion of tongues.

The nobles frequent the monaſteries to divert themſelves, either with the common women they find there, or with others they take with them, for they are delightfully ſituated: they all afford the fineſt proſpect, and have very beautiful gardens, ſo that they ſeem rather to be pleaſure-houſes than buildings formed for the ſervice of the temples.

In the city of Sior are two convents of religious women, one of maids of quality, and the other of thoſe of the inferior ſort. Theſe religous women are all ſhaved, and obſerve the ſame rules as the men. They are maintained by the king and the nobles; and are not confined for life, but have leave to marry.

SECT. V.

Of the Trade of the Koreans.

THE Koreans have ſcarce any trade but with the Japaneſe, and the people of the iſland of Ceuxima, who have a ſtorehouſe in the ſouth part of the town of Pouſang. They ſupply Korea with pepper, fragrant wood, allum, buffaloes, horns, goats, and buck-ſkins, and, in exchange, take the produce and manufactures of the country. The Koreans alſo carry on ſome trade with the northern ports of China in linen and cotton cloth; but it is attended with great expence from their being obliged to travel many leagues on horſeback. None but the rich merchants of Sior trade to Peking, and they are always three months at leaſt on the road.

There is only one ſort of weight and meaſure uſed throughout the kingdom, but it is very much abuſed by the traders, notwithſtanding all the precautions of the governors. They have no money, but pieces called caſies, which only paſs on the frontiers of China. They paſs ſilver by weight, in ſmall ingots, like thoſe brought from Japan.

They caſt accounts with little ſticks, as ſome other nations do with counters: but have very little knowledge in arithmetic.

CHAP. IV.

Of EASTERN TARTARY; or, the Country of the MANCHEWS.

SECT. I.

Of Tartary in general, and particularly of Eaſtern Tartary. Its Situation, Extent, and Climate. The Province of Mugden and its Capital deſcribed. The Road formed for the Emperor from Peking to that City, and the Manner in which that Prince amuſes himſelf with hunting in his Journeys.

WE ſhall now proceed farther to the north, and view the deſart regions of Tartary, a country of vaſt extent, which taken in its utmoſt limits, reaches from the Eaſtern Ocean to the Caſpian Sea; and from Korea, China, and the two Buckharias, to Siberia and Ruſſia; including all the middle part of Aſia. This prodigious extent of country, inhabited by Tartars of different denominations, and different manners, is ſituated between the fifty-fifth and one hundred and forty-firſt degrees of longitude from London, and between the thirty-ſeventh and fifty-fifth degrees of latitude. Whence it is three thouſand ſix hundred miles in length, and nine hundred and ſixty in breadth; but in the narroweſt part it is not above three hundred and thirty miles broad.

Above half of this extenſive country either belongs to the emperor of China, or is tributary, or at leaſt under the protection of that monarch; and a very conſiderable part of Weſtern Tartary has been conquered by the Ruſſians. We ſhall here only treat of the former; and in the deſcriptions of thoſe deſolate countries which afford little entertainment to the reader, ſhall be as conciſe as poſſible.

The country of the Manchew Tartars is ſituated in the north of Laotong, the moſt eaſtern province of China, and from ſouth to north extends from the forty-firſt to the fifty-third degree of north latitude; from weſt to eaſt from about the one hundred and fourth degree of longitude from London to the Eaſtern Ocean; and is bounded on the north by the great river Saghalian-ula, on the ſouth by the province of Laotong and Corea, on the eaſt by the Eaſtern Ocean, and on the weſt by the territory of the Mongols.

Though the extent of this country is ſo very large, it was always thinly peopled; eſpecially ſince the emperors of China drew many of its inhabitants to Peking. The air, notwithſtanding its ſituation, is extremely cold, and the country mountainous and full of foreſts. The Tartars chiefly inhabit the banks of the rivers, where they build their huts, and divide their lives between hunting and fiſhing; for as they have plenty of game and fiſh, the inhabitants of a great part of this country ſeek no other ſubſiſtence.

As this was the country from which the preſent emperors of China received their origin, it is intirely under the Chineſe government, and is divided into three provinces, Mugden, Kirin-ula, and Tſitſikar.

The province of Mugden is about two hundred and ſeventy miles long, and one hundred and twenty-five broad. It is incloſed by a wooden paliſado ſeven or eight feet high, more fit to mark its bounds, and exclude petty robbers, than to prevent the entrance of an army. The gates are as weak as the reſt of this trifling fortification, and are only defended by a few ſoldiers. The land is in general very good, and produces plenty of wheat, millet, roots, and cotton. The inhabitants feed numbers of oxen and ſheep, which laſt are ſeldom ſeen in China. They have alſo plenty of apples, pears, nuts, filberds, and cheſnuts, even in their foreſts.

The capital of the country is alſo named Mugden. The Manchews conſider it as the metropolis of their particular nation; and therefore ſince their poſſeſſion of China have not only adorned it with ſeveral public edifices, and ſtored it with magazines, but have ſettled here the ſame ſovereign tribunals as thoſe of Peking, except the firſt and chief, which is called Ly-pou; theſe conſiſt only of the natives, and all their public acts are written in the Manchew language, which is extremely copious.

This city is alſo the reſidence of a Tartarian general, who keeps there his lieutenant-generals, and a conſiderable body of ſoldiers. Near the gates of the city are two burying-places of the firſt princes of the reigning family: theſe are built according to the Chineſe architecture, and ſeveral Manchew mandarines are appointed to take care of them; and, at particular times, to perform the ſame ceremonies there as if the princes were ſtill living.

The city of Fong-whang-ching is the moſt populous, and has a very conſiderable trade, from its being in a manner the key of the kingdom of Korea. This has drawn thither a great number of Chineſe merchants, who have handſome houſes in the ſuburbs. The principal merchandize is paper, made of cotton, which is very ſtrong and durable, but neither very white nor tranſparent.

From Peking to Mugden, which is by the Chineſe called Shing-yang, a road has been made, near eleven hundred miles in length, for the emperor and his retinue, when he viſits his Tartarian dominions. It is about ten feet broad, and as ſtraight and even as poſſible. On the ſides run a ſort of little cauſeways, a foot high, exactly even, and parallel. This road, eſpecially in fine weather, is as clean as a threſhing-floor, men being appointed for that purpoſe. Another road is made for him at his return. In theſe roads they have endeavoured to level mountains; and have built bridges over torrents. When he approaches, theſe are lined on the ſides with mats painted with animals, that have the ſame effect as the tapeſtry with which the ſtreets are hung when proceſſions are made.

But in theſe journies the emperor and his nobles uſually quit theſe roads, and as they paſs along ſpend their time in hunting, which is thus performed: three thouſand of the emperor's guards, with their captains and the lords of the court, all armed with bows, arrows, and darts, diſperſe themſelves on every ſide, and form a circle at leaſt three miles in diameter: then approaching ſtep by ſtep, without breaking their order, they reduce this great circle to one of about three hundred paces diameter; when all the beaſts ſurrounded in the firſt are taken in the laſt; for the men draw up ſo cloſe as to leave no room for them to eſcape, and keep up ſo briſk a chace, that the poor creatures, ſpent with running, are eaſily killed, or lie down at the hunter's feet. Verbieſt, a miſſionary, who attended the emperor in one of theſe expeditions, ſaw two or three hundred wild horſes thus taken in leſs than a day; beſides a great number of wolves and foxes killed. Another time he ſaw above a thouſand deer thus incloſed, and ſeveral bears, wild boars, and above ſixty tygers ſlain.

SECT. II.

Of the Province of Kirin-ula: its Extent and Climate. The Face of the Country. The Manner in which the Emperor's Soldiers ſearch for the valuable Root Ginſeng. Of the Yupi Tartars, their Dreſs, Manners, and Way of Life. Of the Kecheng Tartars.

THE ſecond province, called Kirin-ula, is bounded on the weſt by the paliſado of Laotong, on the eaſt by the Eaſtern Ocean, on the ſouth by the kingdom of Korea, and on the north by the great river Saghalian-ula, and is ſeven hundred and fifty miles long and ſix hundred broad; yet this extenſive province is ſo thinly peopled that it has only three cities, which are very ill built, and incompaſſed with mud walls.

This country extends to the fifty-third degree north latitude, and is exceeding cold, and the winter begins much earlier than with us, the rivers being frequently frozen over in September. This is by ſome attributed to the extenſive woods with which the land is covered. The

country to the north of Mugden riſes in ſteep mountains, then ſinks into deep vallies, and is ſometimes ſpread out into deſart plains, where the traveller for ſeveral days meets no human being, nor any friendly cottage. The hills, particularly towards the eaſt, are covered with huge oaks, and foreſts uncut for ages paſt. Indeed the whole country appears like a wilderneſs, and nothing is ſeen all around but hills, vales, and the dens of bears, tygers, and other ſavage beaſts; ſcarce a houſe is ſeen except ſome pitiful huts by the ſides of the rivers and torrents: yet in the ſouthern parts the eye of the traveller is ſometimes delighted by his unexpectedly finding, amidſt theſe deſart tracts, a fine valley watered with rivulets, whoſe banks are enamelled with a variety of flowers, like thoſe in the gardens of Europe, particularly roſes and yellow lillies of the moſt lively colours.

The inhabitants raiſe oats, which, though ſcarce in China, are here ſo plentiful as to be given to the horſes; but they have little wheat and rice. The plant moſt eſteemed is the ginſeng, or jinſeng, called by the Manchews the queen of plants. It is highly prized for its virtues in curing ſeveral diſeaſes, and particularly all decays of ſtrength proceeding from exceſſive labour of body or mind. Hence it has ever been the principal riches of Eaſtern Tartary; and it is ſo much valued, that at Peking an ounce of it ſells for ſeven times its weight in ſilver.

The Chineſe uſed to go into this country among the crowds of mandarines and ſoldiers continually paſſing and repaſſing, and then getting the ginſeng return with it to Peking; but in 1709 the emperor, chuſing that the Manchews ſhould reap this advantage, ordered one thouſand of his Tartarian ſoldiers, encamped without the great wall, to go and gather all the ginſeng they could find, on condition that each ſhould preſent him two ounces of the beſt, and take an equal weight of fine ſilver for the remainder; and thus the emperor that year procured twenty thouſand pound weight of it for leſs than a fourth part of the price at which it is ſold at Peking.

The herbaliſts ſent on this expedition undergo great hardſhips. On beginning their ſearch they quit their horſes, and carry neither tent or bed with them, nor any other food but a bag of parched millet; and at night lodge upon the ground, either under a tree or in a ſlight hut formed with boughs. The officers who encamp at a diſtance, in places that afford paſture for their cattle, inform themſelves of their diligence by perſons they from time to time ſend to them with beef or the game they kill. Their chief danger is from wild beaſts, eſpecially tygers, againſt which they are obliged to be continually on their guard. If after the ſignal for the return of the troop any one be miſſing, they conclude that he is devoured; and, after having ſought him a day or two, remove to another place, and continue their ſearch with the ſame ardour as before. This fatigue and danger is in a manner inevitable, the plant only growing on the ſides of mountains covered with woods, among the cleſts of the rocks, or on the high banks of rivers.

The ginſeng is eaſily diſtinguiſhed from the other plants by which it is ſurrounded, frequently by a cluſter of round fruit of a red colour, ſupported by ſtalks that ſhoot above the branches.

The root alone is uſed in medicine, and has this remarkable quality, that it ſhews the number of its years by the remains of the branches it has ſent forth. Its age enhances its value, for the largeſt and firmeſt of theſe roots are the beſt.

The river Uſuri, which falls into the Saghalian, is the fineſt in the country, both for clearneſs and length of coaſt. The Yupi Tartars live in villages on its banks, and its fiſh ſerve the inhabitants both for food and raiments. Theſe Tartars are ſkilled in dreſſing ſkins, which they dye of three or four colours, and ſew them ſo neatly that one would imagine they made uſe of ſilk, till on ripping a ſtitch or two is ſeen an exceeding fine thong, cut out of a very thin hide. They wear the ſame dreſs as the Manchews and Chineſe; only the bottom of their long robes has commonly a red or green border, on a white or grey ground. The women alſo hang little bells or ſmall pieces of braſs coin at the bottom of their mantles, which, by their gingling, give notice of their approach. Their hair, which is parted into ſeveral treſſes, falls upon their ſhoulders, and is covered with rings, bits of looking-glaſs, and other baubles, which they eſteem as jewels.

Their manner of life is no leſs extraordinary. They ſpend all the ſummer in fiſhing, and lay up one part of what they catch to make oil for their lamps; another part ſerves for their daily food; and the reſt, which they dry in the ſun without ſalting, is laid up for their winter proviſions, and of this both the men and beaſts feed when the rivers are frozen. Theſe people ſeem to have great ſtrength and vigour, and yet the animals uſed for food are very ſcarce, and extremely ill taſted. When the rivers are frozen they travel upon them in ſledges drawn by dogs, which on that account are highly valued.

The miſſionaries, in paſſing through the province of Kirin-ula, met a lady of Uſuria coming from Peking, where her huſband, who had been general in chief of this nation, was lately dead; ſhe told them, that ſhe had an hundred dogs for her ſledges, one uſed to the road went before, and was followed by thoſe in harneſs to the end of the ſtage, where they were relieved by others from the ſpare pack. She aſſured them, that ſhe had often run an hundred Chineſe furlongs, or ten leagues, without reſting. Inſtead of bringing the miſſionaries tea, which is cuſtomary among the Chineſe and Tartars, her attendants ſerved up ſmall pieces of ſturgeon upon a neat rattan ſalver.

This lady, who underſtood Chineſe, had a very different air and manner from theſe Yupi Tartars, who are generally of a peaceable diſpoſition, but heavy, unpoliſhed, and without the leaſt tincture of learning, or any public religious worſhip; the Chineſe idols themſelves not having as yet been introduced among them. This the Jeſuits attribute to the poorneſs of the country; and the Bonzes not being willing to enter a place where the people ſow neither wheat nor rice, but only a little tobacco near each village on the banks of the river. All the reſt of their country is covered with a thick and almoſt impenetrable wood; whence they are annoyed with a cloud of muſketoes, which they are obliged to drive away with ſmoke.

Almoſt all the kinds of fiſh taken in theſe rivers are to be found in Europe, but no European river can furniſh ſuch quantities of ſturgeon. This is the principal fiſhery of the nation; they call it the king of fiſhes, and eat certain parts of it raw, in order to partake of the virtues they attribute to it. Next to the ſturgeon they highly prize a fiſh that is unknown to us, but is one of the moſt delicious that can be eaten: it is almoſt of the ſhape and ſize of a ſmall tunny, but the fleſh is intirely red: it is however very ſcarce, and the miſſionaries could never meet with it above once or twice. They have ſmall boats formed of the bark of trees, ſo well ſewed as to keep out the water. The natives commonly ſpear the large fiſh, and take thoſe that are ſmall in nets.

The language of the Yupi Tartars ſeems to be a mixture of that of the Manchews, their neighbours on the ſouth and weſt, and that of the Kecheng Tartars on the north and eaſt. They have no king or ſovereign, but every company chuſes its own chief, whom they obey much like the Indians in America.

The ſame muſt be ſaid of the country of the Kecheng Tartars, which extends one hundred and fifty leagues along the Saghalian-ula to the ocean: in all which ſpace nothing is to be ſeen but ordinary villages, moſtly ſeated on the banks of that great river. They do not ſhave their heads like the ſubjects of the empire of China, but wear their hair tied behind. Thoſe who live at the mouth of the river are frequently viſited by boats from the iſlands, which are very numerous near the entrance, where it is near three leagues over, and every where deep and navigable, ſo that the largeſt veſſels may ſail up it at leaſt five hundred leagues.

Beyond the Saghalian-ula is only a few villages inhabited by the Kecheng Tartars; and the reſt of the country being wild and deſart, is only frequented by ſable hunters. It is croſſed by a chain of mountains, and is watered by ſeveral rivers. The Tuhura-pira ſprings from another chain of mountains in the fifty-fifth degree of north latitude, and is the point whence the rivers flow contrary-ways: thus the Udi-pira directs its courſe towards the Northern Sea, and belongs to the Ruſſians, while the Silimfi-pira paſſes ſouthward into the country of the Kecheng Tartars.

But the river moſt celebrated in the hiſtory of the Manchews is the Songari-ula, which abounds with fiſh, and is large, deep, and navigable, without danger throughout its whole courſe; it being but moderately rapid, even at its confluence with the Saghalian-ula.

The mountain whence it ſprings is the higheſt in all Eaſtern Tartary, and may be ſeen at a vaſt diſtance, one half of it covered with woods, and all the upper-part white with ſand, whence the Chineſe imagine that it is always covered with ſnow. On the top are five exceeding high rocks, that reſemble ſo many broken pyramids, and are continually wet with fogs and vapours peculiar to this country. Between them is a ſteep lake, whence flows the ſtream from which the Songari takes its riſe.

SECT. III.

Of the Province of Tſitſikar, and the Cities of Tſitſikar, Saghalian-ula, and Merghen. Of the Solon Tartars, who are expert at hunting Sables, of the Pearl Fiſheries on the Coaſt, and of the Language of the Manchews.

THE third province of Eaſtern Tartary is that of Tſitſikar, which is bounded on the weſt and on the ſide of Ruſſian Tartary by two rivers, both of which fall into the Saghalian-ula. The capital of this province is alſo named Tſitſikar, and is ſituated in forty-ſeven degrees twenty-four minutes north latitude, near the Nonni-ula, a conſiderable river that falls into the Songari, and is incloſed by a ſtrong paliſado that is not very high, but is lined with a pretty good rampart. The garriſon chiefly conſiſts of Tartars; but moſt of the inhabitants are Chineſe, who are ſettled there for the ſake of trade, or have been baniſhed thither for their crimes. The houſes of both nations are without the paliſado, which incloſes little beſides the tribunals and the palace of the Tartarian general: they are built of earth, ranged into pretty wide ſtreets, and are all incloſed by a mud wall.

The juriſdiction of the government of Tſitſikar extends over the new cities of Merghen and Saghalian-ula. Merghen, which is about forty leagues from Tſitſikar, is much thinner of people than that city, and is incloſed with a ſimple wall. The lands belonging to the two laſt cities are ſandy and barren, but thoſe of the Saghalian-ula yield good crops of wheat.

The city of Saghalian-ula ſtands on the ſouth ſide of the river Saghalian, and is as populous and as rich in commodities as Tſitſikar. The lands about it have ſeveral Manchew villages, and large foreſts in which ſables are hunted.

The ſkins of the ſables caught in this country are highly eſteemed by the Tartars for their wear and ſervice. The Solon Tartars who hunt them are more robuſt, brave, and ſkilful, than the other inhabitants of theſe parts; and even their women, who ride on horſeback, draw the bow, and hunt ſtags and other game. Many of theſe Tartars reſide at Nierghi, a conſiderable town not far from Tſitſikar and Merghen. The miſſionaries ſaw them ſet out from thence, on the firſt of October, to hunt ſables, when they were clothed in ſhort ſtraight jackets made of wolf ſkins, with a cap of the ſame, and their bows hung acroſs their ſhoulders. They had ſome horſes loaded with ſacks of millet, and with the long mantles of fox and tyger ſkins, in which they wrap themſelves againſt the cold, eſpecially in the night. Their dogs being trained to the exerciſe, climb well, and are acquainted with all the wiles of the ſables. Neither the ſeverity of winter, which here freezes the greateſt rivers, nor their fear of the tygers, with which they are frequently obliged to combat, or the death of their companions, can deter them from annually returning to this painful and dangerous exerciſe, which they would certainly never do, if all their wealth did not conſiſt in the furs they obtained. The fineſt ſkins are for the emperor, who pays a fixed price for a certain number of them. The others are very dear even in that country, and alſo extremely ſcarce, they being immediately bought up by the mandarines of thoſe parts and the merchants of Tſitſikar.

In ſome of the rivers which fall into the Saghalian-ula are conſiderable pearl-fiſheries, which are carried on without much art. For as the water of theſe rivers is but ſhallow, they throw themſelves in without fear, and taking the firſt oyſters they can find, return with them on ſhore. The pearls are highly valued by the Tartars, and the emperor has ſeveral ſtrings of them, a hundred or more on each. Theſe are very large, and exactly alike, but they are choſe out of many thouſands.

The language of the Manchew Tartars is very different from that of the Chineſe, and there is not a Tartar of this country who does not think it the moſt elegant and copious in the world. They have the advantage too of the Chineſe in having an alphabet, by which they can with eaſe expreſs their thoughts in writing; in which they commonly uſe an hair pencil, though ſome make uſe of a kind of a pen made of bamboo, cut almoſt like thoſe uſed by us.

SECT. IV.

Of the Iſlands that lie to the Eaſt of the Country of the Manchews, particularly of the Land of Jeſo, and other of the Kurilſki Iſlands that extend in a Chain from the North of Japan to the Southern Promontory of the Peninſula of Kamtſchatka.

OPPOSITE to the mouth of the Saghalian-ula, which falls into the ſea at the point of a large bay, in fifty-two degrees fifty minutes north latitude, is a great inhabited iſland, which extends four degrees thirty minutes from the north-eaſt to the ſouth-weſt; but its produce and the manners of the people are yet unknown.

On the weſt ſide of it, near the main land, are many ſmall iſlands; and between the fifty-fourth and fifty-fifth degrees of latitude lie the Shantar iſlands, the moſt conſiderable of which is Shantarſkoy, which abounds not only in wood, but in many different animals, particularly foxes, ſables, ermines, and bears. The principal fowl are ſwans, ducks, and geeſe. Several ſorts of fiſh are found in the bay, and different kinds of berries in the fields.

The reſt of the iſles on this coaſt are very inconſiderable, except the Kurilſki iſlands, which extend north-eaſt from Japan, and reach to the moſt ſouthern promontory of Kamtſchatka. The exact number of theſe iſlands is unknown, but they are ſuppoſed to amount to twenty-two; but by the account of captain Spanberg, a Ruſſian, who ſailed from Kamtſchatka to Japan, there appears to be many more. The iſlands lying neareſt to Japan, and conſequently in a more favourable climate, are the moſt fruitful, and abound with trees of various kinds, among which are lemons, bamboo, Spaniſh canes or reeds, and poiſonous herbs, whoſe roots are as yellow as ſaffron, and as thick as rhubarb, and are well known to the inhabitants of the fartheſt Kurilſki iſland, who formerly purchaſed them of the natives, in order to poiſon their arrows with the juice.

The firſt of theſe, which is almoſt circular, and extends from the forty-firſt to the forty-ſecond degree of latitude, is divided from Japan by a ſmall channel leſs than twenty miles broad, and by one ſtill narrower it is ſeparated from the ſouth-eaſt of Eaſtern Tartary. In this iſland, which is named Matma, the Japaneſe have a ſtrong guard at the ſouth-weſt point, probably to defend the country from the Chineſe and Koreans. Not far from thence, upon the ſhore of the channel which ſeparates Matma from Japan, is a Japaneſe city, of the ſame name with the iſland, where are kept muſkets, cannon, and ammunition for its defence, and where was lately built new fortifications. Moſt of the Japaneſe ſettlements upon this iſland were made by people baniſhed thither. The channel between the iſland and Japan is extremely dangerous, on account of the rocky capes projecting into it from both ſides, and from the rapidity of the flood at ebb and flow.

This iſland and Kunatir, which is ſeparated from it only by a ſmall channel, together with two others, named Eturpu and Urupe, according to the new diſcoveries made by the Ruſſians, conſtitute the land of Jeſo, or Jedſo, which has been ſo variouſly laid down in the European maps.

Upon the iſland of Kunatir are great numbers of pine, larch, and fir trees; but there is a ſcarcity of good water. There are here wild animals in abundance, particularly bears, whoſe ſkins are uſed by the inhabitants for cloaths.

The natives alſo wear long ſilk cloaths, like the Chineſe, and have long beards; but pay little regard to cleanlineſs. They feed on fiſh and whales fat, and lie upon the ſkins of wild goats, of which there is great plenty in the iſland. Though they live near Japan, they acknowledge no ſovereign. The Japaneſe come to them every year in their ſmall craft, bringing all ſorts of iron-ware, copper pots, japanned waiters and bowls, leaf tobacco, and ſilk and cotton ſtuffs, which they exchange with them for the ſkins of foxes and whales fat. The natives of Kunatir bid the Ruſſians who come thither beware of the inhabitants of the iſland of Matma, becauſe they had cannon; aſking them, at the ſame time, whether they came from the north, and if they were thoſe who are famous for their armies, and able to wage war with and conquer every nation.

The Eturpu and the Urupe iſlands are ſituated next to Kunatir, and are called by Spanberg the Green and Orange Iſlands. The natives, who call themſelves Keek-Kuriles, reſemble thoſe of Kunatir. There is ſafe anchoring in the mouths of the rivers for large ſhips, particularly in the iſland Eturpu. To theſe two iſlands Japan ſilk, cotton ſtuffs, and utenſils, are brought by the natives of Kunatir, who purchaſe them from the inhabitants of Matma. On the other hand, the natives of Eturpu and Urupe make cloth of nettles, which they ſell to the Japaneſe: they alſo ſell to them all ſorts of furs, which they have among themſelves, and which are alſo brought to them from the iſlands near Kamtſchatka; likewiſe dry fiſh and whales fat, and theſe are ſaid to be carried to Japan.

Of the other iſlands we find nothing rema kable, till we come near to Kamtſchatka, except that the uninhabited iſland named Ataumakutan has ſome burning mountains: we ſhall therefore only deſcribe the two neareſt to that peninſula. Theſe are Schumtſchu a: d Paromuſir.

The former of theſe iſlands is divided from the northern extremity of Kamtſchatka by a channel fifteen verſts, or Ruſſian miles, in breadth, and is ſituated within the fifty-firſt degree of north latitude, extending in length from the north-eaſt to the ſouth-eaſt fifty verſts, and in breadth about thirty. Schumtſchu is full of mountains, from which, and the ſmall lakes and marſhes, flow many little rivers into the ſea. In ſome of theſe are found different kinds of ſalmon and other fiſh, but not in ſuch plenty as to furniſh the inhabitants with proviſions for winter.

Paromuſir is twice as large as Schumtſchu, from which it is ſeparated by a channel not two miles broad; but no veſſel can lie in it without danger, there being no good anchorage, and the ſhore is ſteep and rocky. This iſland is alſo mountainous, and has as many lakes and rivulets as the other; but on both is no other wood than the ſlanetz and ernick, which are uſed by the inhabitants for fuel; and they build their huts with different kinds of trees, which they find thrown on the ſhore by the waves from America and Japan. Between the inhabitants of theſe two iſlands, and thoſe neareſt Japan, a commerce was formerly eſtabliſhed, when thoſe of the remote iſlands brought to them all ſorts of varniſhed wooden-ware, ſcymitars, ſilver rings, which they wear in their ears, and cotton cloth; and from them they chiefly took in return eagles feathers, which were uſed in pluming their arrows.

Both theſe iſlands are ſubject to frequent and terrible earthquakes.

For this account of the Kurilſki iſlands we are obliged to the Hiſtory of Kamtſchatka, tranſlated from the Ruſſian tongue by James Grieve, M. D. a work of ſingular merit, which contains many important diſcoveries and many entertaining particulars.

CHAP. V.

Of the Country of the MONGOLS and KALKAS.

SECT. I.

Of the Country of the Mongols.

Its Situation and Extent. The Climate, Soil, and Animals. The Perſons and Dreſs of the Inhabitants. Their Tents, Food, Manners, Cuſtoms, Government, Trade and Religion.

THE country of the Mongals, Mongols, or Monguls, called by ſome of our European geographers Mongalia, is divided into ſeveral different tribes of Tartars; but we ſhall here only treat of the Mongols, properly ſo called, and of the Kalka Mongols. The territories of the former are bounded on the eaſt by the country of the Manchews, on the ſouth by the wall of China, on the weſt by the deſart of Kobi and the country of the Kalkas, from which it is ſeparated by the limits fixed by the emperor of China, and on the north by the Kalkas and part of Eaſtern Tartary. This is a country of very great extent, it being ſituated between the thirty-eighth and forty-ſeventh degrees of latitude, and between the eighty-eighth and one hundred and forty-ſecond degree of eaſt longitude from London; ſo that it is three hundred leagues in length from eaſt to weſt, and about two hundred in breadth from north to ſouth.

This part of Tartary has been the ſcene of the moſt extraordinary actions, for here the great empire of Jenghiz-Khan and his ſucceſſors had its riſe and ſeat: here were founded the empires of Kitay and Kara-kitay: here all the riches of Southern Aſia were carried and diſſipated; and here many populous cities flouriſhed, of which there are now ſcarce any remains, and in them the arts and ſciences were once cultivated.

The country inhabited by theſe Tartars is extremely cold, even in the places under the ſame latitude as France; for in winter the ground is frozen eight or nine months together, which Gerbillon attributes to its elevated ſituation, there being a continual deſcent from Tartary towards China, which fully appears from the rapid courſe of the rivers; this is doubtleſs the principal reaſon, though, as he juſtly obſerves, other circumſtances may contribute to it, as the great quantity of ſalt and ſalt-petre mixed with the ſand in the country of the Mongols and in the territories of the Kilkas, the great number of mountains covered with wood, and the immenſe ſpace of deſart and uncultivated land that reaches from the North Sea to the borders of China.

The country is in general unfit for tillage; but there are ſome fertile ſpots, which to all appearance would richly reward the labour of the husbandman; and, at the ſame time, afford the moſt beautiful landſcapes. Here are mines of excellent tin, with large foreſts of fine timber, which is ſent even to Peking for the uſe of buildings; hence the river which runs to that city is generally in a manner covered with large rafts of fir wood.

The inhabitants wander from place to place with their flocks, encamping where they find moſt convenience for themſelves and cattle: in ſummer they commonly chooſe the open country near ſome lake or river; or for want of theſe, encamp about ſome wells: but in winter they retire to the ſides of the hills and mountains, or behind ſome eminence, where they may be ſheltered from the north wind; and at that time the ſnow ſupplies them with water.

Agriculture is not only neglected by them, but even condemned as uſeleſs; for when the miſſionaries aſked the natives, why they would not at leaſt cultivate ſome little herb gardens, they replied, "Herbs are for the beaſts of "the field, and the beaſts for men."

There are ſeveral medicinal plants in this country, and particularly rhubarb.

Their tame cattle conſiſts of camels, horſes, cows, and ſheep, whoſe tails are about two feet long, and near as much in compaſs, commonly weighing between ten and eleven pounds, and each is almoſt one entire piece of fat; the

the bone being no larger than that of other ſheep: but theſe are not peculiar to Tartary, this kind of ſheep being found in many other countries. The natives breed no beaſts but what eat graſs.

In this country are hares, pheaſants, and all the ſorts of game common in Eurrpe. The deer, which multiply exceedingly in the deſarts and foreſts, differ in colour, ſize, and in the ſhape of their horns; but ſome of them reſemble thoſe of Europe.

The ſtag-call is a diverſion that has been much admired by ſome of the emperors of China when they came into this country, and is thus performed: the huntſmen taking ſome ſtags heads repair into the foreſt before ſun-riſe, and counterfeit the cry of the hind; upon which the largeſt ſtags advance near the place where they hear the cry, and ſtopping, look around, till at length perceiving the ſtags heads they tear up the ground with their horns, and inſtantly run forwards; but are immediately ſhot by ſome who lie in ambuſh.

Yellow goats appear in the plains, but are ſeldom ſeen except in large herds; they are extremely ſwift, and of the ſhape and ſize of common goats; but their hair is yellow, and not ſo ſmooth.

Wild mules appear in ſmall herds, but are not like the tame ones, nor can be brought to carry burdens; their fleſh is very different and of an agreeable taſte, and the Tartars, who feed much upon it, are of opinion that it is as nouriſhing as the wild boar's. This laſt animal, which frequents both the woods and plains, is traced by the earth it turns up to come at the roots on which it feeds.

The wild dromedary and horſe reſemble the tame; the latter is ſo fleet, that the ſwifteſt hunters can ſeldom reach him with their arrows. Theſe wild horſes appear in large herds, and when they meet with thoſe that are tame, ſurround and drive them away.

There are here a kind of elks bigger than the largeſt ox; but they are found only in particular diſtricts and in boggy grounds in which they delight, and where they are moſt eaſily killed, their great weight hindering their flight.

The chalon, or chelaſon, is about the ſize of a wolf, and ſeems a kind of linx. The ſkin is much valued at Peking, where they make uſe of it for their upper garment. It has long ſoft hair of a greyiſh colour.

The tygers are the fierceſt of all the animals of Tartary: their howling alone ſtrikes terror into thoſe who are unuſed to it. Thoſe of this country are very large and nimble: their ſkins are commonly of a fallow red, and ſtriped with black liſts. Though theſe animals are ſo fierce, they ſeem in great fear when they find themſelves ſurrounded by the hunters preſenting their ſpears; and while the deer driven along fly from ſide to ſide, in order to eſcape, the tyger ſquats on his tail, in the ſpot where he firſt ſees his enemies, and for a long time bears the barking of the dogs and the blows he receives from blunted arrows; but at length, thoroughly provoked, he ſprings forward with ſuch rapidity, that he ſeems to make but one leap to the hunters on whom his eyes are fixed; but thoſe who are near them are ready with their ſpears pointed, and plunge them into his belly the moment he offers to ſeize one of their companions; and indeed the emperor's hunters are ſo quick, that an accident very ſeldom happens.

The intrepidity of the Tartarian horſe at encountering the tygers is very ſurpriſing, and yet this only proceeds from uſe; for they are at firſt as fearful of them as other horſes. The Mongols are very expert in training them, and have a great number of every colour. They are particularly dexterous at catching them when running, with a cord made into a ſlip-knot; and they are alſo very expert in breaking of them: they likewiſe underſtand their diſtempers, but generally uſe ſuch remedies as would be far from agreeing with our horſes. They prefer ſtrength and hardineſs to largeneſs and beauty. The Tartarian horſes are indeed not ſmall, but rather of a middle ſize, and amongſt ſuch vaſt numbers many are found as large and handſome as the European.

The paus are a kind of leopards, with whitiſh ſkins, adorned with red and black ſpots; but they have the head and eyes of a tyger, though they are not ſo big, and have a different cry.

There are plenty of ſquirrels, foxes, and a creature as ſmall as an ermine, of whoſe ſkins mantles are made at Peking to keep out the cold. They are a kind of land rats, very common in ſome of the territories of the Kalkas. They live in companies, and dig in the earth a range of as many little holes as there are males among them, one of whom always keeps watch, but flies under ground at any one's approach: yet they cannot eaſily eſcape the hunters, who, on diſcovering the place where they burrow, ſurround it, and opening the earth in two or three places, throw in flaming ſtraw to frighten them out, and thus great numbers are taken.

In ſome of the rivers is found an amphibious creature reſembling the otter; but the fleſh is tender, and almoſt as delicious as that of the roe-buck.

In the plains of Grand Tartary are a great number of birds of extraordinary beauty, particularly a kind of heron, found in the country of the Mongols towards the frontiers of China. It is all over white except the wings, tail, and beak, which are of a very fine red; the fleſh is very delicate, and in ſome meaſure reſembles that of the woodcock.

The fiſhery of the Mongols is inconſiderable, for their rivers do not abound with fiſh like thoſe of the Manchews.

As to the rational inhabitants, they are of a middle ſize, but ſtrongly made, their faces are very large, their complexion ſun-burnt, their eyes black and full, and their noſes flat. They have very little beard, and yet their black hair is as ſtrong as that of a horſe; but they cut it pretty cloſe to the head, and preſerve only a tuft at the top, which they ſuffer to grow the natural length.

They wear very large ſhirts and drawers made of calicoe; and their habits, which are alſo made of calicoe, or ſome other ſlight ſtuff, reach as low as their ancles, and are lined with ſheep ſkins. Sometimes they wear entire garments of lamb and ſheep ſkins, with the wool next the body; and this is indeed their uſual cloathing: theſe garments they faſten about their limbs with great leather ſtraps. They have very large boots made of Ruſſia leather, and ſmall round bonnets, with a border of fur four fingers broad. The women dreſs in much the ſame manner, only their garments are longer, their boots generally red, and their bonnets flat and adorned with ſome little ornaments.

Though they know how to dreſs and whiten theſe ſkins, as alſo thoſe of wild goats and deer, which ſerve the rich for under-garments in the ſpring; yet as ſoon as you come near them they ſmell ſo ſtrong, that they go under the name of ſtinking Tartars, and their very tents are extremely offenſive.

Their arms conſiſt of a bow and arrows, the ſabre, and pike; and they always go to war on horſeback.

They live in tents, or little moveable houſes, a number of which are frequently placed together in a valley, and reſembles a village. Each tent is a ſort of cage, made of a circular form of pretty ſmall ſticks, and are about thirteen or fourteen feet in diameter. Some are greater and others leſs; but they are generally of about this ſize. In the middle the tent is about eight or nine feet high; and the roof begins at about four feet from the ground, and ends in a point like the top of a round tower or a pigeon-houſe. Theſe tents are covered with different pieces of felt, made of wool preſſed and matted together. When they make a fire they take away a piece of ſtuff from the top of the tent, directly over the place where the fire is to be lighted. They are warm enough while the fire laſts; but ſoon grow cold; and in winter the Mongols would, without care, freeze in their beds. To leſſen this, and other inconveniencies, their tent-door is very narrow, and ſo low that they cannot enter in, without ſtooping.

Gerbillon, a French miſſionary, who entered one of theſe tents, ſaw upon the fire three or four pieces of fleſh, but of what kind he could not tell; however the ſight of it turned his ſtomach. The whole furniture was three or four boards, on which they lie, with a piece of the ſame felt with which the tent was covered, that ſerved both for bed and coverlet; a bench, a ſorry preſs, and a few wooden diſhes.

Their diet is very ſimple; in ſummer they feed on milk, uſing indifferently that of cows, mares, ewes, goats, and camels. Their drink is water boiled with the worſt ſort of Chineſe tea, in which they put cream, butter, or milk. They alſo draw a ſpirituous liquor from ſour milk, eſpe-

cially mares, which is diſtilled after fermentation; into this ſour milk the rich put mutton while it is fermenting. With this ſpirituous liquor they are fond of being intoxicated. They alſo ſmoak a great deal of tobacco.

They eat their fleſh almoſt raw, and, as they do not underſtand tillage, they eat with it neither bread nor rice.

In ſhort, they are naſty and ſlovenly both in their food, their tents, and cloaths, and unpoliſhed in their manners; living amongſt the dung of their cattle, which ſerves them for fewel; for in great part of their country not a tree nor a buſh is to be found. They are excellent in horſemanſhip and hunting, and very dexterous in drawing the bow, either on foot or on horſeback; and therefore prefer grazing and hunting to the fatigue of tilling the land.

The utmoſt ambition of the Mongols is to preſerve the rank of their families. They value things only for their uſe, having no great regard to their ſcarceneſs or their beauty. They are naturally of an eaſy chearful temper, always diſpoſed to laughter, and never depreſſed by care and melancholy. Indeed they find little occaſion for inquietude; for they have neither lords to pleaſe, nor enemies to fear; they know none of the perplexities that attend the management of difficult affairs; and have no buſineſs to tranſact, nor any conſtraint put upon their deſires. Their ſole employment is attending the herds and flocks, and their principal diverſion is hunting, fiſhing, and other bodily exerciſes, at which they are very expert.

Though the Mongols, the Kalkas, and other Tartars, are diſtinguiſhed into different nations, yet they have all one language, called the Mogul tongue: they have ſeveral dialects indeed, but they underſtand each other. We are informed by Regis that the characters upon the monuments of the antient Mongols are the ſame with thoſe now in uſe; but differ from the Manchew. They have not the leaſt reſemblance to the writing of the Chineſe, and are no more difficult to learn than the Roman. They are written on tables with an iron pencil, and therefore among the Mongols a book is a great rarity. In order to pleaſe them, one of the emperors had a tranſlation of ſome of their authors printed at Peking. The chief book among them is the Chineſe Kalendar, engraved in Mongol characters.

As to the government of the Mongols, they are divided into forty-nine ki, or ſtandards, each of which has a ſeparate tract of country, and a particular prince or leader. Every prince is obliged to keep within the bounds of his own dominions; for neither he nor his ſubjects are permitted to paſs with their flocks and herds into thoſe of another, ſince that would be eſteemed an act of hoſtility; but in their own territories they encamp where they pleaſe, and where they find it moſt convenient on account of water and paſture.

Their princes have a politeneſs that diſtinguiſhes them from their ſubjects, who, notwithſtanding their calling themſelves their ſlaves, are not treated with ſeverity, but have free acceſs to them on the ſlighteſt occaſions. This familiarity, however, does not diminiſh their reſpect; for they are taught from their infancy, that they are born to obey, and their maſters to command.

Though polygamy be not forbidden, the Mongols have uſually but one wife.

They burn their dead, and then inter the aſhes on ſome eminence, piling a heap of ſtones over the grave, on which they place a number of little flags or ſtandards.

With reſpect to commerce, the Chineſe reſort to thoſe of the Mongols, who are ſituated near that empire, bringing them ordinary bohea tea, rice, tobacco, coarſe cotton cloth, and other ordinary ſtuffs, with ſeveral ſorts of houſhold utenſils; and as the Mongols are not acquainted with the uſe of money, they give cattle in exchange for theſe commodities.

The Mongols are ſaid to be worſhippers of the idol Fo, and pay an implicit obedience to their lamas, or prieſts, to whom they preſent the beſt things they have. Theſe prieſts are commonly ignorant; and thoſe of them are eſteemed very learned who can read the ſacred books in the language of Tibet. They are indeed the only perſons capable of giving inſtructions to their countrymen; but they find it more for their advantage to go from tent to tent, repeating certain prayers, for which they have a ſalary, and to practiſe phyſic, in which they pretend to have great ſkill. The Mongols therefore wanting maſters, very few of them have an opportunity of learning to write or even to read. Several of the lamas themſelves ſcarce underſtand their prayers which they ſing in a ſolemn, yet harthonious manner. The people often kneel bare-headed before them, and do not riſe till they have laid their hands upon them. They do not believe the tranſmigration of the ſoul into brutes, and therefore eat fleſh; but though they have large flocks of tame cattle, they moſtly feed on the wild beaſts they take in hunting.

The Mongols are remarkably devout, and almoſt every one of them wears a ſtring of beads about his neck, on which he repeats his prayers. There is ſcare a Mongol prince but has a temple, though he has no other houſe in his territory. Gerbillon ſaw the ruins of one of them at about two hundred and fifty leagues from Peking: and, notwithſtanding the diſtance, it was erected by Chineſe workmen hired on purpoſe; and the tiles, which were enamelled with yellow, were brought from that city.

One of the Mongol princes, well verſed in the hiſtory of his anceſtors, informed Gerbillon, that in the reign of the emperor Cublay there came lamas into the country of the Mongols, and planted their religion; and that they were men of learning and irreproachable lives. Gerbillon thinks it probable that thoſe lamas were Chriſtian monaſticks, who came from Syria and Armenia, and preached Chriſtianity both to the Mongols and Chineſe; but that the communication with their countries being afterwards cut off, the bonzes blended their ſuperſtitions with the cuſtoms introduced by theſe monks, and by degrees introduced the religion of Fo. This, he ſays, is the more probable, as theſe lamas have many ceremonies and cuſtoms like thoſe obſerved among Chriſtians. They have holy water, a ſinging ſervice, and pray for the dead; they uſe beads, and wear a mitre and cap like biſhops. Not to mention their grand lama, to whom they pay a veneration at leaſt as great as is paid by the Roman church to their ſovereign pontiff.

At the head of theſe Mongol lamas is a deputy, under the dalay-lama of Tibet, and is called the Khutuktu.

SECT. II.

Of the KALKA MONGOLS.

The Rivers on which they dwell. Their Government and Religion.

OF all the Mongol nations that depend on the emperor of China, the moſt celebrated, as well as the moſt numerous, are the Kalkas, who obtain their name from the river Kalka. They extend above two hundred leagues along the country, from eaſt to weſt, on the banks of the fineſt rivers in this part of Tartary. They dwell beyond the Mongols, and have the Kalmucks on the weſt; and from north to ſouth extend from the fiftieth and fifty-firſt degree of latitude to the ſouthern extremity of the great deſart of Kobi, which belongs to them, and affords fine paſtures, woods, ſprings, and rivulets; though in ſome parts it is quite bare without trees, graſs, or water, except ſome ponds and marſhes made by the rains, and a few wells, the water of which is very bad.

The river Kalka is not much frequented by the Kalkas, though they take their name from it. It flows from a famous mountain called Siolki, ſixty-four leagues from Tſitſikar, and runs into a lake called Puir. The other rivers are,

The Kerlon, which is almoſt every where fordable; it is about ſixty feet in breadth, and waſhes the richeſt paſtures in all Tartary. The waters of this river are good, and abound with trout and other fiſh.

The Tula runs from eaſt to weſt, and in moſt places is larger, deeper, and more rapid than the Kerlon. It has more woods and finer meadows, and on its north ſide are mountains covered with large firs that afford at a diſtance an agreeable proſpect. This river having joined the Orgon, which comes from the ſouth-weſt, runs towards the north,

north, and after increaſing its ſtream by the addition of other rivers, as the Selinga, at length falls into the Paykal, which belongs to the Ruſſians, and is the greateſt lake in all Tartary.

The waters of the Twi, which are clear and wholſome, after a long courſe through fertile plains, ſinks into the ground near a ſmall lake, and appear no more.

The Selinga iſſues from a lake called by the Mongols Koſo, and proceeding from ſouth to north, through very fertile plains, is enlarged by many rivers on both ſides, and at length diſcharges itſelf into the lake Paykal. Its waters are very good and light, but have few fiſh.

The river Siba has its ſpring in the mountains towards the frontiers of the Kalmucks, and running eaſt-north-eaſt loſes itſelf north of the deſart of Kobi.

The Dſanmuran has its ſource in the mountains which croſs the deſart of Kobi, and running ſouth eaſt falls into the Whangho on the frontiers of Tibet. Two petty khans of the Mongols, under the protection of the emperor of China, reſide on its banks.

The river Argun riſes in a lake of the country of the Mongols, and having purſued its courſe towards the north-eaſt, runs above one hundred leagues, and at length falls into the great river Sagalian-ula.

The perſons, manners, cuſtoms, and way of life of the Kalkas, are nearly the ſame as thoſe of the Mongols; but the Kalkas pay obedience to one khan, who was once the great khan or emperor of all the Mongols. Indeed ſince the Manchews have given emperors to China, he is fallen from his antient grandeur; yet he is ſtill very powerful, as he can eaſily bring into the field an army of ſixty thouſand horſe; and though he puts himſelf under the protection of the emperor of China, inſtead of paying him tribute, he anually receives from that emperor preſents of ſkins.

The Kalkas, as well as the Mongols, have alſo a khutucktu at the head of their religion; but he is not ſubject to the dalay-lama. This prince of the lamas dwells in tents, in the largeſt of which he ſits on a kind of altar, and receives the homage of many nations, without returning the ſalute of any perſon whatever. All conſider him as ſomething more than man, and pay him the ſame kind of adoration as to Fo himſelf. The people are ſo infatuated, that they believe he knows all things, and can abſolutely diſpoſe of the favours of Fo. Regis, who ſaw the perſon who then aſſumed this character, was told, that he had already been born fourteen times, and would be born again when his preſent time was expired. The miſſionaries pretend, that they reproached him, in the preſence of ſeveral Mongol princes, for being the object of a fooliſh idolatry, and threatened him with the judgments of God and eternal torments; but he heard all with great coolneſs, and continued to receive the adorations that were offered to him.

The high opinion the Mongols entertained of him at that time drew crowds of people to Iben-pira, where he had reſided near twenty years. The place reſembled a large city formed of tents, and the hurry was much greater there than any where elſe in that part of Tartary. The Ruſſians of Selinghinſhoy traded thither; there were alſo bonzes from Indoſtan, Pegu, Tibet, and China; Tartars from the remoteſt countries, with multitudes of lamas of all ranks: for they are of different degrees, though they all acknowledge as their chief the great lama of Tibet.

Bentinck obſerves, that this khutucktu was formerly ſent by the dalay-lama to the Mongols and Kalmucks of the north to keep up his authority in thoſe parts, on account of their being too remote from his uſual place of reſidence; but this deputy having once taſted the ſweets of ſpiritual command, made bold to ſet up for himſelf, which he did with ſuch addreſs that ſome time after ſcarce any mention was made among the Mongols of the dalay-lama's; and the authority of the khutucktu became ſo well eſtabliſhed, that whoever dared to doubt of his divinity would be held in abhorrence by all that nation.

The court of China had indeed a great hand in this new apotheoſis, in order to divide the Mongols from the Kalmucks, and therefore under-hand ſupported the khutucktu againſt the dalay-lama.

Whenever the khutucktu removes his camp he is ſurrounded by a great number of lamas and armed Mongols, who flock from all parts with their families to meet him on the road, and receive his benediction, on paying the fees. None but the heads of tribes, and other perſons of diſtinction, dare preſume to approach him. He gives them his benediction by applying his hand ſhut upon their forehead, in which he holds a ſtring of beads.

The vulgar are perſuaded, that he grows old as the moon declines, and young again with the new moon. At the ſacred ceremonies he appears at the ſound of inſtruments, that reſemble trumpets and cymbals, in a magnificent pavilion, covered with China velvet, and open in front. He is ſeated croſs-legged, after the Tartar faſhion, upon a large velvet cuſhion, having on each ſide a figure repreſenting the divinity. The lamas of diſtinction are ſeated on both ſides on cuſhions, from the place where he ſits to the entrance of the pavilion, each reading in a book they hold in their hands.

The khutucktu is no ſooner ſeated than the inſtruments of muſic ceaſe, and all the people aſſembling before the pavilion, proſtrate themſelves on the earth, uttering exclamations in honour of the divinity and in praiſe of the khutucktu. Some lamas afterwards bring cenſers of odoriferous herbs, and offer incenſe firſt to the idols, then to the khutucktu, and laſtly to the people. Afterwards laying the cenſers at the khutucktu's feet, they bring China-bowls with liquors and ſweet-meats, ſeven of which they ſet before each repreſentation of their god, and ſeven others before the khutucktu, who taſtes them; and having eaten a little, cauſes the reſt to be diſtributed among the heads of the tribes who are preſent, and then retires with the ſound of inſtruments into his tent.

The khutucktu, to preſerve his independency on the dalay-lama, makes preſents of furs to the emperor's favourites; and as the court at Peking finds that the khutucktu and his lamas, are neceſſary to keep the Mongols of the Weſt in their duty, they take care to treat him on all occaſions with marks of great reſpect. The khutucktu alſo ſtrives to cultivate a friendſhip with the Ruſſians, by favouring the ſubjects of Ruſſia in their little quarrels that ſometimes happen between them and the Mongols on the frontiers.

CHAP.

CHAP. VI.

Of SIBERIA.

SECT. I.

Of Siberia in general. Its Situation, Extent, Climate, and Face of the Country, particularly of the Eaſtern Part. Its principal Rivers and Minerals, with a Deſcription of a very remarkable Kind of Ivory found in the Banks of the Rivers.

ON the north of the countries laſt deſcribed is Siberia, a region of prodigious extent, that reaches from the river Saghalian-ula, which bounds it on the ſouth, in the latitude of fifty-five degrees, to the Frozen Sea, which bounds it on the north; and on the weſt is parted from Ruſſia by the mountains of Werkhotauria, which form a chain that may be conſidered as a branch of Mount Caucaſus: theſe commence to the ſouthward, and ſeparate Aſia from Europe quite to the Frozen Sea. From theſe mountains, which are in about one hundred and fifty-eight degrees longitude, Siberia extends to the Eaſtern Ocean, which in ſome places waſhes the coaſt in one hundred and forty-eight degrees of eaſt longitude from London; but farther north the country ſtretches out (according to the late diſcoveries made by the Ruſſians) above forty degrees farther to the eaſt, as if to meet the new diſcovered coaſt of America, which is found to reach almoſt to Siberia. In ſhort, this vaſt country is above two thouſand miles in length from eaſt to weſt, and about ſeven hundred and fifty miles in breadth from north to ſouth. But it is extremely cold and barren, and every where thinly peopled. A very accurate deſcription of a region ſo widely extended, and ſo little known to the Ruſſians themſelves, cannot be juſtly expected. We have, however, made uſe of the lateſt and beſt diſcoveries; and have not only conſulted the account of this country given by Mr. Strahlenberg, a Swediſh officer, who was thirteen years captive in thoſe parts, but the late journey into Siberia by the Abbe Chappe d'Auteroche, for obſerving the tranſit of Venus over the ſun, and the curious and judicious diſcoveries and obſervations made by ſome of the learned of Ruſſia on the nations near the coaſt of the Eaſtern Ocean, which have been lately examined with great attention, particularly by Mr. Steller and Mr. Kraſheneninicoff, who have given a judicious deſcription of the peninſula of Kamtſchatka.

The face of the country, eſpecially towards the north-weſt, is as diſagreeable as can be imagined, it being covered with large and almoſt impenetrable woods, with high and frozen mountains covered with everlaſting ſnow, and with fens, lakes, and marſhes. The climate is therefore in general cold, but more moderate in the ſouthern part, and where the lands do not riſe a conſiderable height above the level of the ſea, which is frequently the caſe even of extenſive plains. To theſe dreary countries the czars of Muſcovy ſend the great men who are ſo unhappy as to diſpleaſe them; and hither Peter the Great, in particular, ſent many of the brave Swedes who had the misfortune to be taken priſoners by that monarch. Theſe ſet up ſchools, and introduced the arts and ſciences amidſt nations of ſavages.

The horrors of part of theſe ſolitary regions have been deſcribed in very ſtrong and lively colours by the Abbe Chappe d'Auteroche. The chain of mountains called Werkhotauria, which form the weſtern boundary of Siberia, are, ſays he, no higher than from fifty to eighty fathoms; but the declivity is very ſteep, and the ſummit is covered with pine, fir, and birch trees. The road over theſe mountains is very frightful, and by night extremely dangerous; for ſhould the ſledge in which the traveller is ſeated deviate ever ſo little from the beaten tract, he will inevitably be buried in a gulph of ſnow; which, when the Abbe paſſed this way, was ready to melt, and yet the talleſt firs were ſo loaded with it as to bend under the weight. Every where upon the ground it was ſeven feet thick, and there was no ſign of the returning ſpring, not ſo much as by the flight of a bird; for the very pyes and crows, which abound through all Ruſſia, abandon theſe horrid deſarts, where nature herſelf ſeems benumbed, and it is only by the traces of the ſledge that the country is known to be inhabited. The gloom of deſolation ſpreads on every ſide, and the horrid ſilence is never broken but by the outcries and complaints of thoſe that ſuffer from the perils of the way.

The inhabitants are ſhut up in their huts nine months in the year; for the ſnow falls on the mountains in the beginning of September, and ſuch a quantity ſoon deſcends as to leave upon them ſcarce any traces of a habitation. It ſeldom begins to thaw there till the middle of April; but this happens ſomewhat ſooner in the plains, yet it does not entirely diſappear till the end of May; ſo that the ſeverity of winter is ſuſpended only three months. The Abbe croſſed theſe mountains, which extend forty-five leagues in breadth from eaſt to weſt, and then deſcending into a large plain, found the climate ſo much altered, that in ſome places the ſnow ſcarcely covered the ſurface of the ground; the thaw was already begun on the rivers, and on the tenth of the ſame month the ice broke.

In this country are ſeveral rivers of prodigious extent, the principal of which are the Oby, the Jeniſai, and the Lena.

The Oby iſſues from the lake Altin, in Calmuc Tartary, and running north, is joined by the Irtiſh, and at length, after traverſing a tract of above two thouſand miles, it diſcharges itſelf into a bay of the Frozen Sea. This river abounds in fiſh; it is navigable almoſt to its ſource; and, through a great part of its courſe, is between five and ſix hundred yards broad.

The Jeniſai, or Jeniſkoi, is a very large river, which towards its mouth overflows its banks every ſpring for ſeveral miles. It has its courſe from ſome lakes near the mountains ſouth of Siberia, and, after running a courſe of ſixteen hundred miles, forms a large lake or bay, which contains ſeveral iſlands, and at length falls into the Frozen Ocean to the eaſt of the Oby.

The Lena is a large river on the eaſtern part of Siberia. It iſſues from the north ſide of the lake Baical, and, after traverſing a vaſt tract of country, divides itſelf into five branches, three of which continue their courſe to the weſtward, and the other two to the eaſtward; after which they all fall into the Frozen Sea.

In this country are mines of gold, ſilver, copper, and excellent iron; alſo jaſper, lapis-lazuli, and loadſtones.

But the moſt ſurpriſing production of Siberia is a kind of large teeth, found near the mouths of the rivers Oby, Jeniſai, and Lena; and alſo in the banks of many other rivers. They are of different ſizes; Mr. Strahlenberg ſays, he has ſeen ſome of them above four Ruſſian ells long, and at the thickeſt part nine inches in diameter. They reſemble elephants teeth, only are ſomewhat more crooked; and, ou being cut, can only be diſtinguiſhed from ivory by their being ſomewhat more yellow, which only happens when they have lain a pretty while expoſed to the air. Sometimes they are brown, and ſometimes of a bluiſh black, which proceeds from the ſame cauſe; and then if they are ſawed into thin leaves, and poliſhed, you may obſerve upon them landſcapes, in which appear trees, men, and beaſts; and the more they are decayed, the greater variety of figures are found upon them. They make of them ſnuff-boxes, combs, and a thouſand other things that are uſually made of ivory; thin leaves, made of the part that is not quite mouldered away, ſerve to inlay and cover ſmall boxes and little cabinets; and a conſiderable number, which are white, are carried into China, where they are ſold at a good price.

Many are the conjectures that have been formed in relation to theſe bones; ſome ſuppoſe them to be the real elephants teeth that have lain there ever ſince the general deluge; others imagine them to be the teeth of the ſea-

horſe, or other amphibious animals that may have come from Greenland, and been driven up the rivers; and, at the fall of the waters, left in the mud.

In ſhort, Siberia has many animals unknown in Europe, and is inhabited by many different nations, that have different manners, cuſtoms, languages, and religions. We ſhall now therefore be more particular, and give a more perfect deſcription of theſe extenſive regions, beginning at the Eaſt.

SECT. II.

Of KAMTSCHATKA.

Of its Situation, Extent, Climate, burning Mountains, and Minerals.

WE are now entering upon the dominions of Ruſſia, and ſhall give a particular deſcription of the great peninſula of Kamtſchatka, which forms the boundary of Aſia to the north-eaſt, and extends from north to ſouth about ſeven degrees thirty minutes. The ſouthern part of this peninſula is ſituated in fifty-one degrees north latitude, and its longitude from Peterſbourg is found, by the beſt obſervations made upon the ſpot, to be one hundred and twelve degrees eaſt of Peterſbourg, and conſequently in the longitude of one hundred and forty-three degrees ſixteen minutes eaſt of London. The figure of this peninſula is ſomewhat elliptical. It is bounded on the eaſt by the Eaſtern Ocean, which ſeparates it from America; on the weſt by the Penſchinſka, which begins near the ſouthern point of the Cape of Kamtſchatka, and runs northward between the weſtern coaſt of Kamtſchatka and the coaſt of Ochotskoy above one hundred verſts, or Ruſſian miles. A range of hills extend from north to ſouth through the peninſula, dividing the country into two almoſt equal parts, and from theſe hills others extend to the ſea, between which are the courſes of the rivers.

The Ruſſians give the name of Kamtſchatka to the whole peninſula, though among the inhabitants it has no general appellation; but every part of the country receives its name from the natives, or ſomething remarkable obſerved in it; and even the Ruſſian Coſſacks ſettled there underſtand by Kamtſchatka, only the country ſituated near the river of that name, and diſtinguiſh the other parts of the country by the following appellations:

The ſouthern part is called the Kurilski Country, from the Kuriles its inhabitants.

What is termed The Coaſt, extends along the weſtern ſhore from the Bolſcheretski, or Great River, to the Teghil.

Awatſcha extends from the Bolſcheretski to Fort Awatſcha, by the Bay of St. Peter and Paul, on the Eaſtern Coaſt.

Koreka is thus named from the Koreki, its inhabitants, and extends from the north of the Kamtſchatka to the Teghil.

Ukoi is the Eaſtern Coaſt from the river Ukoi.

Teghil is the Weſtern Coaſt from the river Teghil.

The principal rivers are the Kamtſchatka, the Great River, the Awatſcha, and the Teghil, on all which the Ruſſians have ſettlements.

There are alſo ſeveral lakes of conſiderable extent.

In this country the time of harveſt and winter take up above half the year, for the ſpring and ſummer ſcarcely laſt four months; the trees uſually begin to bud at the end of June, and ſome of them begin to drop their leaves in Auguſt. The winter is however moderate and conſtant, and the froſts are neither extremely ſevere, nor the thaws ſudden. The weather in ſpring is pleaſanter than in ſummer, for though it ſometimes rains, yet there are now and then fine clear days. But the force of the ſun reflected from the ſnow in this ſeaſon is ſo very great, that the inhabitants are as ſwarthy as the Indians, and have their eyes ſpoiled by it. To prevent theſe inconveniences as much as poſſible, they generally wear ſomething over their face filled with ſmall holes or nets of black hair, to leſſen the number of the rays that would otherwiſe fall upon their eyes. This is owing to the great winds, which drive the ſnow ſo cloſe, that it is almoſt as hard and ſolid as ice; and, inſtead of allowing the rays of the ſun to penetrate it, reflects them with prodigious force on the delicate and ſenſible nerves of the retina.

The weather in ſummer is generally diſagreeable, and for the moſt part rainy and cold, owing to the neighbouring mountains being covered with perpetual ſnow. In places diſtant from the ſea the weather is very different, it being fine and clear from April to the middle of June: the rain does not begin till after the ſummer ſolſtice, and continues till the end of Auguſt.

In the winter are deep ſnows, but ſeldom high winds; and when theſe happen, they are of ſhort continuance. The weather is generally clear and agreeable in autumn, except at the end of September, when there are uſually ſtorms; and as the rivers have a very ſwift current, they are ſeldom frozen over before the beginning of November.

There are three burning mountains in Kamtſchatka, which for many years have thrown out a continual ſmoke, but do not often burſt into flames. The mountain of Kamtſchatka, which riſes from two rows of hills ſomewhat in the form of a ſugar-loaf to a very great height, uſually throws out aſhes twice or thrice a year, ſometimes in ſuch quantities, that for three hundred verſts round the earth is covered with them: the laſt conflagration began on the 25th of September, in the year 1737, and continued burning a week with ſuch violence, that the mountain appeared to thoſe who were fiſhing at ſea like one red hot rock, and the flames that burſt through ſeveral openings with terrible noiſe, reſembled rivers of fire. From the inſide of the mountain were heard thunderings, cracking, and blowing like the blaſt of the ſtrongeſt bellows, ſhaking all the neighbouring country: the nights were moſt terrible; but at laſt the conflagration ended, by the mountain's caſting out a prodigious quantity of cinders and aſhes, among which were poreous ſtones and glaſs of various colours. The country is alſo very ſubject to earthquakes, which ſometimes produce dreadful effects.

There are likewiſe ſeveral hot ſprings, and ſome rivers that never freeze.

Copper and iron ores have been found in ſeveral places, and native ſulphur is gathered in different parts of the country; the ſulphur brought from Olontoſki, where it drops from the rocks, is fine and pellucid. On the mountains are ſometimes found ſmall cryſtals of a bright red; yellow pellucid ſtones, like corals, and ſemi-pellucid ones that are whitiſh and milky, are found near the ſprings of ſome of the rivers; and near Tomskoy are plenty of hyacinths.

SECT. III.

Of the Vegetables and Animals of Kamtſchatka, particularly of the Glutton, the Manati, or Sea-Cow, Seals, Sea-Cats, and Sea-Beavers.

THE moſt uſeful wood is that of a kind of cedar, white poplar, and larch tree, which are uſed both in building houſes and ſhips. There are alſo the juniper, the pine tree, and many birch trees, which, upon the banks of a ſmall river named the Biſtroy, are ſo large, that captain Sponburg built a ſloop with their wood, in which he made ſeveral diſtant voyages at ſea, but the people in general make little uſe of them, except for building ſledges. They have alſo the ſervice-tree, the cherry-laurel, and the dog-briar. Among the ſhrubs and plants are the honey-ſuckle, cranberries, wortle-berries, barberries, bramble-berries, and bilberries.

Among the plants which ſerve for food is the ſhelmina: its root is blackiſh without and white within, and from it grow two or three ſtalks of about the height of a man; the leaves grow on long branches all over the ſtalk, their upper part is green and ſmooth, and underneath they are rough, and have reddiſh veins. At the top of the plant is a flower, which is like that of the ſervice-tree. The root, ſtalk, and leaves, are very aſtringent; but both the Ruſſians and Kamtſchadales eat them in the ſpring, and preſerve the root for the winter, when they pound and boil it with water for a kind of gruel. It reſembles in taſte the piſtacho-nut.

The urchichley has leaves like hemp; but the flowers reſemble thoſe of the ragwort. The leaves being dried

and boiled with fiſh, give the broth the ſame taſte as if the fleſh of the wild goat was boiled in it: they fry the root in the fat of ſeals, and eſteem it very delicate food.

Biſtort grows in plenty both on the hills and in the valleys; they eat it either freſh or dried, and pounded with caviar. It is not ſo aſtringent as that in Europe, but is juicy, and has the taſte of a nut.

The kotkonia grows in great plenty on the banks of the rivers. Its root is as thick as one's finger, black on the outſide, and white within. Two or more ſtalks ariſe from it of the thickneſs of a gooſe quill, and about ten inches high. On the top three oval leaves ſpread like a ſtar, from the center of which riſes a ſhort ſtalk, which ſupports the flower. The cup conſiſts of three oblong green leaves, and the flower of as many white ones. In the midſt of the flower is the piſtil, which is of a yellow colour. The fruit, when ripe, is ſoft, fleſhy, as big as a walnut, and of an agreeable taſte like a good apple. The fruit muſt be eaten as ſoon as gathered, for it ſpoils if kept one night. The root is eaten by the Kamtſchadales, both freſh and dried, with caviar.

Barley and oats have been ſowed in this country, and yielded very good crops; but cabbages and lettices never grow to any head; and peas continue in flower till late in the harveſt without yielding pods: but turneps and radiſhes grow very well.

They have ſeveral medicinal plants, which they uſe with ſucceſs in ſeveral diſeaſes. But we ought not to omit the zgate, which contains a poiſon of prodigious ſtrength; for with the juice, ſqueezed from the root of this plant, they anoint the points of their darts and arrows, which renders the wounds they give incurable, unleſs the poiſon be immediately ſucked out: if this be neglected, the wound turns blue and ſwells, and the patient dies within two days. Whales of the largeſt ſize, on being ſlightly wounded with a poiſoned weapon, are unable to bear the ſea; but ſoon throw themſelves on ſhore, where they expire in great agonies, making a moſt terrible bellowing.

On the ſea-ſhore grows a whitiſh plant reſembling wheat, of which they make mats of different colours: theſe ſerve for coverings and curtains, and alſo for cloaks. They alſo make baskets and bags of it of different ſorts. It likewiſe ſerves for thatch. The natives mow it down with a ſcythe, formed of a ſhoulder-blade of a whale, which they bring to a good edge by grinding it upon a ſtone.

A plant grows in the marſhes reſembling the cyperoides, which they dreſs with a double-toothed comb of bone, and then uſe it inſtead of linen to wrap up their children in the room of ſwaddling cloaths. It ſupplies the place of ſtockings, by being rolled about the legs; and, from the opinion that its warmth promotes fruitfulneſs, the women wrap it round their bodies. On their ſolemn feſtivals they bind garlands of it round the heads and necks of their idols.

But no plant is of more general uſe than nettles, of which they make thread and form their nets for fiſhing.

The graſs grows here above the height of a man, and ſo faſt, that it may be mowed thrice in a ſummer. This makes but a coarſe ſort of hay; yet the cattle are large and fat, and have plenty of milk, both in ſummer and winter.

Beſides theſe plants the Kamtſchadales have many others, to all which they give names, and are ſo well acquainted with their ſeveral properties; with the different degrees of virtue they derive from the various ſoils and ſituations in which they grow; with the proper times of gathering the ſeveral fruits and other produce, as is ſurpriſing in ſuch a nation of barbarians: hence they have this advantage above other people, that they can every-where find food and medicine; and, from their knowledge and experience, are in little danger from the noxious plants.

The domeſtic animals of Kantſchatka are cows, horſes, rein-deer, and dogs.

The riches of the country conſiſt in furs, for the wild beaſts are very numerous; among theſe are the rein-deer, wild and tame, ſables, foxes, hares, ermines, marmottas, weazels, &c. Among the foxes are moſt of the different ſpecies found in other places, as the black, red, fiery, blue-breaſted, or marked with a black croſs, the cheſnut, black cheſnut, and ſometimes white foxes. The moſt valuable foxes are the moſt cunning, as the blue-breaſted, the black cheſnut, and the fiery coloured; ſo that the Kamtſchadales, and even the Ruſſians, find great difficulty in catching them. The ſables of this country excel thoſe found in any other place, both in largeneſs, thickneſs of hair, and brightneſs. Their furs are ſold at a great price in China, and few of them are brought into Ruſſia. The inhabitants eſteem the fleſh very delicious eating. Theſe animals are in greater plenty here than in any other country in the known world.

As the large ſpecies of marmottas abound every where in Kamtſchatka, their skins are uſed by the Koreki for cloaths, and eſteemed no diſagreeable dreſs, they being both light and warm, and at a diſtance their backs reſemble the ſpotted feathers of birds. When theſe animals eat, they ſit upon their hind legs like ſquirrels, and hold their food, which is cedar-nuts, berries, and roots, with their fore-feet. They are pretty to look at, and whiſtle ſurpriſingly loud.

People do not think it worth their while to hunt ermines, common marmottas, or weazels, except they meet with them by chance; but there is an animal of the weazel kind, called the glutton, which has fine fur, ſo highly eſteemed, that when they deſcribe a man richly dreſſed, they ſay he is cloathed with the fur of the glutton. The women place the white paws of this animal in their hair, and eſteem them very ornamental. Theſe creatures are ſurpriſingly dexterous in killing of deer; they climb up a tree, carrying with them ſome of the moſs the deer are uſed to eat. This they drop from the tree; and if the deer ſtops to eat it, they throw themſelves down upon his back, and faſtening between the horns, tear out his eyes, and put him to ſuch pain, that he ſtrikes his head againſt the trees, either to eaſe himſelf or deſtroy his enemy, till he falls to the ground. No ſooner is he brought down than the glutton takes off his fleſh from the bones, and hides it in the earth, to prevent its being ſeized by any other animal. They deſtroy horſes in the ſame manner; yet are eaſily tamed, and taught to play ſeveral tricks. They are ſaid to eat to ſuch exceſs, as to be obliged to relieve themſelves by ſqueezing their bodies between two trees, in order to unburthen their bellies of this unſufferable load; but thoſe who are tamed are not ſo voracious.

Bears and wolves are ſo exceeding numerous, that they fill the fields and woods like cattle: the bears during the ſummer, and the wolves during the winter. The bears are neither large nor fierce, and never attack any man, except they find him aſleep, and then they ſeldom kill him; but uſually tear the ſcalp from the back part of the head: but when fiercer than ordinary, they will tear off ſome of the fleſhy parts, but not eat them. It is remarkable, that theſe bears will not hurt women, but go about with them like tame animals, eſpecially when they gather berries. Indeed they ſometimes eat the berries the women have gathered, which is the only injury they receive from them.

In the ſeaſon, when the fiſh come in vaſt ſhoals into the rivers, the bears come down from the mountains and ſettle in places proper for catching them; when they take ſuch quantities, that they only eat the heads, neglecting the bodies; and when the fiſh have retired back to the ſea, they are glad to eat what they formerly deſpiſed. It is not unuſual for them to ſteal fiſh from the fiſhing-huts of the Coſſacks, though a woman is always left to watch them; but they never hurt her.

The Kamtſchadales make their beds and coverings, caps, gloves, and dogs collars of the ſkins of bears; the fleſh and fat are their moſt delicious food. Sometimes they faſten their ſkins to the ſoles of their feet, to prevent their ſliding on the ice, and with their ſhoulder blade-bones made ſharp they cut graſs. In ſummer they uſe the guts to cover their faces to keep off the ſun.

The wolves reſemble thoſe in other places, and their furs are much eſteemed for cloaths; but by their cunning and fierceneſs they do the inhabitants more injury than their furs are worth; for they not only kill the wild deer, but herds of the tame, though they are always guarded.

The deer and ſtone rams are the moſt uſeful of all the animals in this country, their skins being moſt uſed in cloathing. The deer live in moſſy places, and the wild rams upon the moſt lofty mountains: theſe reſemble goats, but their hair is like that of the deer. The horns of thoſe that are of full age weigh each from twenty-five to thirty pounds:

pounds: they run with great ſwiftneſs, throwing their twiſted horns back upon their ſhoulders, ſpringing over the rocks, and skipping along the narrow ridges of the precipices. The fat upon their haunches equals that of the deer, and the fleſh is moſt delicious food. Cloaths made of their skins are very warm. Of the horns are made, ſpoons, ladles, and other utenſils; and when the Kamtſchadales travel, they ſtick an entire horn in their girdles, which ſerves for a bottle.

The dogs of this country reſemble the village dogs of Europe, and are white, black, ſpotted, or grey, like the wolves; but brown or other colours are very rare: theſe dogs are eſteemed ſwifter and longer-lived than thoſe of other countries, which may be attributed to their food. In the ſpring they run at liberty, feeding upon what they get in the fields, where they ſcratch up the ground for mice, and catch fiſh in the rivers. The Kamtſchadales call them home in October, and they are tied up till they loſe much of their fat, in order that they may be lighter for the road; when nothing is to be heard night nor day but their howling. In the winter they are fed with fiſh-bones and opana, which is thus prepared: they pour water into a large trough, into which they throw ſome ladlefulls of rotten fiſh, prepared in pits for that purpoſe, adding ſome fiſh-bones, and heating the whole with red-hot ſtones till the fiſh and bones are boiled. They are fed only at night, which makes them ſleep well; but they never give them any in the day when they are to travel, becauſe it would render them heavy and lazy; though if they are ever ſo hungry, they will not eat bread.

Dogs are abſolutely neceſſary in Kamtſchatka for drawing the ſledges over the ſnow; for had they plenty of horſes they could ſeldom be uſed in winter, on account of the great depth of the ſnow and the number of hills and rivers. Beſides, in the greateſt ſtorm, when a man cannot ſee the path, or even keep his eyes open, they ſeldom miſs their way; and if they ſhould, they ſoon find it again by their ſmell.

Thoſe bred to hunt the deer, ſables, foxes, and wild rams, are ſometimes fed with jackdaws, which are thought to make their ſcent the ſtronger in ſmelling out birds and wild beaſts. Their skins are alſo uſed for cloaths, particularly thoſe of the white dogs, which with all their garments are trimmed.

There are three ſorts of rats, thoſe in the huts, where they run about without fear, and live upon offals; another ſort live in the fields, and, like the drones among the bees, ſteal their food from the third kind, which alſo live in the fields, woods, and high mountains, in a kind of community, having very neat neſts, which are large, and divided into different apartments ſpread with grass; in ſome of which they ſtore up roots of ſeveral kinds, which they gather with great labour in ſummer, and lay up againſt winter; dragging them out in dry ſun-ſhiny weather, in order to dry them. All the ſummer they live upon berries and ſuch other food as they can find, never touching their winter-proviſions while any is to be procured in the fields.

Theſe change their habitations, and ſometimes they all leave Kamtſchatka, which the Kamtſchadales imagine forebodes a rainy ſeaſon, and a bad year for hunting; but when they return, they expect a fine one and a good year for the chace, and therefore expreſſes are ſent to all parts with the good news.

They always depart in the ſpring; firſt aſſembling in great numbers. They ſteer their courſe due weſt, croſſing rivers, lakes, and even arms of the ſea: and when they reach the ſhore, ſpent with fatigue, they lie as if dead upon the banks, till recovering their ſtrength, they again purſue their march. They have nothing to fear on the land; their greateſt danger is, leſt ſome ravenous fiſh ſhould devour them. The Kamtſchadales, on finding them weak on the banks, give them any aſſiſtance in their power. From the river Pengin they march ſouthward, and about the middle of July uſually reach Ochotska and Judoma. Their troop is ſometimes ſo numerous, that travellers are obliged to wait two hours for their paſſing by. They uſually return to Kamtſchatka about the month of October. It is extremely ſurpriſing that ſuch ſmall animals are able to paſs over ſuch an immenſe tract of land; and nothing can be more admirable than the order and regularity they obſerve in their march.

The amphibious animals of Kamtſchatka are of many different kinds. The manati, or ſea-cow, never comes upon the ſhore, but lives conſtantly in the water. Though this animal has the name of ſea-cow, it reſembles the cow only in its ſnout, and has neither horns, ſtraight ears, nor hoofs. It is an animal like a ſeal, only it is incomparably larger; it being about twenty-eight feet long, and ſome of them weigh eight thouſand pounds. Its ſkin is black and thick like the bark of an aged oak, and ſo tough and hard, that it can ſcarcely be cut with an ax. Its head is ſmall in proportion to its body, and falls off from the neck to the ſnout, which is white and rough, with white whiſkers about nine inches long. Inſtead of teeth it has two flat white bones, one above, the other below. Its noſtrils, which are near the end of the ſnout, are within rough and hairy. Its eyes, which are placed nearly in a line with the noſtrils, are black, and no larger than thoſe of a ſheep, which is remarkable in a creature of ſo monſtrous a ſize. It has neither eye-brows nor eye-laſhes, and its ears are only ſmall openings; its neck can ſcarcely be diſcovered, the head and body being ſo cloſely joined: but there are ſome vertebræ which enable it to turn its head, and to hang it down in feeding like a cow. The body is round like that of a ſeal, and the female has two teats on her breaſt. The tail is thick and a little bent towards the end, and has ſome reſemblance to the fins of a fiſh. It has two fins under its neck, about twenty-one inches long; theſe it uſes like hands, with which it ſwims, and takes hold of the rocks with ſuch force, that on its being dragged from thence with hooks, it will leave the ſkin behind: theſe fins are ſometimes divided in two, but this ſeems to be only accidental.

Theſe animals in calm weather ſwim in droves near the mouths of the rivers; and though the dams oblige their young to ſwim before them, they are covered on all ſides by the reſt of the herd, and conſtantly ſwim in the middle. They live in families, conſiſting of a male, a female, ſome half grown, and one ſmall calf. They bring forth in harveſt, and never have above one at a time.

They are almoſt continually eating; and, as they ſeldom lift their heads above the water, any one may go among them in boats and carry off what he pleaſes; they feed upon ſeveral ſorts of ſea-weed, and have their backs and ſides above water, upon which flocks of crows ſettle to pick off the vermin they find there.

They are caught with great iron hooks, ſomewhat reſembling the fluke of a ſmall anchor. Theſe are carried by a man in a boat, with three or four rowers; who, on his coming among the herd, ſtrikes the hook into one of them: then about thirty men upon the ſhore, who hold one end of the rope that is faſtened to the hook, draw the manati towards the land; while thoſe in the boat ſtab and cut the animal till it dies. When one of them ſtruggles to clear himſelf of the hook, thoſe of the herd that are neareſt come to his aſſiſtance; ſome frequently overſet the boat by getting under it; and others ſtrive to remove the hook by ſtriking it with their tails, which ſometimes ſucceeds. The male and female have ſuch an affection for each other, that when one of them has in vain uſed every method in its power to give aſſiſtance, it follows the body, after it is killed, to the very ſhore; and has ſometimes been obſerved to remain by it two or three days.

Their fleſh, when thoroughly boiled, has a good taſte, and reſembles that of beef; the fat of the young eats like that of pork, and the lean like veal.

The number of ſeals in the ſeas and lakes of Kamtſchatka is ſo great, that all the iſlands and ſand-banks are covered with them. There are reckoned four ſorts of this animal, the largeſt of which is caught from the fifty-ſixth to the ſixty-fourth degree of north latitude, and differs from the others only in its bulk, which exceeds that of a large ox. The ſecond ſpecies, which is of the ſize of a yearling bullock, has a ſkin ſomewhat like that of a tyger; it having ſpots of an equal ſize on the back, with a white and yellowiſh belly; but the young are as white as ſnow. The third ſort is leſs than the former, and has a yellowiſh ſkin, with large cherry-coloured circles. The fourth is of a whitiſh colour. No animal has a more diſagreeable cry than that of the ſeals, and their noiſe is inceſſant. When the tide

goes

goes out they lie upon dry rocks, and in play puſh one another into the water; but they no ſooner begin to be angry, than they wound each other with their teeth.

There are different ways of killing them on ſhore: they ſurpriſe them aſleep, and diſpatch them with clubs. In the rivers they ſhoot them with guns, taking care to hit the head; for a hundred bullets in any other part would have no effect, as they all lodge in the fat with which the body is covered. When they find them aſleep with their ſnout upon the ice, they drive a knife through it, faſtened to a long thong, by which they drag out the animal.

Of the ſkins of the larger ſort they make ſoles for their ſhoes, and even boats of different ſizes, ſome of which are ſo large as to carry thirty men: theſe are lighter and ſwifter than thoſe made of wood. The natives eſteem the fat ſuch a delicacy, that they have it at every feaſt: it alſo ſerves for making candles. They dry the fleſh in the ſun, or boil it when freſh; but when they have great quantities, they bake and ſmoke it: for this purpoſe they dig a large pit, and pave the bottom with ſtones; then filling it with wood, light it below, and continue to add fewel till it is as hot as an oven. Afterwards taking out all the aſhes, and laying a layer of green poplar wood at the bottom, they put another of ſeal's fleſh or fat, each ſeparately, and thus alternately wood and fleſh till the pit be filled: then they cover it with graſs and earth to keep in the heat; and ſome hours after taking out the fat and fleſh, they lay it up for the winter. It is ſaid, that when the fleſh and fat is thus prepared, it taſtes much better than when boiled, and will keep a whole year without ſpoiling.

Sea-horſes only appear in the moſt northerly parts of Kamtſchatka; their teeth are what is called fiſh-bone, and their price depends on their ſize and weight: the deareſt weigh about twenty pounds each; but they are ſeldom ſo large, and commonly weigh about five or ſix pounds.

In ſpring and in September are caught the ſea-cats, which are thus called at Kamtſchatka, from long hairs ſtanding out on both ſides of the mouth like thoſe of cats. Dampier, who ſaw them in the South Sea, has deſcribed them under the name of ſea-bears. The largeſt weigh about eight thouſand weight. Moſt of the females taken in ſpring are pregnant; and thoſe that are near the time of bringing forth their young are immediately opened, and the young ones ſkinned. They breed on the neighbouring coaſt of America, where they nurſe their young three months, and then return with them at the end of the ſummer. The females give ſuck with two teats placed between their hinder legs; but they have ſeldom more than one at a time. The young ſee when they are whelped. Their eyes are as large as thoſe of an ox, and they have thirty-two teeth, beſides two tuſks on each ſide, which begin to appear the fourth day after their birth. At firſt their colour is a dark blue, but in four or five days grey hairs begin to appear, and in a month's time their belly is black and grey. The male is larger and blacker than the female, which turns almoſt blue as ſhe grows up, and has only grey ſpots between her fore legs.

The male and female are ſo different in their form and ſtrength, that they ſeem different animals: and beſides, the former are fierce, and the latter mild and fearful. The male has from eight to fifty females, of whom he is ſo jealous, that he will not allow any other to come near them: and though many thouſands lie on the ſhore, every family lives a-part, the male with his females, young ones, and thoſe of a year old that have not yet attached themſelves to any male; ſo that the family ſometimes conſiſts of one hundred and twenty. Thoſe that are old, or have no miſtreſs, live by themſelves, and ſome lie aſleep a whole month without nouriſhment: theſe are fiercer than any of the reſt. They attack all that paſs by, and will rather die than retire. On ſeeing a man approach them, ſome ruſh upon him, and others lie ready to ſupport them. They bite the ſtones that are thrown at them, and ruſh with redoubled violence on him that throws them. Even if you ſtrike out their teeth with ſtones, or put out their eyes, they will not fly: and indeed they dare not, for every ſtep they meet a new enemy; ſo that if the ſea-cat could ſave himſelf from man, his own brethren would deſtroy him; and if any one ſeems to be driven back ever ſo little, others approach to prevent his running; and if he appears to deſign it, fall upon him. Sometimes they are ſeen fighting for a mile together, and then one may paſs them without the leaſt danger. If two fall upon one, others advance to ſupport the weakeſt; for they will not allow of an unequal combat. While theſe battles continue, thoſe that are ſwimming in the ſea raiſe their heads and look at the combatants, and at length come and increaſe the number.

When only two of them fight, the battle frequently laſts an hour; ſometimes they reſt, lying by each other, then both riſe at once and renew the engagement. When fighting they hold up their heads, and turn them aſide, to eſcape a blow; for while their ſtrength is equal, they fight only with their fore-paws; but one of them no ſooner becomes weak, than the other ſeizing him with his teeth, throws him on the ground. The lookers on then come to the aſſiſtance of the vanquiſhed.

Their moſt bloody battles are on account of their females, when one endeavours to carry off the miſtreſs of another, or his young females. They alſo quarrel when one comes too near the place of another.

Though the male is fond of his young, both they and the large females fear him extremely. If a man endeavours to take a young one, the male defends it, and allows the female to eſcape with the young one; but if ſhe drops it out of her mouth, the male leaves his enemy, and ſeizing upon her with his teeth, beats her againſt the ſtones till ſhe lies down as if dead; but ſhe no ſooner recovers, than crawling to his feet, ſhe licks and waſhes them with her tears that flow in abundance; while the male ſtalking about, gnaſhes his teeth, and toſſes his head like a bear.

They ſwim exceeding faſt: and when they happen to be wounded at ſea, ſeize the boats of the fiſhers with their teeth, and drag them along ſo ſwiftly, that they ſeem to fly and not to ſwim upon the water. The boat is by this means frequently overſet, and the people drowned.

The ſea-beavers reſemble the others only in their downy hair; they are as large as the ſea-cats; their head reſembles that of the bear, and their ſhape the ſeal: their teeth are ſmall; their fore-feet are longer than thoſe behind; their tail is flat, ſhort, and ſharp towards the point; and their hair thick and black: but that of the old ones turns grey. This animal is ſo peaceable, that it never makes any reſiſtance, and only endeavours to eſcape by flight. The females are fond of their young, and carry thoſe that cannot ſwim upon their belly, holding them with their fore-feet, and ſwimming on their back. When purſued by the fiſhermen, they never quit their young till the laſt extremity; and ſhould they happen to ſlip out of their paws, they inſtantly return to take them up again; therefore the fiſhers endeavour to kill or catch the young, as the moſt effectual method of taking their dams.

There are a great number of birds at Kamtſchatka, but the natives are not ſkilled in catching them. Sea-fowls appear in great plenty about the coaſt of the Eaſtern Ocean. Among theſe are the puffins, which are ſomewhat ſmaller than a tame duck: the head and neck are of a blueiſh black, the back is alſo black, the belly and all below white; its bill and legs are red, and its feet webbed. Another ſpecies of them is all black, but has two yellowiſh white tufts, which lie upon its head like locks of hair.

The cormorants here are of two kinds, and about the ſize of a gooſe; they have a ſtraight reddiſh bill, about five inches long, and four noſtrils. Their eyes are black, their legs are covered with hair to the knees, and their toes are of a blueiſh colour, and are webbed; their tails are eight inches long, and their wings extend above a fathom. They are ſometimes ſpeckled. They fly ſlow when hungry; but when full cannot riſe from the ground: and having eat too much, they eaſe their ſtomachs by throwing it up.

The natives have a ſingular way of catching them; they faſten a hook to a long cord, baiting it with a whole fiſh, and then throw it into the ſea: the cormorants gathering about it in flocks quarrel for the prize, till it is ſwallowed by the ſtrongeſt, which is then drawn aſhore.

There are other cormorants that frequent the rivers, and have a forked tail like that of a ſwallow.

The glupiſha are of the ſize of the river-cormorants, and are found on high ſteep places upon the rocky iſlands. Their colours are grey, white, and black. They are perhaps called glupiſha, or fooliſh, from their frequently flying into the boats. Their bills are crooked and yellowiſh; their eyes are as large as thoſe of an owl; and they are often ſpotted with white.

There are great plenty in Kamtſchatka of a fowl called urile, and by ſome writers the ſea-raven. It is of the ſize of a common gooſe, with a long neck and ſmall head: the feathers on the body are black, but thoſe of the thighs are white, and long white feathers like hairs are ſcattered on its neck. It has a red membrane round the eyes, a ſtraight bill, black above and reddiſh below, and its feet are black and webbed. It feeds upon fiſh, which it ſwallows whole; and in the night-time theſe fowls ſtand in rows upon the edges of the clifts, from which they frequently fall in their ſleep into the water.

Swans are very common here both in ſummer and winter, the natives hunt them with dogs when they are moulting, and kill them with clubs.

There are ſeveral kinds of geeſe which come to Kamtſchatka in May, and depart in October. There are alſo many kinds of ducks.

In this country are alſo many widgeons, partridges. ſnipes, larks, cuckows, ſwallows, ravens, magpyes, crows, hawks, and eagles.

As to the fiſhes, whales frequently come cloſe to the very ſhore, perhaps to rub off the ſhell-fiſh which adhere to their bodies, and are very troubleſome to them. Theſe whales are from ſeven to fifteen fathoms in length. The Kamtſchadales obtain many advantages from the whales: they make ſhoe-ſoles and ſtraps of the ſkin; they eat the fleſh and fat, and the laſt they alſo burn; they make nets of the beard, and alſo ſew their boats with it; they form a kind of ſledge out of the lower jaw, and likewiſe make knife-handles and rings of it. Of the inteſtines they make veſſels, of the nerves they make ropes, and of the vertebræ ſeats. The moſt delicate pieces of the whale are the tongue and the fins.

There are alſo a large kind of ſalmon, cod, ſkate, red fiſh, the humpback, turbot, herring, lampreys, and many other ſorts which come from the ſea in ſuch numbers, that they frequently ſtop the courſe of the rivers, and cauſe them to overflow their banks; and when the waters retire, a ſurpriſing quantity of dead fiſh remain on the ſhore, which cauſe an intolerable ſtench.

SECT. IV.

Of the Natives of Kamtſchatka. Their Perſons, Dreſs, Huts, Manners, and Cuſtoms; particularly their Marriages, the Birth of their Children, their Diſeaſes, and Treatment of the Dead. Their Entertainments, and their Manner of travelling in Sledges drawn by Dogs.

THE natives are divided into three different people; the Kamtſchadales, who live upon the ſouth ſide of the peninſula of Kamtſchatka; the Koreki, who inhabit the northern parts on the coaſt of the Penſchinska Sea, and along the ſhore of the Eaſtern Ocean, almoſt to the river Anadir; and the Kuriles, who inhabit the ſecond Kurilskoy iſland, and the other iſlands that extend as far as thoſe of Japan. The Koreki are again divided into two nations, one called the fixed Koreki, and the other the Rein-deer Koreki; the former living near the rivers like the Kamtſchadales, and the other wandering with their herds. Their languages are different, and they cannot underſtand each other. The inhabitants of Kamtſchatka have three languages, that of the Kamtſchadales, the Koreki, and the Kuriles, each of which has different dialects.

The Kamtſchadales, like the Mongol Tartars, are of a ſmall ſtature and ſwarthy: they have black hair, a broad face, a ſharp noſe, with hollow eyes, and ſmall and thin eyebrows, and their arms and legs are ſlender. Though in their appearance they reſemble the other inhabitants of Siberia; yet the faces of the Kamtſchadales are ſhorter than thoſe of the other Siberians, their cheeks are more ſwelling, their mouths are large, and their ſhoulders broad, particularly thoſe who inhabit the ſea-coaſt.

Their cloaths are generally made of the ſkins of deer, dogs, and ſeveral other land and ſea animals, and even of the ſkins of birds; and it is not unuſual with them to uſe thoſe of different animals in the ſame garment. They commonly wear two coats, the under coat with the hairy ſide inwards, and the upper with the hair outwards: for theſe laſt they chooſe black, white, or ſpeckled skins. The skirts of ſome are of an equal length, and of others they are long behind and in the form of a train. The ſleeves of the upper coat are very long, ſo as to hang below the knee; and it has a hood, which, in bad weather, they put over their heads. They border their coat with white dog skin, and upon their backs few ſmall ſhreds of different coloured skins or ſilk.

Theſe garments are worn both by men and women; but the latter commonly wear at home in the houſe a waiſtcoat and drawers ſewed together. The houſhold habit of the men is a leather girdle, with a bag before and a leathern girdle behind. Their feet and legs are covered with different ſorts of skins. During the rains of ſummer they wear ſeals-skins, with the hair outwards, but they are generally covered with the skin of the legs of rein-deer. They wear caps, and in ſummer a kind of hats of birch-bark tied about their heads; and the Kuriles have caps of plaited graſs: however, round the Ruſſian ſettlements the antient dreſs is laid aſide, and the women wear ſhifts, ruffles, caps, waiſtcoats, and ribbons. They even do all their work in mittens; and though they formerly never waſhed their faces, they now uſe white and red paint.

But ſtill the diſtant inhabitants never waſh their hands and face, nor cut their nails. They eat out of the ſame diſh as the dogs, and yet never waſh it; and every thing about them ſtinks of fiſh. They never comb their heads, but both men and women plait their hair in two locks, binding the ends with ſmall cords; and when any hair ſtarts out, they faſten it cloſe with thread: by this means they are ſo exceſſive louſy, that they can ſcrape off the vermin, which they are ſo naſty as to eat.

Their manners are extremely unpoliſhed, for they never uſe any civil ſalutation, never take off their caps, nor bow to each other, and their diſcourſe betrays the moſt ſtupid ignorance; yet upon many occaſions they appear curious and inquiſitive.

They live under ground, where they build their huts in the following manner: having dug a hole about five feet deep, and of a breadth and length in proportion to the number of perſons deſigned to live in it, they fix at the corners four pieces of timber, upon which they place beams, and upon them form their roof or ceiling, only leaving in the middle an opening, which ſerves both for a window and chimney. This building they cover with graſs and earth, ſo that it reſembles a round hillock. The room below is an oblong ſquare, and the fire-place is in one of the long ſides. Round theſe huts they make benches, on which each family lies ſeparately; but there are no benches on the ſide oppoſite to the fire, for there they place their kitchen furniture, and dreſs victuals for themſelves and dogs. In ſome huts inſtead of benches the place is floored with wood, and covered with mats; the walls are alſo adorned with mats. Theſe huts are entered by ladders, which are commonly placed near the hearth; ſo that when there is a good fire, the ladder becomes ſo hot, and the ſmoke ſo thick, that any one not inured to it would be ſuffocated; but they find no difficulty in going in and out: and though they only fix their toes on the ſteps of the ladder, they mount like ſquirrels.

The Kamtſchadales live all the winter in theſe huts, and in ſummer have others, which ſerve them alſo for warehouſes. Theſe are thus made: nine pillars, about four yards long, or more, are fixed in the ground, and bound together with beams laid over them: upon theſe they form a floor, and from thence raiſe a ſharp roof, riſing from each ſide up to a point in the middle, and thatched with graſs. On each ſide there is a door oppoſite to each other.

Theſe ſummer huts thus placed high above the ground, are more convenient in ſummer than thoſe formed beneath it, on account of the frequent rains, which would ſpoil all their fiſh, were it not preſerved in ſuch places; and if they were not ſo high, the wild beaſts would plunder them; for, notwithſtanding all their care, the bears ſometimes climb up, and force their way into theſe ſtore-houſes,

eſpecially

eſpecially in the time of harveſt, when the fiſh and berries grow ſcarce. Theſe are built round their winter habitations.

The ſouthern Kamtſchadales generally build their villages in thick woods, at a conſiderable diſtance from the ſea, and their ſummer habitations near the mouths of the rivers; but thoſe who dwell on the banks of the Eaſtern Ocean and the Penſchinſka ſea build their villages near the ſhore. Their houſhold furniture conſiſts in diſhes, troughs, bowls, and cans.

When a Kamtſchadale intends to marry, he ſeeks for a bride in ſome of the neighbouring villages, ſeldom in his own; and when he has found one to his mind, he immediately ſignifies his intention to the parents; at the ſame time deſiring, that he may have the liberty of ſerving them for ſome time. After this time is expired, he deſires that he may have liberty to ſeize his bride; which, if he has pleaſed the parents, is immediately granted: but if he has not, he is diſmiſſed with a preſent for his ſervices.

As the whole ceremony of marriage conſiſts in his ſtripping the young woman naked, they ſtrive to render this as difficult as poſſible; ſhe has two or three different coats, and is ſwathed round with fiſh-nets and ſtraps; and all the women of the village are obliged to protect her. The man therefore watches for an opportunity of finding her alone, or with but few women in her company; and as ſoon as he has found it, ruſhes upon her, and begins to pull off her ſtraps, nets, and cloaths. But he does not always find this an eaſy taſk; for though the young woman makes but a faint reſiſtance, the women that are generally in her company fall upon him without any mercy, beating him, dragging him by the hair, ſcratching his face, and uſing every other method they can deviſe in order to prevent his accompliſhing his deſign.

If he ſucceeds in his attempt, he immediately runs from her; and the bride, as a proof of her being conquered, calls him back with a ſoft and feeble voice; and thus the marriage is concluded. The ſame night he goes to bed to her, and the next day carries her home. Some time after the bride and bridegroom return to the bride's relations, where the marriage feaſt is celebrated.

This ceremony only relates to the marriage of a virgin, for with a widow the agreement of the parties is ſufficient; but the man muſt not take her to himſelf before her ſins are done away. This can only be accompliſhed by a ſtranger's once lying with her; but as this taking off of ſin is conſidered by the Kamtſchadales as extremely diſhonourable for the man, it was formerly difficult to procure one to undertake it; but ſince the Coſſacks are come among them, the poor widows are in no diſtreſs for ſtrangers to take away their ſins.

Marriage is only prohibited between father and daughter, mother and ſon. A Kamtſchadale has frequently three wives; but with every maid he is obliged to undergo the above ceremony. The women are far from being jealous, for the wives live together in perfect harmony.

When the women go abroad they veil their faces; and if they meet a man, and cannot get out of the way, turn their backs to him till he has paſſed by.

They have commonly very eaſy labours: they are delivered upon their knees in the preſence of all the people of the village, without diſtinction of age or ſex. The child is wiped with tow, and the navel-ſtring tied with thread made of nettles, and then cut with a knife of flint. The infant, inſtead of being ſwathed in cloaths, is wrapt in tow. The mother, or neareſt relation, generally performs the office of midwife.

Some women, to promote conception, eat the navel-ſtring of the child; and others, for the ſame purpoſe, eat ſpiders: ſome, on the contrary, endeavour by medicines to procure abortion; but though this is a capital crime, yet when a woman bears twins they are obliged to deſtroy one of them, as alſo a child born in ſtormy weather; though the laſt may be averted by certain incantations. How amazing is it that the barbarous cuſtom of people's deſtroying their own offspring ſhould be publickly allowed in many nations! How aſtoniſhing is it that parental affection ever ſuffered ſuch cruel cuſtoms to take place!

The Kamtſchadales imagine that the diſeaſes with which they are afflicted are brought upon them by the ſpirits that inhabit particular groves, for their preſuming to cut any of them down. Their principal diſorders are the ſcurvy, jaundice, the venereal diſeaſe, boils, palſy, and cancer, which they endeavour to cure by charms and incantations; but yet they do not neglect the uſe of herbs and roots. The boils are eſteemed the moſt dangerous, and cauſe the death of numbers. Theſe are often two and ſometimes three inches over, and on their breaking they open in forty or fifty little holes. It is eſteemed very dangerous when no matter proceeds from theſe openings. They uſe raw hair ſkins to bring on a ſuppuration, and thoſe that recover are ſometimes confined ſix and ſometimes ten weeks to their bed. The palſy, cancer, and venereal diſeaſe are thought incurable; and they ſay the laſt was never heard of before the arrival of the Ruſſians. They have alſo another diſeaſe called the ſuſhutch, which is a kind of ſcab that encompaſſes the body under the ribs like a girdle; when this does not ſuppurate and fall off, it is mortal; and they aſſert that every one has it once in his life.

Inſtead of burying the dead, the Kamtſchadales drag the corpſe out of the hut with a ſtrap faſtened round the neck, and then deliver it for food to their dogs. For this cuſtom, ſo ſhocking to humanity, and ſo contrary to the practice of all other nations, they give the following reaſons: that thoſe who are devoured by dogs will be drawn in ſledges by fine dogs in the other world; and that the corpſe is thus uſed near the hut, that the evil ſpirits, who are the occaſion of the perſon's death, may be ſatisfied with the miſchief they have done. However, it is not unuſual when one has died in the hut to remove to another place, and only leave the corpſe behind.

All the cloaths of the deceaſed are thrown away, not from their imagining that they ſhall have them in the other world, but from the opinion that whoever wears them will come to an untimely end. This ſuperſtition particularly prevails among the Kuriles of the Lopatka, who would not touch any thing that belonged to the dead, though they had ever ſo great an inclination for it.

After the body has been thus devoured, they uſe the following purification: they go to a wood and cut ſome rods, with which they make a ring, and creeping through it twice, carry it back to the wood, and throw it towards the weſt. Beſides, thoſe who dragged out the body muſt catch two birds, one of which they eat with the whole family, and the other they burn. Before this purification they dare not enter any other hut, nor will any body elſe enter theirs: it is therefore performed immediately, and in commemoration of the dead the whole family dine upon a fiſh, and burn the fins in the fire.

When a Kamtſchadale ſeeks the friendſhip of another, he invites him to his hut, which is made very hot for his reception; and he no ſooner enters, than they both ſtrip themſelves naked. The maſter of the hut then ſets before his gueſt great plenty of his beſt proviſions; and, while he is eating, throws water upon red-hot ſtones, till the heat of the place becomes inſupportable. The ſtranger ſtrives to bear it and to eat up all the victuals, while the maſter of the hut endeavours to oblige him to complain of the heat, and to deſiſt from eating. He himſelf eats nothing, but is allowed even to leave the hut, though the viſitor is not ſuffered to ſtir till he confeſſes that he is overcome. They uſually eat ſo much at theſe feaſts, that for two or three days they can ſcarcely move or bear the ſight of victuals. At length the viſitor being unable to eat any more, purchaſes his diſmiſſion with preſents of cloaths, dogs, or whatever the maſter of the hut likes; and, in return, receives others of no value. But if the man who has obtained this advantage over his friend does not ſoon return the viſit, the gueſt pays him another, and then it is his turn to make him ſuch preſents as he is able; and if he makes him none, it is conſidered as the greateſt affront, the man himſelf will be his enemy, and nobody elſe will live in friendſhip with him.

Sometimes one village entertains another, either upon account of a wedding, or their having had great ſucceſs in hunting or fiſhing. The maſter of the hut endeavours to make his gueſts ſick with eating, and ſometimes gives them a liquor made of a large muſhroom, prepared with the juice of epilobium or French willow, which intoxicates them in ſo ſtrange a manner, that they commit a thouſand extravagan-

extravagancies; and if the doſe be too large, it ſometimes proves fatal; and thoſe who are thus intoxicated die raving mad.

The women never uſe it, for all their mirth conſiſts in jeſting and ſinging; inſtead of dancing they ſpread a mat in the middle of the room, and kneel upon it oppoſite to each other, holding a little tow in each hand. At firſt they begin to ſing very low, giving a gentle motion to their hands, but by degrees raiſe their voice and increaſe their motion till they are fatigued and out of breath. With this uncouth entertainment the Kamtſchadales appear highly delighted.

The women, who have generally clear and agreeable voices, compoſe their love ſongs, in which they declare their affection to their lovers, their grief, their fondneſs, and other paſſions; but though they have an inclination to muſic, they have no muſical inſtruments except a flute, upon which they play very poorly.

A ſtranger no ſooner comes to Kamtſchatka than they give him a new name, and at their entertainments mimic all his actions. They have alſo profeſſed buffoons, but their wit is intolerably indecent and obſcene. They ſometimes ſmoke and tell ſtories with their friends.

They travel in ſledges drawn by four dogs, driving them with a crooked ſtick four feet long, or a whip of different coloured thongs. They ſit upon the right-ſide of the ſledge, with their feet hanging down; and it would be thought a diſgrace for any one to ſit in it, or to have a perſon to drive them, nobody doing this but the women. A man is obliged to keep an exact balance to prevent his being overturned, which would be very dangerous, as the dogs never ſtop till they come to a houſe, and in going down ſteep hills run with all their force; therefore, in deſcending great declivities, they unyoke all the dogs except one, and lead them gently down. They alſo walk up every ſteep aſcent; for it is as much as the dogs can do to draw up the empty ſledge. Upon a tolerable road they can travel with the ſledge, filled with proviſions and the driver, about thirty verſts a day; and in ſpring, when the ſnow is hard, and ſplinters of bone are fixed to the ſledge, they can travel without any load one hundred and fifty verſts.

There is no travelling with dogs after a deep ſnow, till a path be made, which is performed by a man going before with ſnow ſhoes. Theſe are made of two thin boards ſeparated in the middle, and bound together with thongs; the fore part is bent up a little, and a place made to ſlip in the foot, to which the ſhoe is tied with thongs.

If a company of travellers is ſurpriſed by a ſtorm, they dig a place of ſhelter under the ſnow, and cover the entrance with wood or brambles. They however ſeldom make theſe temporary huts, but more commonly hide themſelves in caves and holes of the earth, wrapping themſelves in their furs; and when thus covered they move with great caution, leſt they ſhould throw off the ſnow, which keeps them perfectly warm; they muſt only have the convenience of a breathing-place: but if their cloaths are hard girt about them, the cold is inſufferable.

SECT. V.

Of the Arts practiſed among the Kamtſchadales.

THE men, beſides hunting and fiſhing, all underſtand the art of weaving nets, making ſledges and boats, building their huts, dreſſing their proviſions, and forming their furniture and warlike inſtruments.

The women, on the contrary, are the only curriers, dyers, taylors, and ſhoemakers, for they dreſs and dye the ſkins; make all the coats, ſhoes, and ſtockings, and are alſo employed in curing the ſick.

The ſkins of the beavers, deer, dogs, and ſeals uſed for cloathing are all thus prepared: taking one of theſe, they firſt wet and ſpread it out, and with ſtones fixed in wood ſcrape off all the pieces of fat or veins that remained after flaying; then rubbing it over with caviar, roll it up and tread it till it begins to ſtick: afterwards ſcraping it again, they proceed as before till the skin is ſoft and clean. Thoſe they want to prepare without the hair, they firſt uſe in the ſame manner, then hang them in the ſmoke for a week, and afterwards, to fetch off the hair, ſoak them in water. At laſt they rub them with caviar, and by frequent treading, and ſcraping them with ſtones, render them ſoft and clean.

The deer and dog-skins uſed for cloathing are dyed with alder-bark cut and rubbed very ſmall: but the ſeal-skins uſed either for cloathing, ſhoes, or ſtraps for binding their ſledges, they dye in a particular manner. Having firſt cleaned off the hair, they make a bag of the skin, and turning the hair-ſide outwards, pour into it a ſtrong decoction of alder-bark. They let it lie ſome time, then hang it upon a tree, and beat it with a ſtick. This they repeat till the colour has penetrated through the skin. Then picking out the ſtitches, they ſtretch it out, dry it in the air, and at laſt rub it till it becomes ſoft for uſe.

They uſed to ſew their cloaths with needles made of bone, and inſtead of thread made uſe of the fibres of the deer, which they ſplit till they brought it to the thickneſs required.

They make glue of the dried skins of fiſhes, and particularly of that of the whale.

Before they were conquered by the Ruſſians, the men made uſe of ſtones and bones inſtead of metals, and of them made hatchets, ſpears, arrows, needles, and lances. Their hatchets were ſometimes made of flint, and ſometimes of the bones of whales or rein-deer: they were in the form of a wedge, and faſtened to crooked handles. With theſe they hollowed out their canoes, troughs, and bowls: but the work was ſo tedious, that a man would be three years in making a canoe. Hence their wooden bowls, which they were long in making, were more valued by them than veſſels of the moſt precious metals, and moſt curious workmanſhip, are with us. In theſe bowls they dreſs their victuals, and heat their broth, by throwing red-hot ſtones into it.

They made their knives of a greeniſh mountain cryſtal, ſharp-pointed, ſhaped like a launcet, and ſtuck into a wooden handle. Of the ſame cryſtals they likewiſe made their launcets, with which they ſtill continue to let blood. With this cryſtal they alſo pointed their arrows and ſpears. Their needles they made of the bones of ſables, and with them the women not only ſewed their cloaths, but alſo made curious embroidery.

In order to kindle a fire, they uſe a board of dry wood, in which are ſeveral round holes, and putting the end of a ſmall round ſtick into one of theſe, they roll it backwards and forwards with the palms of both hands, till the friction cauſes the wood to take fire; and inſtead of tinder they uſe dry graſs beat ſoft. Theſe inſtruments are ſo highly valued by the Kamtſchadales, that they are never without them; for they prefer them to ſteel and flints: they are, however, exceſſive fond of iron hatchets, knives, and needles. At the firſt arrival of the Ruſſians they conſidered a piece of iron as a valuable preſent, and even yet receive it with thankfulneſs; for they know how to make uſe of the leaſt bit, either in pointing their arrows, or their darts, which they perform by hammering it out cold between two ſtones.

Indeed, all the ſavage inhabitants of theſe parts are particularly fond of iron; but as ſome of them delight in war, the Ruſſian traders are forbid to ſell them any warlike inſtruments; yet they are ſo ingenious as to make ſpears and arrows out of the iron pots and kettles that are ſold to them; and are ſo dexterous, that when the eye of a needle is broke, they make a new one, which they repeat till nothing remains but the point.

SECT. VI.

Of the Religion and Laws of the Kamtſchadales.

THE Kamtſchadales have very mean and abſurd ideas of the Deity, to whom they pay no religious worſhip: they call him Kutchu, and frequently reproach him for having made ſo many ſteep hills and rapid rivers, for ſending ſo many ſtorms and ſo much rain. They erect a kind of pillar in a ſpacious plain, and bind it round with rags. Whenever they paſs by it they throw to it a piece of fiſh or ſome other victuals, and near it never gather any berries, or kill either birds or beaſts; but they offer nothing that

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is of uſe, or which they would not otherwiſe be obliged to throw away. Burning mountains, hot ſprings, and particular woods they eſteem ſacred, and imagine them inhabited by evil ſpirits, whom they fear and reverence more than their god; for they have filled almoſt every place with different ſpirits, to whom they make offerings upon every occaſion; and ſome carry little idols about them, or have them placed in their dwellings. They have no notion that the Supreme Being can diſpenſe happineſs or miſery, but maintain that every man's good or bad fortune depends upon himſelf. They believe that the world is eternal, and the ſoul immortal; that it ſhall be again united to a body, and live for ever ſubject to the ſame troubles and fatigues as in the preſent life, only that they ſhall enjoy a greater plenty of all neceſſary accommodations. They even imagine that the ſmalleſt animals will riſe again and dwell under the earth; for they believe the earth is flat, and under it another ſky and another earth like ours, where, when we have ſummer, they have winter.

Their religious ſentiments are ſo extravagant, that they pay a kind of ſolemn regard to ſeveral animals from which they apprehend danger. They offer fire at the holes of the foxes and ſables; when hunting they beſeech the wolves and bears not to hurt them; and in fiſhing intreat the whales and ſea-horſes not to overſet their boats.

Being chiefly employed about providing what is abſolutely neceſſary for the preſent, they take no care for the future. They have no notion of riches, fame, or honour; therefore covetouſneſs, ambition, and pride, are unknown among them: but, on the other hand, they are careleſs, luſtful, and cruel. Theſe vices frequently occaſion quarrels and wars among them, not from the deſire of increaſing their power, but to carry off their proviſions, and more frequently their girls; which is ſometimes practiſed as the ſhorteſt method of procuring a wife. They believe every thing lawful that can procure the gratification of their paſſions; ſo that they neither eſteem murder, ſelf-murder, adultery, oppreſſion, or the like, any crime: but, on the contrary, think it a mortal ſin to ſave any one that is drowning, becauſe they are perſuaded that whoever ſaves him will ſoon be drowned himſelf. They alſo reckon it a ſin to bathe in or to drink hot water, or to aſcend the burning mountains.

It is a law with them, that if one man kills another, he is to be killed by the relations of the perſon ſlain. The thief for the firſt offence muſt reſtore what is ſtolen, and live without expecting any aſſiſtance from others; but they burn the hands of thoſe who are frequently caught thieving. To puniſh an undiſcovered theft, they, with great ceremony, burn the ſinews of the ſtone-buck, imagining that as theſe are ſhrunk by the fire, the thief will have his limbs contracted. They never have any diſpute about their lands, for each has more than he wants.

Though they are involved in ignorance, and might be thought, from their manner of life, extremely wretched; yet they think themſelves the happieſt people upon earth, and look upon the Ruſſians who live among them with contempt. This opinion, however, loſes ground; for as the old people, who are fond of their antient cuſtoms, drop off, and the young ones frequently embrace the Chriſtian religion, they inſenſibly adopt the Ruſſian cuſtoms, and begin to deſpiſe the ſuperſtition and barbarity of their anceſtors.

By the care of the late empreſs Elizabeth, miſſionaries were appointed to inſtruct them in the Chriſtian religion; and ſince the year 1741 many of them have been baptized, and ſchools erected in ſeveral places, to which the Kamtſchadales very readily ſend their children.

SECT. VII.

Of their home Trade and Method of borrowing, their Ignorance of Numbers, Diviſion of the Year, and little Skill in any of the Sciences.

THEIR trade only tends to procure the neceſſaries and conveniences of life, by exchanging what they abound with for what they want. This kind of barter is carried on among themſelves under a great ſhow of friendſhip, for if one wants any thing another has, he goes freely to viſit him, and without any ceremony tells him what he wants, though he never had any acquaintance with him; and the other is obliged, according to the cuſtom of the country, to give him whatever he has occaſion for; but he afterwards returns the viſit, and telling what he deſires, is alſo immediately ſupplied.

They keep no account of their age, though they can reckon as far as an hundred, but they count every thing with their fingers, and it is diverting to ſee them reckon above ten; for having counted the fingers of both hands they claſp them together, which ſignifies ten, then beginning with the toes they count twenty, after which they are confounded, and cry, "Where ſhall I take more."

They divide the year into ten diviſions, ſome of which are longer and others ſhorter; for they do not make this diviſion from the changes of the moon, but from ſome particular occurrences that annually return. The firſt diviſion is named the purifier of ſins, from a holiday at that time, in which they perform ſome acts of purification. The ſecond is called the breaker of hatchets, from the great froſt. The third, the beginning of heat. The fourth, the time of long days. The fifth, the preparing time. The ſixth, the red fiſh ſeaſon. The ſeventh, the white fiſh ſeaſon, The eighth, the Kaiko fiſh ſeaſon. The ninth, the great white fiſh ſeaſon. The tenth and laſt, the fall of the leaf. This laſt continues till the month of November, or of purification, and laſts almoſt three months. Theſe names, however, are only uſed by the inhabitants upon the river Kamtſchatka; for thoſe of the northern parts give them other names, which are different only on account of their different employments.

They commonly divide our year into two, calling the winter one year, and the ſummer another. The winter begins in November, and the ſummer in May. They do not diſtinguiſh the days by particular names, nor form them into weeks or months.

When eclipſes happen they carry fire out of their huts, and pray the luminary eclipſed to ſhine as formerly. They know only three conſtellations, the great bear, the Pleiades, and the three ſtars in Orion. They have no writings, nor hieroglyphics to preſerve the memory of any remarkable events; ſo that all their knowledge depends on tradition, which ſoon becomes fabulous and uncertain with reſpect to what is paſt.

SECT. VIII.

Of the Method in which the Kamtſchadales make War. The Tax they pay to Ruſſia. The Ruſſian Forts erected in the Country, and the Manner in which the Coſſacks live at Kamtſchatka.

BEFORE the Kamtſchadales were conquered by the Ruſſians, they did not appear to have the ambition of enlarging their territories, or increaſing their power, and yet the quarrels that aroſe between themſelves were ſo frequent, that a year ſeldom paſſed in which ſome village was not entirely ruined. The motives of theſe wars were unjuſt, and frequently trifling: they fought in order to take priſoners, that they might employ them, if males, in doing their laborious work; or, if females, make them either their wives or concubines. At other times neighbouring villages went to war for quarrels that happened among their children, or for neglecting to invite each other to their feaſts.

Yet they are ſuch cowards, that unleſs forced by neceſſity they never openly attack an enemy, which is the more extraordinary as no people ſeem to deſpiſe life more than they, or are more frequently guilty of ſelf-murder. In the night-time they ſteal into the enemy's village, there being no watch to oppoſe them, and ſecuring the entrance of the huts, knock down all who come out, and bind them faſt. The males eſpecially, if they are of any conſequence, are treated with the utmoſt barbarity, as burning, cutting them to pieces, tearing out their intrails while alive, and hanging them by the feet. Soon after the

the conqueſt of Kamtſchatka, this, with the fate of ſeveral Ruſſian Coſſacks; and theſe barbarities were exerciſed with rejoicing and triumph.

Theſe quarrels among themſelves rendered it eaſy for the Coſſacks to ſubdue them; for the natives, on ſeeing them attack one village, were ſo far from aſſiſting their countrymen, that they rejoiced at their deſtruction, without conſidering that they would ſoon ſuffer the ſame fate. They indeed deſtroyed more of the Coſſacks by treachery than by arms; for on their coming to any village to demand the tribute, they were received in the moſt friendly manner, and the tribute not only paid them, but they had preſents made them for receiving it. Thus having lulled them into a ſtate of ſecurity, they either cut their throats in the night, or ſet fire to the huts of their neighbours, and burnt them with all the Coſſacks that were with them. The Coſſacks are now upon their guard, and are particularly afraid of extraordinary careſſes, and always expect ſome treacherous deſign when the women in the nighttime leave their huts.

Whenever they hear that troops are marching againſt them, inſtead of meeting their enemies, they retire to ſome eminence, which they fortify as ſtrongly as poſſible, and building huts there, wait till they are attacked. They then bravely defend themſelves with their bows and arrows, and every other method in their power; but if they find the enemy is likely to make themſelves maſters of the fortreſs, they firſt cut the throats of their wives and children, and then either throw themſelves down a precipice, or, with their arms in their hands, ruſh upon their enemies, and ſell their lives as dear as poſſible.

Their arms are bows and arrows, ſpears, and, what may be called a coat of mail: their quivers are made of the wood of the larch-tree, on which is glewed brick back; their bow-ſtrings are the blood-veſſels of the whale, and their arrows, which are about four feet long, are all poiſoned, ſo that whoever is wounded by them uſually dies in twenty-four hours, there being no other remedy but ſucking out the poiſon; and their coats of mail are made of mats, or the ſkins of ſea-horſes and ſeals, cut into thongs, and platted together. They put them upon the left ſide, and tie them with thongs upon the right; behind they fix a high board to defend their head, and another before as a breaſt-plate.

The taxes they pay to Ruſſia conſiſt of only one ſkin of ſuch creatures as every man is uſed to hunt, ſuch as ſables, foxes, and ſea-beavers; and juſtice, except in criminal caſes, is adminiſtered by their own chiefs.

There are five Ruſſian forts in Kamtſchatka; theſe we ſhall particularly mention; only we ſhall firſt obſerve, that a verſt is ſomewhat leſs than three quarters of an Engliſh mile. The Bolſcheretſkoi fort ſtands on the northern bank of the great river, thirty-three verſts from the Penſchinſka ſea. This fort is ſeventy feet ſquare, and is fortified on the eaſt and north ſides with palliſadoes, as is the ſouth and weſt with different buildings. Beyond the fort is a church conſecrated to St. Nicholas, with a belfrey erected upon pillars. It contains about thirty houſes, one public houſe for ſelling brandy, and a diſtillery. It is defended by forty-five Coſſacks.

The upper fort of Kamtſchatka ſtands upon the left bank of the river of the ſame name, two hundred and forty-two verſts from the Bolſcheretſkoi fort. This building is ſeventeen fathoms ſquare; the gate fronts the river, and over it is a warehouſe. Within the fort are two magazines, the office for receiving the taxes, and a room for keeping the hoſtages. On the outſide is alſo a church conſecrated to St. Nicholas, the commiſſary's houſe, a diſtillery, and twenty-two private houſes for the accommodation of the garriſon, which conſiſts of fifty-ſix Coſſacks.

The lower Kamtſchatka fort is three hundred and ninety-ſeven verſts diſtant from the former, and is ſituated upon the ſame ſide of the river, about thirty verſts from its mouth. This fort is a parallelogram made with palliſades: it is forty fathoms broad, and forty-two long. Within it is a church dedicated to the Virgin Mary, the office and magazine for the taxes and ſtores, and a commiſſary's houſe, all built of larch wood. Without the fort are twenty-nine private houſes, a public-houſe, diſtillery, and ninety-two male inhabitants. Game is here in ſuch plenty, that the pooreſt Coſſack ſeldom dines without a ſwan, gooſe, or duck.

The fourth fort is built upon the bay of Awatſcha; its greateſt beauty is its church, which is well built in a fine ſituation.

The fifth fort is erected upon the river Teghil, and is garriſoned with thirty-ſeven male inhabitants; but we have no account of its form.

The Coſſacks who are at Kamtſchatka live much in the ſame manner as the natives; they feed like them upon fiſh and roots, and their employments are nearly the ſame. The only difference ſeems to be, that the Coſſacks live in houſes, and the natives in huts under ground. The Coſſacks generally eat their fiſh boiled, and the natives moſtly dry. As it is impoſſible for people to live there without the help of women; who are very neceſſary to clean their fiſh, dry their roots, and to make their cloaths, and as the Coſſacks firſt ſettled there without their wives, it will be proper to obſerve by what methods they procured them. The Coſſacks did not reduce theſe people without meeting with oppoſition, and in their wars with the natives they took many women and children, as well as men priſoners, and obliged them to perform all the labour. The care of overlooking theſe ſervants was intruſted to thoſe whom they made their concubines, whom they frequently married if they had any children by them; and ſometimes the natives offered them their daughters, whom they promiſed to marry as ſoon as a prieſt arrived. Thus it ſometimes happened, that the Coſſacks had a marriage and a chriſtening at the ſame time; for there was only one prieſt in Kamtſchatka, who once in a year or two viſited the ſettlements.

The Coſſacks, who are themſelves extremely rude, were well pleaſed with this manner of life, and obliged their ſlaves to furniſh them with ſables and other furs in abundance, while they ſpent moſt of their time in playing at cards. Before there were any brandy ſhops, they uſed to meet in the office where the tax was received; there the gameſters brought their furs, and when they had none they brought their ſlaves, and ſometimes played till they had loſt both them and all their cloaths. This way of life was attended with great confuſion; for the poor ſlaves were ſometimes obliged to change their maſters twenty times a day.

The goods demanded in Kamtſchatka, beſides the natural produce of Ruſſia, are many ſorts of European goods, as coarſe cloths of various colours, ſerges, linen, ſilk and cotton handkerchiefs, red wine, tobacco, ſome ſugar, and ſeveral toys: from the other parts of Siberia unwrought iron, knives, hatchets, ſaws, and fire-ſteels; alſo wax, hemp-yarn for nets, tanned deer-ſkins, coarſe Ruſſian cloth and linen: from Bokaria and the country of the Kalmucks ſeveral ſorts of cotton ſtuffs: from China ſilk and cotton ſtuffs, coral, tobacco, and needles, which are preferred to thoſe brought from Ruſſia: from the Koreki they buy great quantities of rein-deer ſkins, both dreſſed and undreſſed, which they can always ſell in what quantities they pleaſe. The goods brought from Kamtſchatka conſiſt of furs, as foxes, ſables, ſea-beavers, and a few otter-ſkins. As there was formerly no money in the country, they gave furs in exchange for what they wanted; and now they have money, the price is fixed by the ſkins, reckoning a good fox ſkin at a ruble. The produce of Kamtſchatka, on being carried from thence, pay ten per cent duty, and the ſables twelve.

SECT. IX.

Of the KURILES.

Their Perſons, Dreſs, Cuſtoms and Manners; their Hoſpitality to Strangers; their Method of catching Foxes and Beavers; a ridiculous Way of puniſhing Adulterers; their Religion, and Treatment of their Idols.

THE Kuriles, who inhabit the ſouthern point of the peninſula of Kamtſchatka, from their form and external appearance, ſeem a very different people from the Kamtſchadales. Theey are ſmall of ſtature, have black hair, a round viſage, and are ſomewhat ſwarthy; but have better features than any of their neighbours. Their

beards are thick, and their whole body is pretty hairy, in which reſpect they differ from the other inhabitants of Kamtſchatka. The men ſhave their heads as far back as the crown; but behind allow their hair to grow to its full length: a cuſtom they probably borrowed from the Japaneſe, with whom they have ſome commerce. The women cut only the hair over their forehead, that it may not hang over their eyes. The men have their lips blackened about the middle; but thoſe of the women are entirely black: their arms are alſo ſtained with different figures as high as the elbows: this is a cuſtom they have in common with the Tchukotſkoi and Tunguſi. Thoſe of both ſexes wear ſilver ear-rings, which they obtain from the Japaneſe.

Their cloaths are made of the ſkins of foxes, ſea-fowls, ſea-beavers, and other amphibious animals, and are commonly formed of the ſkins of very different creatures, ſo that a whole ſuit is ſeldom ſeen of the ſame ſort of skins. The faſhion has a nearer reſemblance to that of the Tunguſi, than to that of the Kamtſchadales. But though they pay ſo little regard to uniformity of dreſs in the cloathing of their native country, they are very fond of acquiring ſuch as are made of ſilk, cloth, or ſerge, particularly thoſe of a ſcarlet colour; yet when they have them they will wear them when about their dirtieſt work.

Their huts reſemble thoſe of the Kamtſchadales, but they generally keep them cleaner, and cover the walls and floor with mats. Their principal food conſiſts in amphibious animals, and they eat very little fiſh. During the ſummer, inſtead of travelling by land, they coaſt the country, or ſail up the rivers in boats; and in the winter travel with ſnow ſhoes. In the ſummer the women attend their huſbands in hunting; and in winter they are buſied in ſewing, while their huſbands are employed in killing the amphibious animals that approach the ſhore.

Theſe people are more civilized than thoſe of the neighbouring nations; for they are perfectly honeſt and peaceable: they have a ſoft and modeſt way of ſpeaking: the old they treat with reſpect, and behave with affection to each other, particularly to their relations. It is impoſſible to ſee without pleaſure the friendly and hoſpitable reception they give to their friends who come to viſit them from the Kurilski iſlands. Thoſe who come in boats, and thoſe that leave their huts to receive them, march with great ceremony in all their warlike accoutrements, ſhaking their ſpears and ſwords, and bending their bows as if going to engage an enemy. They thus dance up to each other till they meet, and then embrace, claſping each other in their arms, and ſhedding tears of joy. The people of the huts then conduct their viſitors to their habitation, where, ſtanding around them, they hear them relate all the adventures of their voyage. The eldeſt man has the honour of making this relation, and he informs them of every thing that has happened ſince their laſt meeting; how they lived, how they were employed, where they travelled, what good or ill fortune they have experienced, and the like. This relation ſometimes continues three hours; and, when he has ended, the eldeſt of thoſe who are viſited gives him alſo an account of all that has happened to them. Before he has done the reſt muſt not ſo much as ſpeak to each other, and then they either condole or join in congratulations, and finiſh the entertainment wtth eating, ſinging, dancing, and telling of ſtories.

The Kuriles catch foxes in a manner peculiar to themſelves: they have a net made of the hair of whales beards, compoſed of ſeveral rings; this being ſpread upon the ground, they bind a magpye to a ring in the middle, and round the neck draw a cord, the ends of which are held by a man concealed in a pit; who, when the fox ſprings upon the bird, draws the cord, and gathers the net together, which ſurrounds the fox as a drag-net does the fiſh.

In order to catch bears, they faſten a ſnare upon a tree, and place behind it a proper bait; which the bear endeavouring to ſeize, is held faſt by the head or paw.

Another method is to lay a board driven full of iron hooks in the bear's track, near which they place ſomething that eaſily falls. This frightening the bear, he runs with greater force on the board; when finding one of his forepaws wounded and ſeized by the hook, he endeavours to free himſelf by beating the board with the other; and thus both being fixed, he reſts on his hinder-legs, which cauſes the board to riſe before his eyes, and ſo perplexes him, that, growing furious, he beats himſelf to death.

The Kuriles differ but little from the other Kamtſchadales in their courtſhips, marriages, and the education of their children. Though they have two or three wives, they never publickly ſleep with any of them; but ſteal to them privately in the night. They have a very extraordinary and ridiculous method of puniſhing adultery. The huſband challenges the adulterer to accept of a match at beating, which is thus performed: when they meet they both ſtrip naked, and the injured challenger gives the other a club about three feet long, and near as thick as a man's arm; and then the challenger is obliged to receive three ſtrokes upon his back from the adulterer, who then returns him the club, and is treated in the ſame manner. This they perform three times, and it is generally followed with the death of both; but it is eſteemed as great a diſhonour to refuſe this way of fighting, as it is in Europe to refuſe complying with a challenge: but if the adulterer prefers his ſafety to his honour, he muſt pay the huſband whatever he demands, either in proviſions, cloaths, ſkins, or the like.

Theſe people are as ignorant of the Deity as the Kamtſchadales. They have idols in their huts made of chips or ſhavings, curiouſly curled. They call them Ingool, and are ſaid to pay them a kind of veneration; but whether as good or evil ſpirits, is not known. To them they ſacrifice the firſt animal they catch, but they eat the fleſh themſelves, and hang up the ſkin before the image. When they change their huts they leave the ſkin and the idol behind; but if they make any dangerous voyage, they take the idol with them; and, in caſe of imminent danger, throw their god into the ſea, in order to pacify the ſtorm: and in all their excurſions they think themſelves ſafe while they have this protector with them.

The women are ſaid to have harder labours than thoſe of the Kamtſchadales; and, if they have twins, one of the unhappy infants is doomed to death. Self-murder is as frequent here as among the Kamtſchadales. Such perſons as die in ſummer are interred in the earth, but in the winter they are buried in the ſnow.

SECT. X.

Of the KOREKI *and* TCHUKOTSKOI, *or* TCHUKTCHI.

THE Koreki are divided into the Rein-deer, or Wandering Koreki, and thoſe that are ſettled in one place, who live in huts in the earth like the Kamtſchadales, whom almoſt in every other reſpect they alſo imitate.

The Fixed Koreki inhabit the coaſt of the Eaſtern Ocean, from the river Ukoi as far as the Anadir, and along the coaſt of the ſea of Penſchina, round the Penſchina-bay to the ridge of a mountain called Naktchatmnin, out of which riſes the river Nuktchan.

The Koreki are from theſe rivers diſtinguiſhed by different names. The Wandering Koreki remove to the weſt with their herds from the Eaſtern Ocean to the head of the rivers Penſchina and Omolona; they ramble towards the north as far as the Anadir, and ſouthward to the rivers Leſnaya and Karaga. They ſometimes approach very near to Kamtſchatka; but this never happens, except they are in fear of being moleſted by the Tchukotſkoi, who are their moſt dangerous neighbours. The people they border upon are the Kamtſchadales, the Tchukotſkoi, the Ukageri, and the Tunguſi or Lamuti.

The Koreki differ not only in their behaviour from one another, but alſo in the form of their bodies. The Wandering Koreki are low of ſtature, and very lean; they have ſmall heads and black hair, which they ſhave every day; their face is oval, their eyes ſmall, and ſhaded with hanging eye-brows; they have a ſhort noſe, a wide mouth, and a black and pointed beard, which they frequently pluck. The Fixed Koreki are ſomewhat taller and thicker than the former, eſpecially thoſe that live towards the north, who reſemble the Kamtſchadales and Tchukotſkoi.

Beſides, there is a great difference in their habits and cuſtoms. The Wandering Koreki are extremely jealous, and often kill their wives upon ſuſpicion only; but when

when any are caught in adultery, both parties are condemned to death On this account the women ſeem to ſtrive to render themſelves diſagreeable; for they never waſh their hands and faces, nor comb their heads; and their upper garments are ragged, dirty, and torn, the beſt being worn underneath. This proceeds from the jealouſy of their huſbands, who aſſert that a woman has no need to adorn herſelf, unleſs ſhe intends to gain the affections of ſtrangers; for her huſband will love her without it.

But the Fixed Koreki conſider it as the moſt certain mark of friendſhip when they entertain a friend, to put him to bed to his wife or daughter; and his refuſal to comply would be conſidered as ſuch an affront, that they are capable of murdering a man for it. The wives of the Fixed Koreki therefore adorn themſelves as much as they can, by painting their faces, wearing good cloaths, and endeavouring to ſet off their perſons. They even ſit naked in their huts in the company of ſtrangers. The whole nation is rude, paſſionate, revengful, and cruel; and the Wandering Koreki are equally proud and vain: they think no people upon earth ſo happy as themſelves, and conſider all the accounts given by ſtrangers of other countries as entirely fabulous; for; ſay they, "If you enjoy "theſe advantages at home, why did you take the trouble "of coming to us? You ſeem to want many things which "we poſſeſs; while we are ſatisfied with what we enjoy, "and never come to ſeek any thing from you."

The pride of the Wandering Koreki appears owing to the reſpectful awe with which they are treated by the Fixed Koreki, who are never known to do them the leaſt injury: this can only be attributed to the reſpect which the poor generally pay to the rich. Hence the Rein-deer Koreki call the others their ſlaves, and treat them accordingly, tho' they are much their ſuperiors in number; but, at the ſame time, are ſo afraid of the Tchukotſkoi, that fifty of the Rein-deer Koreki would fly before twenty of them; and were it not for the protection of the Coſſacks, the Tchukotſkoi would have extirpated the whole nation.

The Koreki live in ſuch places as abound with moſs for their rein-deer, without concerning themſelves about the ſcarcity of wood or water; for during the winter they uſe melted ſnow, and for firing moſs or graſs. Their way of life, eſpecially in that ſeaſon, is even more diſagreeable than that of the Kamtſchadales; for as they are frequently obliged to change their habitations, the huts to which they remove are frozen; and on their attempting to thaw them with fires made of green ſhrubs or graſs, there ariſes a ſmoke that is extremely pernicious to the eyes.

Their huts reſemble thoſe formed by other wandering nations: in the winter they are covered with raw deer-ſkins, and in the ſummer with thoſe that are tanned. They have no floorings or partitions, but only four ſtakes in the middle, between which is their hearth: to theſe they generally tie their dogs, which frequently drag the meat out of their kettles while it is dreſſing. Indeed, a man muſt be very hungry before he can eat with them; for, inſtead of waſhing their kettles or platters, they are ſatisfied with their dogs licking them; and the very fleſh they tear out of the mouths of theſe dogs, they, without waſhing, throw again into the kettle.

The Tchukotſkoi, or Tchuktchi, live upon the banks of the river Anadir, and extend along the ſhore to the north and north-eaſt as far as the cape of Tchukotſkoi, which, according to the Ruſſian maps, is in ſeventy-four degrees north latitude, where the ſea turns to the weſt; one ſide of that promontory being waſhed by the Eaſtern Ocean, and the other by the Frozen Sea. Thoſe who dwell on that promontory keep tame rein-deer, and frequently change their habitations between the rocks, while thoſe who have no rein-deer dwell on the banks of the ſea, where the ſea-horſes uſually come on ſhore: theſe laſt live by hunting wild rein-deer, and on the fleſh and fat of the whales, ſea-horſes, and ſeals, feeding alſo on roots and herbs. The Tchukotſkoi who live to the north of the Anadir, are not ſubject to Ruſſia; but frequently make incurſions upon thoſe that are, killing and making them priſoners, and driving off their herds of deer. During the ſummer they fiſh not only in the ſeas near the mouth of the Anadir, but even come a great way up the river, when thoſe ſubject to Ruſſia frequently fall into their hands.

When a ſtranger comes to viſit theſe northern Tchukotſkoi, whether he be of their own nation, or of any other, they at the firſt ſalutation offer him their wives and daughters for his bed-fellows; but if they are too diſagreeable or too old for the gueſt, they bring him ſome from among their neighbours; and the woman he chuſes preſents him a baſon of her own urine, made in his preſence, with which he is obliged, in point of honour, to rinſe his mouth; but if he refuſes the offer, they eſteem him their enemy; and, from his accepting it, conclude him their ſincere friend. This circumſtance, ſo contrary to the cuſtoms of all nations, is mentioned by the Ruſſians who have been amongſt the Tchukotſkoi, and was confirmed by the Tchukotſkoi themſelves at Anadirſk.

The winter-huts of the Tchukotſkoi are much warmer and more ſpacious than thoſe of the Koreki. In the ſame huts live ſeveral families, that have their ſeparate benches covered with deer-ſkins, on which they ſit or ſleep. Upon each bench a lamp of fiſh-oil, with a wick of moſs, burns day and night. On the top they have an opening that ſerves for a chimney; and they are ſo warm, that in the coldeſt places the women ſit naked; but they are almoſt as ſmokey as thoſe of the Koreki.

Their cloaths are made of the ſkins of rein-deer, in the ſame manner as thoſe of the Kamtſchadales. The rein-deer are ſo extremely numerous, that ſome of the rich have ten or twenty thouſand; and yet are ſo penurious, that they are loth to kill them for their own uſe, and are contented with eating ſuch as die of themſelves, or are killed by the wolves, which frequently happens. However, for a particular friend, they will kill one of their own herd.

They never milk the rein-deer, nor do they know the uſe of milk; they eat their fleſh boiled, and what is not immediately conſumed they dry with the ſmoke in their huts. They eat every other animal, except dogs and foxes: and in general eat neither herbs, roots, or the bark of trees, though the poor feed on them in times of great ſcarcity. They eat berries only freſh in the ſummer, and ſave none of them for the winter. Mr. Kraſheninicoff obſerves, that he ſaw one of their chiefs greatly ſurpriſed at the firſt ſight of ſugar, which he took for ſalt; but taſting it, was ſo pleaſed with its ſweetneſs, that he begged ſome pieces to carry to his wives; but being unable to reſiſt the temptation of ſo delicious a rarity, he eat it all up by the way, and when he came home told them he had taſted ſalt ſweeter than any thing he had ever known; they would not believe him, and inſiſted, that nothing could be ſweeter than cranberries with deers fat and lilly roots.

The Koreki are entirely ignorant of all the rules of civility; they not only make no compliments, but treat ſtrangers with an air of ſuperiority. However, when they entertain their gueſts, they give them what they have in ſufficient plenty, without obliging them to overeat themſelves. Their favourite food is fat meat, for all theſe ſavage nations are exceſſively fond of fat. The Tuhukotſkoi would loſe an eye for a fat dog, and the Jakutſkoi for a piece of fat horſe-fleſh. The latter know that the ſtealing of cattle is puniſhed with the loſs of all their goods, yet when an opportunity offers they cannot refrain from ſtealing a fat horſe, comforting themſelves amidſt their misfortunes, with their having once in their lives made a delicious meal.

Indeed, amongſt all theſe barbarous nations, the Kamtſchadale excepted, theft is reputable, if it be not in their own tribe, provided it be performed with ſuch art as to prevent a diſcovery; yet a man is ſeverely puniſhed if diſcovered, not for the theft, but for want of addreſs in the art of ſtealing. A Tchukotſkoi girl muſt ſhew her dexterity in this way before ſhe can be married.

In their marriages the rich are united to the rich, and the poor to the poor, with very little regard to perſonal charms, or any other accompliſhment. They generally marry into their own family, and with any relation, except their own mother or daughter. Tho' the bridegroom ſhould be ever ſo rich he is obliged to ſerve five, or at leaſt three years for his bride; but during that time they are allowed to ſleep together, though the form of catching the bride is deferred till the marriage is celebrated, which is done without much ceremony. They have two or three wives,

wives whom they keep at different places, giving them an herd of deer, and a perſon to look after them.

They are very fond of their children, whom they inure rom their infancy to labour and œconomy. The old women give the children their names, on which occaſion they ſet up two rods, which they tie together with thread, and between them hang a ſtone, wrapt in a piece of ſheep ſkin; they then aſk in a muttering voice the name they ſhall give, and mentioning thoſe of ſeveral of their relations, whatever name the ſtone ſhakes at, they give to the child. The child-bed woman never ſhows herſelf, nor leaves her hut for ten days; and if during that time they remove their habitations, ſhe is carried in a covered ſledge. The children ſuck till they are three years old, but have neither cradle nor ſwaddling cloaths.

Their ſick are carefully attended, and their ſhamans or ſorcerers beat a little drum to drive away their diſtempers. Theſe are their phyſicians, though they are unacquainted with the virtues of plants.

When a perſon is dead they erect a great pile of wood, and having dreſſed the deceaſed in his fineſt apparel, cauſe him to be drawn by the deer which they imagine were his favourites; then placing the body on the pile throw upon it his ſpear, quiver, arrows, knives, hatchets, kettles, and other furniture. They then ſet fire to the pile, and while it is burning kill the deer that drew the corpſe, and having feaſted upon it throw the fragments into the flames. A year after the perſon's death all the relations aſſemble, and taking two young rein-deer that have never drawn a ſledge, and a number of horns, which during the whole year they have collected for that purpoſe, they go to the place where the body was burned, if it be near, or if it be at a diſtance, to ſome other high place, where they kill the deer; and the ſhaman driving the horns into the earth, pretends that he ſends a herd of deer to the deceaſed. They then return home, and, in order to purify themſelves, paſs between two rods fixed in the ground, while the ſhaman, beating them with another, intreats the dead not to carry them away.

The Koreki only ride on ſledges drawn by rein-deer during the winter, but never mount upon their backs in the ſummer, as it is ſaid the Tunguſi do. Their ſledges are about ſix feet long, and their ſides about four inches thick; but rather thinner at the fore part, where they are bent upwards. They yoke two deer before every ſledge. They have collars ſomething like thoſe of horſes, and alſo bridles and reins, with four little ſharp bones upon the deer's forehead, which are uſed as bits to pull them in; for theſe bones, piercing the ſkin, make them ſtop. They are only put on the head of the right-hand deer; for if he ſtops, the other cannot proceed. They drive them forward with a goad about four feet long, that has a ſharp bone at one end, and a hook at the other. They prick the deer with the bone to make him go forwards, and with the hook lift up the harneſs. The rein-deer run much ſwifter than the dogs, and will go one hundred and fifty verſts, or near a hundred miles a day; but care muſt be taken to feed them frequently. They geld the males, by piercing the ſpermatic veſſels, and tying them with thongs.

The Settled Koreki have very few rein-deer; and theſe are only uſed for drawing; but the Tchukotſkoi have great herds, and yet generally feed upon fiſh and amphibious animals.

The religion of the Koreki is as abſurd as that of the Kamtſchadales: they ſeem to have a great reſpect for evil ſpirits, which they ſuppoſe inhabit the fields and woods; but this reſpect ſeems entirely owing to fear. They have no regular times of worſhip, but whenever they pleaſe kill either a rein-deer or a dog, and fixing its head upon a ſtake, turn its face towards the eaſt, crying, "This is "for you; and may you ſend us ſomething that is good;" after which they immediately retire. When they are going to paſs a river or deſart, which they imagine is inhabited by evil ſpirits, they kill one of their deer, and eating the fleſh, faſten the bones of the head upon a pole.

Before they became ſubject to the Ruſſian empire they had no magiſtrates, only the rich had ſome authority over the poor, nor had they then the form of an oath. At preſent, inſtead of ſwearing upon the goſpel, the Coſſacks oblige them to hold a muſquet by the barrel, threatening that whoever does not obſerve this oath, will be ſhot by a ball, which they are ſo much afraid of, that rather than run the riſk of being thus killed for perjury, they will, if guilty, confeſs their crime.

Their other cuſtoms reſemble thoſe of the Kamtſchadales.

Before we leave the coaſt of the Eaſtern Ocean, we ought not to omit obſerving, that from the late diſcoveries of the Ruſſians, it appears that the continent of America is ſcarce more than two degrees and a half from the cape of Tchukotſkoi, from which, and the neighbouring ſhore of Aſia, it ſeems to have been once ſeparated by an earthquake. The American continent is there known from fifty-two to ſixty degrees north latitude. It enjoys a much better climate than the coaſt in the ſame latitude on the north-eaſt ſide of America; for at ſixty degrees the ſhore is covered with wood.

But it is not for us to dwell here on this new diſcovered land; our province is at preſent Aſia: we ſhall therefore leave a farther account of this country, till we have almoſt encompaſſed the globe. Mean time thoſe who are impatient to learn a further account of this part of America, with reſpect to the land, the animals, and the inhabitants, may obtain ſatisfaction by having recourſe to a very judicious and entertaining work lately publiſhed, entitled, The Hiſtory of Kamtſchatka, and the Kurilſki iſlands, with the countries adjacent; publiſhed in the Ruſſian language by order of her imperial majeſty, and tranſlated into Engliſh by James Grieve, M. D.

SECT. XI.

Of the TUNGUSI.

Their different Tribes, as the Sabatſchi Tunguſi, the Oleni Tunguſi, and the Konni Tunguſi. Their Dreſs and Manner of Life.

THE Tunguſi are a moſt numerous pagan nation, diſperſed in different tribes through very diſtant parts of Siberia, and are ſuppoſed to amount to ſeven or eight thouſand men; they are diſtinguiſhed into the Konni Tunguſi, or thoſe that make uſe of horſes for riding, and draught: the Oleni Tunguſi, or thoſe who uſe rein-deer for thoſe purpoſes; and the Sabatſchi Tunguſi, or thoſe who uſe dogs.

Theſe tribes are eaſily perceived not only to ſpring from the ſame ſtock, but to be of the old Scythian or Tartaric extraction, ſince they ſeem to retain much of the ſame cuſtoms and inclinations; but they are taller, and of more bravery and activity than moſt of the other Siberians. Among the Sabatſchi Tunguſi, who live between the Lena and the Penſchinſka ſea, both the men and women go naked in ſummer, wearing only a piece of a ſkin about a ſpan broad round the waiſt; but in cold weather they are cloathed with the skins of rein-deer with the hair outward, and their ſtockings, breeches, and coat, are all of a piece, but the cap is generally made of ſome other fur, according to the fancy of the wearer.

In ſummer they live on fiſh, and in winter on the game they kill; for they bring up no other cattle but dogs and rein-deer.

They acknowledge a Supreme Being, but pay their adorations only to ſome ill-ſhaped wooden idols of their own making. They hang their dead upon trees till the fleſh is rotted off, or devoured by birds, and then bury their bones. The men and women of diſtinction are known by black ſpots made on their faces and hands, which they are accuſtomed to conſider as a ſingular ornament.

The Oleni Tunguſi, who dwell near the ſprings of the Lena and Aldan, north of that of the Sagalian-ula, or the Amur, live much after the ſame manner; but beſides the game and fiſh they catch, they live upon the milk of their cattle, which they breed up in great numbers, and ſometimes feaſt on their fleſh, as well as cloath themſelves with the skins. Theſe are eſteemed ſomewhat leſs barbarous than the reſt. Inſtead of bread they uſe onions, and the roots of yellow lilies, which, when dry, they either make into a kind of meal, or boil up into a pap, as they fancy beſt. They have a ſtrange way of adminiſtering oaths to each other, which is thus performed. He that gives the oath ſtabs a dog in the belly, and holds the

wound to the man who ſwears, and who ſucks the blood as a proof of his veracity; for they imagine he would immediately burſt if he ſwore falſely. Their chief weapons are the broad ſword, cutlaſs, and hatchet, the firſt of which hath lately been brought among them.

A ſmall canton of the Oleni Tunguſi is under the dominion of the emperor of China; but all the reſt are ſubject to the Czarina, and annually pay their quota of furs.

The Konni Tunguſi, who are ſituated between the lake Baykal and the city of Newzinſkoi along the river Amur, are commonly very ſtrong and courageous, nimble and active, and as they generally go armed, they are trained up to uſe their weapons, as well on horſeback as on foot. Both men and women ride a horſe with great dexterity.

The Jeniſea, which runs through the territory of the Tunguſi, gives its name to a city ſeated on its banks, near the confines of the Oſtiacs and Tunguſi. This city is pretty large, ſtrong, populous, and well ſupplied with proviſions, ſuch as fleſh, fowl, game, fiſh, &c. as well as with corn, millet, rice, and other grain. Its juriſdiction extends over a long territory of the Tunguſi, who have ſmall towns and villages along the river and parts adjacent.

SECT. XII.

Of the JAKUTI *or* JAKUTZK.

Of its Situation, Climate, and Produce; with the Manners, Cuſtoms, and Religion of the Natives.

THE province of Jakuti or Jakutzk lies to the north, and is ſituated on the banks of the river Lena. It produces ſome corn, but the inhabitants being more intent upon hunting ſables, foxes, and other animals, for the ſake of their furs, neglect cultivating the earth. Tho' the little corn ſown in the country ſoon ripens, the ſtraw never exceeds ſix inches in height; for the corn no ſooner peeps out of the ground than it ſhoots into ears, and ripens in ſix weeks time: the reaſon of which is, that the ſun is here in ſummer hardly ever below the horizon, but cheriſhes the earth by its warmth both night and day. It is worthy of remark, that during this whole time it never rains, and that the earth never thaws above nine inches deep. Thus the roots are plentifully ſupplied with moiſture from below, while the conſtant heat of the ſun above invigorates what is above the ground.

There are here pretty large horſes, which being turned out all the winter long, ſcrape the ſnow aſide with their hoofs to come at the graſs. They alſo eat the buds of the birch and aſpen tree, and growing ſleek, plump, and fat, during the ſeverity of winter, they appear much handſomer than in ſummer, when their hair grows long.

The city of Jakutzk is the capital of the province, and is ſituated on the river Lena above four hundred miles from the Frozen Sea, and is the reſidence of the governor-general.

Theſe people compoſe one of the moſt numerous pagan nations in Siberia, and conſiſt of ten tribes, all of which amount to about thirty thouſand men taxed by the Ruſſians. The natives offer ſacrifices to the inviſible God of heaven, yet have a wretched type or image of him ſtuffed out with a monſtrous head, eyes of coral, and a body like a bag. This image they hang upon a tree, and ſurround it with the furs of ſables and other animals. Each tribe has one of theſe images; and they have all many ſuperſtitious cuſtoms in relation to particular trees, which they conſider as ſacred; and when they meet with a very fine one, hang upon it pieces of iron, braſs, and copper. While they are performing their ſuperſtitious rites, their bihuns or prieſts wear a garment adorned with bits of iron, rattles and bells.

The fields no ſooner begin to be covered with verdure, than each tribe aſſembles at a place where there is a fine tree, and a pleaſant ſpot of ground, and there they ſacrifice horſes and oxen as a new year's offering, and ſtick up the heads round the tree. Then taking a certain liquor, which they call cumiſes, they ſit down in a circle, and having drank to each other, dip a bruſh in the liquor, and ſprinkle ſome in the air, and ſome into the fire, which they light upon that occaſion. At this feſtival they get intolerably drunk, and gorge themſelves to exceſs; for ſome even ſtrip themſelves naked, that they may have no impediment: in ſhort, they continue eating ſo long, that ſome of them die upon the ſpot.

They eat the fleſh of cows and horſes, but no pork, though ever ſo hungry; yet they never regard whether the cattle be ſick or ſound. If the meat has but one boiling up, it is ſufficient: they never ſkim the pot; but conſider the ſkim as a great dainty, and therefore diſtribute it about to their gueſts.

Theſe people are ſo extremely naſty, that they hardly ever waſh themſelves. The veſſels in which they ſtamp their dried fiſh, roots and berries, are made of cows dung dried; and the cattle ſtand in the ſame hut where they themſelves dwell. They are fond of ſmoking tobacco, which they procure from the Ruſſians in exchange for their furs. In February and March, when the ſap riſes in the trees, they go into the woods, and cutting down young pines, take off the inner bark, and carrying it home, dry it for their winter's proviſions; they then beat it to a fine powder, boil it in milk, and eat it with dried fiſh, which is alſo beat to powder.

They remove their habitations like many other inhabitants of this country. Their winter huts are ſquare, and made of thin planks and beams, the roof is covered with earth, and a hole as uſual is left in the top to let out the ſmoke. Their ſummer-dwellings, which are round and in the ſhape of a ſugar-loaf, are covered on the outſide with the bark of birch-trees, curiouſly joined and embroidered with horſe-hair of many colours. A hole is alſo left at the top for the paſſage of the ſmoke; and the fire is made in the midſt of the hut, where they fix a hook to hang their pots on; theſe they make themſelves, as they do alſo their kettles, which have only an iron bottom, the ſides being made of the bark of the birch-tree, which they join ſo cloſe to the iron bottom, that the veſſel will not only hold water, but remain unburnt in the midſt of the flame.

They have different ways of diſpoſing of their dead: perſons of diſtinction ſometimes pitch upon a pine-tree, and declare they will be buried under it; and when the corpſe is interred, ſome of the beſt moveables that belonged to the deceaſed are put along with him into the grave. Some only place the corpſe upon a board, which they fix in the wood upon four poſts; then covering the body with a horſe's or an aſs's hide, leave it. But moſt of them when they die are left in their huts, and their relations, taking the moſt valuable things, cloſe up the door and remove to another hut.

Among theſe people, each tribe looks upon ſome particular creature as ſacred; for inſtance, a ſwan, a gooſe, or a raven; and theſe are not eaten by that tribe, though the others may eat it without offence.

SECT. XIII.

Of the Bratſki, the Kamſki, the Barabinſki, and the Mahometan Nation on the Banks of the Irtiſch; with a particular Account of the Oſtiacs, their Manners, Cuſtoms, and Religion.

NEAR the lake of Baikal are the Bratſki Tartars, ſome of whom enjoy a great affluence; for it is not unuſual there for a private man to have four or five hundred horſes, and a proportionable number of other cattle. They live chiefly on veniſon, but eſteem horſe-fleſh a much greater dainty. They drink mare's milk, and alſo a ſtrong ſpirit which they diſtil from it. They are extremely hoſpitable, and will ſometimes preſent travellers with ſheep, reſerving only to themſelves the guts and entrails, which they eſteem the moſt delicate part. They purchaſe their wives with their cattle, and often give a hundred horſes or oxen for a virgin whom they admire. They worſhip an idol formed of the ſkins of beaſts, and hung up in their huts.

Somewhat farther to the weſt live the Kamſki Tartars in huts covered with bark. They are pagans, and their food is fiſh and veniſon, which they eat raw as well as dreſſed, and roots ſerve them inſtead of bread.

Farther to the weſt is the great deſart of Baraba, in which the Barabinſki live during the winter, which they employ in hunting of ſables; but in ſummer they remove to the

banks of the rivers, where they employ their time in fiſhing. They are pagans, and ſeem to live very wretched lives. Their houſes are low in the ground, and their roofs, which riſe about three feet above the ſurface, are covered with ruſhes or ſkins. In every one of them they have an idol, formed of a piece of wood about half a yard long, carved in the ſhape of a man, and dreſſed up with rags. The deſart affording no water, they drink melted ſnow, and eat dried fiſh and barley-meal. They ſcarce know the uſe of money; but for a little tobacco a man may purchaſe any thing they have. They, like the reſt of the Siberians, wear coats, caps, and ſtockings made of pieces of fur ſewed together.

Along the river Irtiſch live a Mahometan nation that is wealthy in cattle, the people having numerous herds and flocks. Their habit reſembles that of the ancient Ruſſians, and the women wear rings in their noſtrils. Their principal food is veniſon, dried fiſh, and barley-meal, which they make into a paſte, and eat much in the ſame manner as ſome of the Indians do their rice. Like moſt of the Tartars they drink mare's milk, and ſometimes tea, which they mix with flour and butter. At great entertainments they generally dreſs a young horſe, and drink a liquor called braga, diſtilled from oat-meal and mare's milk, with which they often get drunk. They pay a tribute to Moſcovy of ſables, fox-ſkins, and other furs, notwithſtanding their having princes of their own.

Farther to the weſt are the Oſtiacks, who extend along the rivers Oby and Jeniſay, and on many of the rivers which fall into them: they employ themſelves in hunting and fiſhing. In ſummer they take and dry the fiſh which ſerves them in the winter; and when that ſeaſon begins, they go into the woods with their bows and arrows, their dogs and nets, to kill ſables, ermines, bears, rein-deer, elks, martens and foxes. Part of theſe furs is paid as a tax to the empreſs, and the reſt are ſold at a ſtated price to the Ruſſian governors; but ſometimes they are allowed to diſpoſe of them to private perſons.

They chiefly live upon veniſon, wild-fowl, fiſh, and roots; for they have neither rice nor bread. They drink for the moſt part water, and ſometimes the blood of a rein-deer, or of any other beaſt they take; and it is ſaid they can diſpenſe with a draught of train-oil. They are immoderately fond of tobacco, and of ſwallowing the ſmoke, which ſoon intoxicates them. In the winter they build their huts in woods and foreſts, where they find the greateſt plenty of game, and dig deep in the earth to ſecure themſelves from the cold, laying a roof of bark or ruſhes over their huts, which are ſoon covered with ſnow. In ſummer they build above ground on the banks of the rivers to enjoy the convenience of fiſhing, and make no difficulty of forſaking their habitations. The materials of their houſes conſiſt of little more than ſome green poles and the bark of trees, with the ſkins of wild beaſts for their beds.

As to their religion, they have ſome little brazen idols tolerably well caſt, repreſenting men and animals; but the reſt are ill made, every man being his own carver. They place them on the tops of hills, in groves, and in the pleaſanteſt places their country affords; yet they have no ſet time for performing religious worſhip, but apply to their gods for ſucceſs in all their undertakings. They have no regular prieſts, but every old man may devote himſelf to that ſervice, and the office is frequently performed by the maſters and heads of families. If they do not meet with the ſucceſs they have prayed for to their houſhold-gods, it is ſaid they will beat them by way of revenge; and, when their paſſions have ſubſided, will take a great deal of pains to reconcile their wooden deities, by cleaning and new cloathing them. This is only to be underſtood of their ill-ſhaped houſhold gods; for they treat thoſe they worſhip publickly with greater veneration. Strahlenberg obſerves, that when he was among them he ſaw one of their temples, which was built of wood in an oblong form like a great barn, covered at the top with birch-bark. At the end of the wall ſupporting the gable was a kind of altar made of timber, on which were placed two idols, repreſenting a man and woman dreſſed in all ſorts of rags; and round theſe were other ſmall figures, as deer, foxes, and hares; all which were roughly carved in wood, and alſo cloathed in rags. They did not appear to have much devotion, nor any great reverence for their idols.

When they offer ſacrifices they preſent the beaſt to the idol, and having bound it, an old man puts up the petitions of thoſe who brought the offering; he then lets fly an arrow at the beaſt, and the people aſſiſt in killing it. 'Tis then drawn three times round the idol, and the blood being received into a veſſel, they ſprinkle it on their houſes; they afterwards dreſs the fleſh and eat it, rejoicing and ſinging their country ſongs: they alſo beſmear the idol with the blood of the ſacrifice, and greaſe their mouths with the fat. What they cannot eat they carry home to their families, and make preſents of it to their neighbours; and they as often ſacrifice a fiſh as a beaſt. At the concluſion of the feaſt they ſhout, to ſhew their gratitude to the idol for his attending and accepting their devotions; for they are perſuaded, that the ſaint or hero repreſented by the image always attends their ſacrifices, and when they are over returns to his abode in the air.

They purchaſe a wife of her relations for three or four rein-deer, and take as many as they pleaſe, returning them again if they do not like them, only loſing what they gave for the purchaſe. Upon the birth of their children ſome give them the name of the firſt creature they happen to ſee afterwards. Thus the child has frequently the name of an animal, and you hear a man call his ſon perhaps Sabatſki, or my little dog; others call their children according to the order of their birth, as Firſt, Second, Third, &c.

SECT. XIV.

Of SAMOIEDA *or* SAMOJEDA.

Their Perſons, Dreſs, and Houſes. Of their Love of their Country. Of their Sledges and Rein-deer; their Cuſtoms, Manners, and Religion.

ON the north-weſt part of Siberia is Samoieda, or Samojeda, a very extenſive province on the coaſt of the Frozen Sea. The natives, who are called Samoiedes, are ſhort, thick, and broad-ſhouldered; particularly the women, who have very ſmall feet, and a tawny complexion: for it is obſerved, that, in this reſpect, a very hot and a very cold climate have the ſame effect upon the ſkin. They have long little eyes, broad flat faces, hanging lips, with high cheek-bones, and, in general, very diſagreeable countenances. Both the men and women have hair only on their head, and their nipple is as black as ebony.

The hair of both the men and the women hangs at its full length, only that of the women is ſometimes braided, and little bright pieces of copper and ſlips of red cloth are tied at the ends. The men have little or no beard.

As to their dreſs, they wear fur caps, with waiſtcoats and buſkins of the ſame; but the women have their cloaths ſometimes adorned with a red edging: their coats are made of the ſkins of rein-deer; and, during the winter, they have an upper coat of fur, which alſo ſerves for a cap and gloves, and almoſt hides the face; beſides theſe, they in winter-time wear boots. In making their cloaths they uſe thread made of the ſinews of animals.

Their houſes are built with poles and the branches of trees, and covered with bark. They are nearly in the form of a bee-hive, and have, like thoſe of the other nations, a hole at the top; for the whole houſe conſiſts of one room, with the hearth in the middle, round which the family ſit or lie upon the ſkins of rein-deer, which is their only furniture.

Though they live in tents that are eaſily reared and taken down, they do not move them from place to place, like many of the other inhabitants of Siberia. They have alſo caves under ground, to which they retreat during the ſeverity of winter, and are there confined eight or nine months in the year, where they are in a manner ſtifled with the ſtench of their lamps, and the cloſeneſs and filth of theſe ſubterraneous dwellings. Yet the love of ſociety, during this long ceſſation from labour, induces them to make ways under ground to the habitations of their neighbours, that they may ſee and viſit each other during theſe months of feſtivity and pleaſure; which to them have ſuch delights, that Olearius ſays, two of their deputies ſent to the court of Muſcovy told him, that if the czar knew but

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the charms of their climate and country, he would doubtleſs chuſe to go and live among them. They confeſſed themſelves tired of the hurry and vain glitter of the court, and impatient to return to their dear native ſoil. Thus has Providence wiſely implanted in the human mind this love of the land where man firſt drew his breath, and was reared from infancy to active life; to ſweeten the rigours of every climate, and diſpenſe happineſs in plenteous ſtreams to thoſe human beings, whom we, fond too of our native ſoil, are apt to eſteem miſerable.

The Samoiedes live upon the fleſh of horſes, oxen, ſheep, deer, and fiſh; but think it has the beſt reliſh when it begins to grow tainted. Hence the horſe-fleſh and other meat which hang round the inſide of their huts render them extremely offenſive to any one not uſed to them. They are ſaid to prefer the entrails of an animal to any other part; and uſe at their meals neither bread, rice, nor ſalt.

They travel in ſledges drawn by a pair of rein-deer, or dogs. The ſledges are about eight feet long, three or four broad, and turn up before like ſcates. The driver ſits croſs-legged, with his ſtaff in his hand, with which he puſhes and drives the rein-deer, which run with greater ſwiftneſs than a horſe, holding up their heads ſo high that their horns touch their backs. It is ſaid they never ſweat; but when weary put out their tongues, and pant like dogs. They reſemble our ſtags, but are ſtronger, and have ſhorter legs. Their colour is nearly white, and ſome of them are grey. They caſt their horns every ſpring, and generally live about eight or nine years. The Samoiedes ſet nets for thoſe that are wild, and hunt them in winter, when they are ſhod with wooden ſcates, with which they run over the ſnow with incredible ſwiftneſs. While they are hunting they have a kind of ſhovel in their hands, faſtened to a long ſtaff, and with this they throw ſnow at the rein-deer, to drive them towards the places where they have ſet their nets. Theſe animals eat a kind of white moſs that grows in marſhy grounds, and though the ſnow lies a fathom deep, they will dig through to come at it.

The Samoiedes alſo catch the ſea-dogs, which in March and April couple upon the ice. Theſe people, covered with hair, and reſembling brutes more than men, creep towards them with a large hook and line in their hands, and when they come within a proper diſtance throw the hook. When the ſea-dog attempts to eſcape he commonly faſtens himſelf upon it; but ſometimes jumps into the ſea with ſuch force that he pulls the poor fiſherman after him, the rope being faſtened to his middle. They extract an oil from theſe animals, eat the fleſh, and cloath themſelves with the ſkin. They alſo ſometimes kill rein-deer, by cloathing themſelves with the ſkin of that beaſt, and creeping among them till they come within their reach, and then ſtrike them with their darts. They purchaſe their wives of their relations for three or four rein-deer, in the ſame manner as the Oſtiacs.

In ſome parts of the country, when they are offended with their wives, they ſell them for ſlaves. They bury their dead in the cloaths they wore when living, and on the next tree hang their bows, quivers, hatchets, and other utenſils.

We learn from a gentleman, who travelled in this country, that on his aſking one of the Samoiedes about their religion, he replied, that they believed there was a heaven and a God, whom they called Heyha; that they were fully convinced that none were greater and more powerful than he; that all things depended on him; that he was our common father; and that good men would be happy after death. Yet they worſhip the ſun, moon, and ſtars, with ſeveral kinds of beaſts and birds, from whom they hope to receive benefits; they alſo worſhip images of the human form, but ſo ill carved and dreſſed, that it is difficult to diſcover what they repreſent.

They have prieſts among them, who pretend to magic, and to foretel future events. Theſe they conſult upon all occaſions; as what ſucceſs they ſhall have in hunting or fiſhing, or whether they ſhall recover from a fit of ſickneſs. On their coming to inquire of him he works himſelf into a kind of phrenzy, and in this condition delivers his oracles, from whence ſome are apt to imagine that he is at theſe times poſſeſſed by the devil.

To theſe people miſſionaries have been ſent, and many of them are ſaid to have embraced the Chriſtian religion, and to become members of the Greek church.

SECT. XV.

Of the principal Cities of Siberia, particularly of Tobolſki, the Capital. The French deſtroyed between that City and China. Of Catharineburg, with ſome Account of the Mines near that City. Of the Manners of the Ruſſians who inhabit Siberia. Concluding with the Method taken by Peter the Great, to people and improve that ſavage Country.

HAVING given a general account of the moſt conſiderable of thoſe ſavage nations that inhabit this vaſt country, we ſhall now mention the principal cities that have not been treated of in that account; and, according to the method obſerved in this work, ſhall begin with thoſe which lie to the eaſt, and proceed to the weſt.

Tomſkoy, a ſtrong frontier town, and the capital of a province of its own name, is ſituated in fifty-ſix degrees fifty minutes latitude, and in eighty-four degrees thirty-ſeven minutes eaſt longitude from London, on the river Tora, juſt before it falls into the Oby.

Narim, the capital of a territory of the ſame name, is ſituated in fifty-eight degrees fifty minutes north latitude, and is alſo ſeated on the Oby. It is a large and populous city, defended by a ſtrong fortreſs, and a good garriſon of Coſſacks. The territory around it abounds with beavers, ſables, foxes, and ermines. The banks of the Oby are near this place inhabited by the Oſtiacks.

Surgut is ſeated on the north-eaſt ſide of the Oby, and is a poor town, thinly inhabited and worſe built, and throughout the whole territory that belongs to it, the people are very poor; they cultivate a little land, and ſubſiſt almoſt entirely by hunting of beavers, ſables, black foxes, and ermines, and the other creatures with which this territory abounds. The ermines are here the fineſt and largeſt in all Siberia, and the ſkins of the black foxes are ſo highly eſteemed, that they ſell at a very great price.

Tumen or Tinna is ſituated on the river Tora, ſouth of Tobolſki, and is a great market for all kinds of furs: it is large, populous, and ſurrounded with ſtrong walls and ramparts, and is chiefly inhabited by Tartars, who are very affable and courteous, and carry on a conſiderable trade with other nations.

The fortreſs of Pohem, built by the Ruſſians, is ſituated on a river that flows from the north into the Tobol, falling from a high mountain, near the coaſt of the Frozen Sea. The town is inhabited by Muſcovites; the ſoil of the adjacent country being very fertile, and the woods affording a variety of wild beaſts, ſuch as leopards, wolves, foxes, ſables, &c.

Tobolſki, the capital of all Siberia, is ſeated at the confluence of the rivers Tobol and Irtiſch, in fifty-eight degrees north latitude, and ſixty-ſeven degrees ten minutes eaſt of London. It ſtands on an high hill, the lower part of which is inhabited by Mahometan Tartars, who carry on a good trade up the river Irtiſch. The city is well fortified, and has a ſtrong garriſon under the command of the waywode of the province, who reſides here; and hither the tribute of the whole country is ſent, and kept in proper magazines under his care.

This city is alſo a famed mart for the commodities brought from moſt parts of Moſcovy, Tartary, and other countries. Proviſions of all kinds are extremely plentiful, and ſo cheap, that a thouſand weight of rice is ſold for about ſixteen-pence, an ox for about nine ſhillings, and the reſt in proportion. In this city are held the ſupreme courts of judicature of all Siberia and Dauria: and this is likewiſe the reſidence of a metropolitan ſent from Moſcow, who has a ſupreme ſpiritual juriſdiction over thoſe two provinces.

This city contains about fifteen thouſand inhabitants, and their clergy conſiſts of about fifty monks and prieſts. The women of all ranks and ages paint, though they are in general very handſome, but have not that feminine ſoftneſs which is the principal charm of the ſex.

This city once carried on a conſiderable trade to China by caravans; but the mutual knavery of the Ruſſian and Chineſe

Chineſe merchants ſoon reduced it to a languiſhing ſtate; and ſome differences that aroſe between the two powers have ſince entirely deſtroyed it. Theſe differences took their riſe from a revolution among the Zungore Calmucks after the death of Galdon Tcherin in 1746. Galdon was kan or ſovereign of the nation that inhabited that part of Northern Tartary ſituated between Siberia and China; and upon his death a civil war broke out among ſeveral competitors who wanted to ſucceed him; when the Chineſe, dreading the power of this nation, which was become formidable to all its neighbours, contrived firſt to weaken it by favouring each of the competitors by turns, and then to attack the conqueror, and at once deſtroy his power.

This unhappy prince was named Amourſaman, and the remains of this once powerful nation, which was reduced to twenty thouſand families, took ſhelter under the protection of Ruſſia upon the banks of the Volga. Mean while Amourſaman wandered from place to place, and at laſt, in 1757, retired to the frontiers of Siberia, where he died of the ſmall-pox.

The Chineſe, on hearing that he had taken ſhelter in Siberia, inſtantly demanded that he ſhould be delivered up, or, as the Ruſſians ſay, confined for life; and it is ſaid, that after his death the body was ſent to the frontiers of Siberia, whither the Chineſe ſent commiſſaries to examine it.

Catherineburg is a new city, which began to be built in the year 1721, on the river Iſett, and was thus named in honour of the late empreſs Catherine. It is five hundred and fifty verſts from the city of Tobolſki, and is defended by a ſquare fortification with ſix whole and four half baſtions. The river runs through it, and has a large dam which has ſeveral mills for drawing iron bars, flatting plate iron, making plates for tin, for working rough ſteel and iron hoops, and for making anchors. There are alſo ſix furnaces for melting copper, a ſaw-mill, and many other fabricks, all kept going by forty-two water-wheels, the directors of which are moſtly Germans, each of whom has a houſe to himſelf. They have a church of their own and a German miniſter.

In the neighbourhood of this city lie the greateſt part of the Ruſſian mines, which the Abbé d'Auteroche was permitted to ſee; and obſerves, that the mines of gold are in the plains, contrary to thoſe of all other countries, which are in the mountains: they are indicated by a ſandy greyiſh earth, and the vein appears at two feet below the ſurface; its direction is generally north and ſouth, and it ſeldom reaches deeper than fourteen fathoms, below which they find water and red oker: the veins are parallel to each other, and the principal galleries perpendicular to the veins: the extent of the vein, from north to ſouth, is from twenty to thirty fathoms, and the width in the upper part, which is always the richeſt, from four to five inches; it grows narrower as it deſcends, and contains leſs metal, which is contrary to the nature of all other mines yet known: the earth which divides one vein from another is ſandy, and in ſome places reſembles a kind of clay dried and reduced to powder, ſo that they are generally obliged to ſhore the galleries with timber. The vein itſelf is a kind of rock, of a blackiſh colour, and mixed with earth, but may be broken between the fingers; many topazes are found among it, of the ſame kind with thoſe of Bohemia; but the produce of the mines, upon the whole, ſcarcely defrays the expence of working them. The ſilver mines are not worth mentioning, and the copper turn to very little account.

There are however mines of iron, which abundantly atone for the defects of the reſt: they are extremely rich, and the metal is eſteemed the beſt of the kind in the known world.

There are alſo found jaſper, marble, porphyry, and other ſtones of the like kind, which abound in all parts of Siberia, where cornelians and ſardonixes are alſo found.

We ſhall now give a general account of the manners of the Ruſſian inhabitants, as well as of the original natives, from the Abbé d'Auteroche, who however obſerves, that the rapidity with which he traverſed this vaſt country, would not permit him to ſearch into the manners of the people with an attention equal to his wiſhes. It is however far the beſt that can be procured.

They profeſs, ſays he, the religion of the Greek church, but with a fanaticiſm that appears gradually to increaſe with the diſtance from the capital. Born in the moſt dreadful ſlavery, they have loſt the very idea of liberty. Their ſtate and ſituation do not admit the indulgence of artificial wants, their deſires are therefore neceſſarily few: they have in general neither manufactures nor commerce; their proviſion is very bad, and therefore conſiſt of dry or ſtinking fiſh, peaſe, and a coarſe black kind of bread made of rye; their drink is a wretched kind of beer, and a liquor they call quas, which is no other than water fermented with bran, and then mixed with a ſmall quantity of meal.

The people in general live great part of the year in total idleneſs and inactivity, ſhut up in their ſtoves, the extreme naſtineſs of which is not to be conceived; they are however fond of their condition, and hate the thoughts of ſtirring out of their dunghill, eſpecially to bear arms; but if they are forced into the ſervice, brandy, and the fear of puniſhment, will make them tolerable ſoldiers. The unwholeſomeneſs and inconvenience of their hovels are greatly increaſed by the ſeverity of the winter, which prevents their communication with the freſh air; their windows are ſeldom more than a foot wide, and ſix inches high; and in the moſt northern parts they are alſo deprived of the light of the ſun all the while he is paſſing through the ſouthern ſigns; nor have they any artificial light but by ſplinters of birch wood, which they ſet on fire, and ſtick up in the chinks of the floor: this practice is indeed common through all Ruſſia, and frequently cauſes fires, which almoſt immediately ſpread over half a town, as the houſes are all built of wood, except in the cities and principal towns. But notwithſtanding all this inactivity, confinement, and naſtineſs, they enjoy robuſt and uninterrupted health; ſo effectually does perpetual temperance counterbalance all that can weigh againſt health and life. There is ſcarce one among them that is weakly or deformed, and their manner of education ſecures to them this good fortune.

The child, as ſoon as it is born, is laid upon a heap of ſtraw, or old rags, in a baſket, where it ſprawls about, and ſtretches its limbs, without any reſtraint; it is nouriſhed with milk by means of a horn which is fitted to a cow's teats, but is ſometimes ſuckled by the mother; the baſket is hung at the end of a long elaſtic pole, ſo that it may eaſily be put in motion, and the child rocked as in a cradle; but before it can go alone, it is placed upon the ground, where it rolls about at pleaſure, till it learns firſt to ſtand, and then to totter along, with nothing to cover it but a ſhirt, which ſcarce reaches to the middle of the thigh; by this management their children walk ſooner than ours can ſtand alone. As ſoon as they are able, they are ſuffered to run about, and at the end of the winter are playing in the road in the midſt of the ſnow, while the weather is ſtill ſo cold that the traveller is afraid of going out of his ſledge, though he be covered with fur from head to foot. They are of a large ſtature, extremely muſcular and ſtrong, and live longer than the inhabitants of any other known part of the world; this, however, is not becauſe their ſituation, upon the whole, is favourable to life in the tender years of infancy, but the contrary; for all the children who are not ſtrong by conſtitution die ſoon, and none are reared but thoſe who are born with the greateſt natural advantages; more than two-thirds of the children that are born here die in their infancy, and it is common to find but three or four alive in families that have had ſixteen or eighteen. Many other cauſes concur gradually to depopulate the villages that are ſcattered through this vaſt deſert.

The ſmall-pox frequently carries off half the inhabitants of one of theſe hamlets at a time, and ſometimes a greater proportion; the ſcurvy is alſo very fatal among them; and where they can procure ſpirituous liquors, the inroads of diſeaſe and mortality are in proportion to their want of the advantages which make intemperance leſs fatal in other places.

The venereal diſeaſe alſo makes great havock amongſt theſe unhappy wretches, to whom the method of cure is intirely unknown: it prevails ſo much in Siberia and Northern

Northern Tartary, that there is great reaſon to believe that it will at length depopulate the country.

Upon a review of all that has been here ſaid of this immenſe country, it muſt appear to every reader as a deſolate and uncomfortable region, very thinly peopled, but capable perhaps of being greatly improved, and rendered valuable by a trade carried on by land, and the rivers of the country, with the empires of China and Indoſtan, and all the kingdoms and ſtates in the Indies: and by ſea from the ſouth-eaſt coaſt near Kamtſchatka to the neighbouring iſlands of Japan, to China, the Spice Iſlands, and every part of the Eaſt Indies. Nothing then could be more politic, and at the ſame time more cruel, and contrary to the law of nations, than the ſtep taken by Peter the Great, in ſending ſo many brave men to diffuſe ſome beams of the learning, the arts, and the poliſhed manners of Europe through this ſavage country. This has been already hinted; but it certainly will not be diſpleaſing to our readers, if we here conclude our account of Siberia with the particulars of that extraordinary proceeding.

On the defeat of the Swedes at the battle of Pultowa, in 1709, about ten thouſand Swediſh priſoners, including officers, were barbarouſly ſent into Siberia; and among theſe no leſs than eight hundred captive officers were in the city of Tobolſki. During their captivity, the common ſoldiers received remittances from Sweden only twice, which amounted in all to no more than three crowns a head, and the officers received nothing. They were, however, well uſed at firſt, till ſome who had leave to be abſent on their parole did not return; and others, who had entered into the Ruſſian ſervice, took an opportunity to make their eſcape. After this the unfortunate captives were more ſtrictly guarded, and diſperſed into remote parts; and thoſe who were ſureties for the return of their comrades were cloſe confined.

The brave Swediſh officers, who had often made the Ruſſians fly before them, had now no means left for their ſubſiſtence, and were obliged to earn their bread by applying to a number of mechanic arts; and it is ſurpriſing to ſee how many ways thoſe unfortunate gentlemen took to ſupport themſelves, and to what a degree of perfection they arrived in their reſpective employments. There were among them, painters, gold and ſilver-ſmiths, ſhoe-makers, turners, card-makers and taylors. Some wove gold and ſilver brocade; others applied themſelves to muſic; and ſome, who had fallen into a way of trade, had leave to travel about the country, the paſſes being ſo well guarded that it was ſcarce poſſible for them to eſcape to Europe; while others, who could not attain the knowledge of any mechanic art, were obliged to undergo the laborious employment of cutting down wood.

The men of learning ſet up public ſchools, and not only taught the children of the Ruſſians, but thoſe of their fellow-priſoners, many of whom had either their wives with them, or had married Ruſſian women; for the great towns of Siberia were chiefly inhabited by colonies of Ruſſians, whom the czar tranſplanted thither for the ſecurity of his dominions on that ſide. Theſe officers in their ſchools and academies taught Latin, High Dutch, French, ethics, mathematics, fencing, riding the great horſe, and other manly exerciſes. And ſome of thoſe ſchools acquired ſuch reputation, that it is ſaid the citizens of Moſcow ſent their children into Siberia for education.

It was perhaps impoſſibe for the czar to take a more effectual method to civilize and improve all the principal towns in this remote part of his dominions, than by baniſhing thither theſe unhappy Swediſh captives, among whom were ſome of the politeſt men in Europe, who, upon the fame of the king of Sweden's ſucceſs, had entered into his ſervice.

It was happy for thoſe gentlemen that it was ſo cheap a country, that a ſingle man might live tolerably well for ſeven or eight pouuds a year.

To alleviate the unhappineſs of their captivity, prince Gagarin, the governor of Siberia, behaved to them with great generoſity, and never let any of them apply to him for relief in vain; and the Swediſh officers thought they never could ſufficiently applaud his humanity, and uſed to ſay, that their only misfortune was their being baniſhed to a country ſo remote from their relations and friends.

CHAP. VII.

Of the LADRONES.

SECT. I.

Of the Situation, Extent, and Number of the Ladrones, or Marian Iſlands; the Number of the Inhabitants, and a particular Account of the Iſland of Guam; and of the Flying Proas uſed by the Natives.

WE have now deſcribed the countries ſituated in the moſt eaſtern part of Aſia, from China to the Frozen Sea, and have given as particular an account of whatever appeared worthy of notice as our materials would allow; we ſhall now, therefore, return to the ſouth-eaſt, and deſcribe the oriental iſlands, beginning with the Ladrones, which are ſituated about eighteen hundred miles to the eaſt of Canton, in China.

Theſe iſlands have been repreſented as extremely beautiful, and abounding with all the neceſſaries of life, by all our circumnavigators, particularly by Woodes Rogers and Dampier; but none of them have deſcribed them in ſo particular and beautiful a manner as the ingenious gentleman who compiled the account of commodore Anſon's voyage round the world, to which the Rev. Mr. Walter has prefixed his name; we ſhall therefore here chiefly make uſe of what we find of thoſe iſlands in that moſt entertaining and inſtructive work.

The Ladrones, or Marian iſlands, were diſcovered by Magellan, in the year 1521, who gave them the name of Ladrones, or Iſlands of Thieves, from the natives ſtealing ſome of his goods. From the account given of the two firſt he fell in with, it ſeems probable that they were thoſe of Saypan and Tinian, they being deſcribed as very beautiful iſlands, and as lying between fifteen and ſixteen degrees of north latitude. Theſe characteriſtics are peculiarly applicable to the two above-mentioned places, for the pleaſing appearance of Tinian occaſioned the Spaniards to give it the additional name of Buenoviſta; and Saypan, which is in the latitude of fifteen degrees twenty-two minutes north, affords no contemptible proſpect when ſeen at ſea.

There are generally reckoned twelve of theſe iſlands, but if the ſmall iſlets and rocks are counted, they will amount to about twenty. Moſt of them were formerly well inhabited; and even not eighty years ago the three principal iſlands, Guam, Rota, and Tinian, are ſaid to have contained above fifty thouſand people; but Tinian hath, ſince that time, been intirely depopulated, and only two or three hundred Indians left at Rota to cultivate rice for the iſland of Guam, which can alone be properly ſaid to be inhabited. This iſland is the only ſettlement of the Spaniards: here they keep a governor and garriſon; and here the Manila ſhip generally touches for refreſhment in her paſſage from Acapulco to the Philippines.

Guam is computed to be about thirty leagues in circumference, and is full of hills, dales, and ſtreams of good water. It produces the bread-fruit, cocoa-nut, and other fruit natural to the ſoil and climate; beſides oranges, lemons, citrons, with muſk and water melons, which were originally brought thither by the Spaniards. Captain Woodes Rogers obſerves, that the indigo plant grows wild there in ſuch abundance, that were they induſtrious they might

might make great quantities of that valuable article of commerce; but as they have ſo remote a ſituation, and are out of the way of trade, they make no uſe of it.

They have plenty of cattle, but they are lean and ſmall, and generally white. The hogs, from their feeding almoſt entirely on cocoa-nuts and bread-fruit, make excellent pork; and were not the Spaniards remarkably ſlothful, they might enjoy almoſt all the delicacies and ſuperfluities of life.

This iſland contains near four thouſand inhabitants, one thouſand of which are ſuppoſed to live in the city of San Ignatio de Agana, where the governor uſually reſides. The houſes are built of ſtone and timber, and covered with tiles, an unuſual method of building in theſe warm climates. This iſland alſo hath thirteen or fourteen villages. The original natives are tall, ſtrong, and of an olive complexion; they go naked, except wearing a cloth before, and the women a ſmall petticoat. The men are very dexterous at ſlinging, and make uſe of pieces of clay of an oval form which they burn till it is as hard as marble. They are ſuch excellent markſmen that they ſeldom miſs hitting any mark, and throw with ſuch force as to kill a man at a conſiderable diſtance.

As Guam is eſteemed a place of conſequence on account of its affording refreſhments to the Manila ſhip, there are two caſtles on the ſea-ſhore; one is the caſtle of St. Angelo, which lies near the road where the Manila ſhip uſually anchors, and is but an inſignificant fortreſs, mounting only five eight-pounders: the other is the caſtle of St. Lewis, which is four leagues to the north-eaſt of St Angelo, and is intended to protect a road where a ſmall veſſel anchors that arrives every year from Manila. This fort mounts the ſame number of guns as the former. Beſides theſe, there is a battery of five pieces of cannon on an eminence near the ſea-ſhore. The Spaniſh troops employed at this iſland conſiſt of three companies of foot, of between forty and fifty men each. This is the principal ſtrength on which the governor depends, for he cannot rely on the aſſiſtance of the Indian inhabitants, with whom he is generally upon ill terms, and is ſo much afraid of them, that he has debarred them the uſe both of fire-arms and lances.

The reſt of the iſlands, though uninhabited, abound in proviſions and refreſhments, but there is no good harbour or road amongſt them all.

The original natives are a bold, ſtrong, and well limbed people, and ſeem, from ſome of their works, to be no ways defective in underſtanding, for their flying proas, which are the only veſſels that for ages paſt have been uſed by them, are ſo extraordinary an invention, that it would do honour to the moſt ingenious nation.

This veſſel received the name of flying prea from the ſwiftneſs with which it ſails, it being able to run with a briſk trade-wind near twenty miles an hour, and the Spaniards ſay much more. Its conſtruction is contrary to the practice of all the reſt of mankind, for as the head of the veſſel is uſually made different from the ſtern, and the two ſides alike, the proa, on the contrary, has her head and ſtern exactly alike; but her ſides very different; for that intended to be always the lee-ſide is flat, while the windward ſide is built rounding like other veſſels: but to prevent her overſetting, which from her ſmall breadth, and the ſtreightneſs of her leeward ſide, would without this precaution infallibly happen, a frame is laid out from her to windward, to the end of which is faſtened a log formed in the ſhape of a ſmall boat, and made hollow. The weight of the frame is intended to balance the proa, and the ſmall boat, which is always in the water, to prevent her overſetting to windward. This frame is uſually called an out-rigger. The body of the proa is formed of two pieces joined end-ways, and ſewed together with bark, for no iron is uſed in her conſtruction: ſhe is about two inches thick at the bottom, which at the gunwale is reduced to leſs than one.

The proa generally carries ſix or ſeven Indians, two of which are placed in the head and ſtern, who alternately ſteer the veſſel with a paddle according to the tack ſhe goes on; he in the ſtern being the ſteers-man. The others are employed either in the bailing out the water, which ſhe accidentally ſhips, or in ſetting and trimming the ſail.

From this deſcription it is ſufficiently obvious how well they are fitted for ranging the Ladrone iſlands, ſince as they are nearly north and ſouth of each other, and are within the limits of the trade-wind, the proas by ſailing moſt excellently on a wind, and with either end foremoſt, can run from one of theſe iſlands to the other, and back again, only by ſhifting the ſail without ever putting about, and by the flatneſs of their lee-ſide, and their ſmall breadth, are capable of lying much nearer the wind than any other veſſel yet known.

Veſſels bearing ſome diſtant reſemblance to theſe are to be met with in various parts of the Eaſt-Indies; but none of them ſeem worthy to be compared with thoſe of the Ladrones, either for their conſtruction or celerity, which renders it probable that this was originally the invention of ſome genius of theſe iſlands, and afterwards imperfectly copied by the neighbouring nations.

SECT. II.

Of TINIAN.

Its Situation and Extent. The beautiful Appearance of the Country. The Animals and Vegetables, with a particular Deſcription of the Bread-fruit. The principal Inconveniencies of the Iſland, and by what Means this beautiful Spot became depopulated.

THE iſland of Tinian is ſituated in fifteen degrees, eight minutes north latitude, and in one hundred and fourteen degrees, fifteen minutes north latitude from Acapulco. It is only about twelve miles long, and about half as much in breadth, yet, on account of its extraordinary beauty and fertility, it well deſerves a particular deſcription. The ſoil is every where dry and healthy, and being alſo ſomewhat ſandy, it is the leſs diſpoſed to a rank and too luxuriant vegetation. Hence the meadows and bottoms of the woods are much neater and ſmoother than is cuſtomary in hot climates. The land riſes in gentle ſlopes from the ſea-ſhore to the middle of the iſland, tho' the general courſe of its aſcent is frequently interrupted by vallies of an eaſy deſcent, many of which wind irregularly through the country. Theſe vales and the gradual ſwellings of the ground, which their different combinations give riſe to, are moſt beautifully diverſified by the mutual encroachments of woods and lawns, which coaſt each other, and traverſe the iſland in large tracts. The woods conſiſt of tall and ſpreading trees, moſt of them celebrated either for their beauty or their fruit; while the lawns are uſually of a conſiderable breadth. Their turf is clean and uniform, it being compoſed of a fine trefoil, intermixed with a variety of flowers. The woods are in many places open, and free from all buſhes and underwood, and the neatneſs of the adjacent turf is frequently extended to a conſiderable diſtance under the hollow ſhade formed by the trees.

Hence ariſes a multitude of the moſt elegant and entertaining proſpects, according to the different blendings of theſe woods and lawns, and their various interſections with each other, as they ſpread themſelves differently through the vallies, and over the ſcopes and declivities, in which the place abounds.

There are, however, no ſtreams, yet the water of the wells and ſprings, which are every where to be met with near the ſurface, is extremely good, and near the center of the iſland are two or three pieces of excellent water, the turf of whoſe banks is as clear, as even, and as regularly diſpoſed, as if they had been baſons formed for the decoration of the place. Theſe waters abound with duck, teal, and curlew: and in the iſland is prodigious plenty of the whiſtling plover.

The beauties of Tinian are not ſolely confined to the excellency of its landſcapes, ſince the animals, which, during the greateſt part of the year, are the ſole poſſeſſors of this happy ſoil, in ſome meaſure partake of the romantic caſt of the iſland, and are no ſmall addition to its wonderful ſcenery; for the cattle, of which it is not uncommon to ſee herds of ſome thouſands feeding together in a large meadow, are all of them milk white, except their ears, which are generally black or brown, and notwithſtanding

ſtanding there being no inhabitants, yet the clamour and frequent parading of domeſtic poultry, which in great numbers range the woods, continually excite the idea of the neighbourhood of farms and villages, and contribute to the chearfulneſs and beauty of the place.

The cattle, which are computed at leaſt to be ten thouſand, are far from being ſhy; they are extremely well taſted, and the fleſh of an eaſy digeſtion. The fowls too are exceeding good, and eaſily run down. There are alſo abundance of wild hogs. Theſe are very excellent food, but they are a very fierce animal, and can only be obtained by ſhooting them, or hunting them with dogs. The country is equally to be admired on account of its fruits and vegetable productions, which are happily adapted to the cure of the ſea-ſcurvy, which is of the greater advantage, as theſe iſlands are on the borders of the vaſt Eaſtern Ocean, and are extremely convenient for landing after a tedious voyage, which is ſeldom made without many of the crew ſuffering by that dreadful diſeaſe. In the woods are inconceivable quantities of cocoa-nuts, with the cabbages growing on the ſame tree. There are beſides guavas, limes, ſweet and ſour oranges, and a kind of fruit peculiar to theſe iſlands, called by the Indians rhumay, and by commodore Anſon's people the bread-fruit; for they conſtantly eat it during their ſtay upon the iſland inſtead of bread, and it was ſo univerſally preferred to it, that no ſhips bread was expended all the while they ſtaid there.

It grows upon a pretty lofty tree, which, near the top, is divided into large and ſpreading branches; the leaves, which are of a remarkable deep green, are notched about the edges, and are generally from a foot to eighteen inches in length. The fruit itſelf is found indifferently in all parts of the branches, and is in ſhape rather eliptical than round: it is covered with a rough rind; and is uſually ſeven or eight inches long; each grows ſingly, and not in cluſters. The fruit is fitteſt to be uſed when full grown, but ſtill green; when, being roaſted in the embers, it has ſome diſtant reſemblance to the taſte of an artichoak's bottom, and is, like that, of a ſoft and ſpongy texture. As it ripens it becomes ſofter, turns yellow, and contracts a luſcious taſte and an agreeable ſmell, not unlike a ripe peach, but is then eſteemed unwholeſome, and is ſaid to produce fluxes.

Mr. Dampier ſays, that it is as large as a two-penny loaf, and that the inſide is ſoft, tender, white, and crummy like bread; and, if eaten in twenty-four hours after it is plucked, has a ſweet and agreeable taſte, and that this extraordinary fruit is in ſeaſon eight months in the year.

All the advantages that have been mentioned, with reſpect to this delightful iſland, are greatly enhanced by the healthineſs of its climate, by the almoſt conſtant breezes that prevail there, and by the frequent ſhowers that fall; for theſe, inſtead of the heavy continued rains, which in ſome countries render a great part of the year very diſagreeable, are uſually of a ſhort and almoſt momentary duration: hence they are extremely grateful and refreſhing, and are perhaps one cauſe of the ſalubrity of the air, and the extraordinary influence it had upon the men belonging to the Centurion, in increaſing and invigorating their appetites and digeſtion. This effect was extremely remarkable, ſince thoſe among the officers who were accuſtomed to ſpare and temperate diet, and beſides a ſlight breakfaſt uſed to make but one moderate meal a-day, were here, to appearance, transformed into gluttons: for, inſtead of one meal of fleſh, they were ſcarcely ſatisfied with three, and each of them too ſo prodigious in quantity, as would at another time produce a ſurfeit. Yet their digeſtions ſo well correſponded with the keenneſs of their appetites, that they were neither diſordered nor even loaded by this uncommon repletion; for having, according to their cuſtom, while on the iſland, made a hearty breakfaſt of beef, it was not long before they began to conſider the approach of dinner as a very deſirable, though ſomewhat tardy incident.

The principal inconvenience attending the iſland is the vaſt number of muſchetoes and other ſpecies of flies, together with a kind of tick, which, though principally attached to the cattle, will frequently faſten on the limbs and bodies of the human ſpecies, and, if not perceived and removed in time, will bury its head under the ſkin, and raiſe a painful inflammation. There are alſo a few centipedes and ſcorpions, but none of Commodore Anſon's men received the leaſt injury from them. Another inconvenience attending the iſland is the little ſecurity, in ſome ſeaſons, for a ſhip at anchor, the road being extremely inconvenient.

The only proper anchoring place for ſhips of burthen is at the ſouth-weſt end of the iſland, but the anchorage is very unſafe.

However, it muſt appear very ſurpriſing that an iſland ſo richly furniſhed with the conveniencies of life, and ſo well provided not only for the ſubſiſtence, but for the enjoyment of mankind, ſhould be entirely deſtitute of inhabitants, eſpecially as it is in the neighbourhood of other iſlands, that in ſome meaſure depend upon this for their ſupport. But Mr. Walter obſerves, that he was told by the Indians, it was not then fifty years ſince the iſland was depopulated. The three iſlands of Tinian, Rota, and Guam, were all full of inhabitants, and Tinian alone contained 30,000; but ſickneſs raging among the iſlands, and deſtroying multitudes of the people, the Spaniards, to recruit their numbers at Guam, which were extremely diminiſhed by the mortality, ordered all the inhabitants of Tinian thither, where, languiſhing for their native ſpot, the greateſt part of them in a few years died of grief.

There are ſtill remains to be met with in the iſland, which ſhew that it was once extremely populous, for in all parts of it are ruins of a particular kind; theſe uſually conſiſt of two rows of pyramidical pillars, each pillar being about ſix feet from the next, and the diſtance between the rows about twelve feet: theſe pillars are about five feet ſquare at the baſe, and about thirteen feet high; and on the top of each is a ſemi-globe with the flat ſurface upwards. The whole of the pillar and ſemi-globe is ſolid, being compoſed of ſand and ſtone cemented together and plaſtered over. Theſe were ſaid by the neighbouring Indians to be foundations of particular buildings ſet apart for only thoſe of the natives who had engaged in ſome religious vow. But if they were originally the baſes of their common dwelling-houſes, their number muſt have been very conſiderable; for in many parts of the iſland they are planted very thick, and ſufficiently evince the multitude of its former inhabitants.

Before we conclude this chapter, it will be proper to obſerve, that the ingenious writer of Commodore Anſon's Voyage ſays, that though the Ladrones have no immediate intercourſe with any other people, yet there lie to the ſouth and ſouth weſt of them a multitude of lands that are ſuppoſed to extend to the coaſt of that part of a new-diſcovered continent, called New Guinea. Theſe iſlands are ſo near the Ladrones, that canoes from them have ſometimes, by diſtreſs, been driven to Guam; whence it is very natural for us to ſuppoſe, that the Ladrones were originally peopled from the ſouthern continent, a very ſmall part of which has yet been diſcovered, and that in a very imperfect manner. This continent is thought to extend from New Holland and New Guinea through the far greateſt part of the Eaſtern or Pacific Ocean; and very ſtrong and convincing reaſons have been given for this ſuppoſition; but it would be very inconſiſtent with that order which ought to be obſerved in a work of this kind to treat of a very different part of the earth, when our ſubject is only Aſia and the Aſiatic iſlands: we ſhall therefore defer a particular conſideration of the diſcoveries made on that continent, 'till having almoſt encompaſſed the globe, we draw near the concluſion of this work, and ſhall therefore now proceed to the Philippine iſlands.

CHAP

CHAP. VIII.

Of the PHILIPPINES.

SECT. I.

Of the NEW PHILLIPINES.

The Dreſs, Cuſtoms, and Manners of the Inhabitants. There are ſome Reaſons to ſuſpect the Truth of the Accounts given of theſe Iſlands.

THE New Philippines, or Caroline Iſlands, ſaid to be ſituated between the ſixth and one hundred and thirty-eighth degree of north latitude, are but imperfectly diſcovered. The beſt if not the only account we have of them, is to be found in the Philoſophical Tranſactions, in two letters from Father Clan and Father Gobien, dated from the iſland of Manila, founded on the report of ſome natives of thoſe iſlands driven upon the iſle of Samar, in 1696.

Theſe are ſaid to conſiſt of thirty-two iſlands, ſituated between the Ladrones and the Philippines. The country is extremely populous, and all the iſlands are under the dominion of one king, who keeps his court in the iſle of Lamarec. The natives go half naked, and the men paint and ſtain their bodies with ſeveral figures; but the women and children are not painted. In the complexion and form of their faces they nearly reſemble the tawney Philippines. The dreſs of the men only conſiſts in a cloth faſtened round their loins which covers their thighs, and a looſe cloth about their bodies which they tie before. The principal difference between the dreſs of the men and women is, that the cloth worn by the latter hangs a little lower; beſides, the moſt conſiderable among the women wear necklaces, bracelets, and rings of tortoiſe-ſhell.

The people are ſaid to be of ſo peaceful a diſpoſition, that they never do violence to each other; and that murder or homicide was never heard of amongſt them. Their language is different both from that of the Philippines and the Ladrone iſlands, and comes neareſt to that of the Arabs. They are ſaid to have no cattle, dogs, nor any quadrupeds in their iſlands, nor any land-fowls but cocks and hens, which they breed up, but never eat their eggs. Without obſerving ſet meals, they eat and drink when they have an appetite. They ſalute a perſon by taking him either by the hand or foot, and gently ſtroaking his face. Their lances or darts are pointed with ſharp bones. Among their tools they have a ſaw made of a large ſhell, ſharpened with a ſtone, for they are ſaid to have no iron or other metals on their iſlands.

After all, there is ſome reaſon to believe theſe accounts fictitious, ſince we find no notice taken of them by later diſcoverers; and there are even ſome contradictions in the accounts given by thoſe miſſionaries themſelves; for Father Gobien ſays, theſe iſlands are eighty-ſeven in number, and form one of the fineſt archipelagoes in the Eaſt. He alſo gives a map of them, which is likewiſe inſerted in the Philoſophical Tranſactions, in which he makes them extend from two degrees ſouth, to ſeventeen degrees north latitude, though he had no other means of knowing their latitude, number, and ſituation, with reſpect to each other, than from ſome of the ſuppoſed inhabitants ranging pebbles on a table.

SECT. II.

The Situation and Names of the principal of the Philippine Iſlands: the Climate and Fertility of the Soil, with the Trees, Plants, and Shrubs: with a particular Account of ſome Species of the Palm and Plantain, and of ſeveral poiſonous Herbs; and others Providence has wiſely formed as Antidotes to them.

THE Philippine Iſlands are very numerous, ſome ſay they even amount to a thouſand. They extend from the fifth degree of north latitude to the nineteenth, and from the one hundred and fourteenth degree of longitude almoſt to the one hundred and thirtieth; and are ſituated about four hundred leagues to the weſtward of the Ladrones, one hundred and twenty to the ſouth of China, and two hundred eaſt of Cochin-china. They were diſcovered by Magellan, and received the name of Philippines in honour of Philip II. king of Spain, in whoſe reign the Spaniards firſt planted an European colony there.

The principal of theſe iſlands are, 1. Luconia; or, as it is called by the Portugueſe, Manila, from the chief town in the iſland. 2. Samar, or Tandago, ſometimes called Philipina. 3. Maſbate. 4. Mindoro. 5. Luban. 6. Paragoia, or Paragoa. 7. Panay. 8. Leyta. 9 Bohol. 10. Sibu, Cibau, or Zebu. 11. Negroes Iſland. 12. St. John's. 13. Xolo: and 14. Mindanao.

The weather in theſe iſlands is not ſo exceſſively hot as might be expected from their being ſo nearly ſituated to the line; they being conſtantly refreſhed by ſea breezes, the winds blowing eaſterly one part of the year, and weſterly the other. Thoſe from the eaſt begin in October, but are not ſettled till about the middle of November. This wind is accompanied with fair weather. It begins to turn to the weſt in May; but does not blow ſteadily from that quarter till June. When the wind firſt veers to the weſtward, it blows faintly, and there is one or two hurricanes in a day: but after the ſtorm is over, the wind again ſhifts about to the eaſt, and the ſky becomes ſerene. In a little time there are ſeveral hurricanes in a day, with violent guſts of wind, and loud claps of thunder; and at length they come on ſo thick that the wind continues in that quarter from whence the hurricanes ariſe, that is out of the weſt, where it remains till October or November; during which time there is thick cloudy weather, violent rains, and ſometimes ſuch dreadful thunder and lightning, that the largeſt trees are torn up by the roots, and the rivers, overflowing their banks, drown the flat country.

The worſt weather is about the latter end of July, or the beginning of Auguſt, when it is very cool and chilly. In September the wind and rain abate, and the air becomes clear; but ſtill the morning fogs laſt till almoſt noon, when the ſun ſhines out.

How diſagreeable ſoever it be to have ſo great a part of the year tempeſtuous and rainy, yet there is not any country in the world that appears more beautiful; for there is here a perpetual verdure, and buds, bloſſoms, and fruit are found upon the trees all the year round, not only in well cultivated gardens, but in the fields and mountains; and no ſoil in the world produces greater plenty of all the neceſſaries of life.

In ſome of theſe iſlands great quantities of gold are waſhed down from the mountains, and found mixed with the ſand of the rivers. There are alſo found mines of other metals, and excellent loadſtones.

The country abounds with a variety of fruits, one of the moſt valuable of which, called the ſanter, grows wild in the woods: it is of the ſize, ſhape, and colour of a ripe peach, and has five kernels like the ſeeds of an orange. The Spaniards preſerve it in the ſame manner as quinces, and alſo when half ripe pickle it with vinegar. The tree reſembles that of the walnut, but has large leaves that are uſed in medicine.

They have a fruit called magol, which is downy like a peach, and of the colour of an orange; but it is not well taſted, and is hard of digeſtion. The tree is as tall as a pear-tree, and has thick boughs, with leaves like thoſe of the laurel; the wood is but little inferior to ebony.

They have alſo durions, mangoes, and moſt other Indian fruits; beſides oranges of ſeveral kinds, different from thoſe of Europe, and ſome of them much bigger. There are alſo great and ſmall lemons, but theſe are generally ſweet.

The moſt profitable trees are the palms, and in theſe conſiſt the principal wealth of the great men. Of this tree are reckoned forty ſpecies, the moſt valuable of which is the ſago. Theſe trees grow wild in the woods, and of the

the pith is made the ſago brought to Europe, which the natives eat inſtead of bread four or five months in the year. The bark and wood are thin and hard, and when they cut down the tree they ſplit it in the middle, then ſcrape out the pith, and beat it with a wooden peſtle in a mortar; they then ſtrain it through a cloth, pouring in water, which carries the ſubſtance of the pith through the cloth, and leaves nothing but a little huſk behind. After it is ſtrained it has a ſediment, which, when the water is drawn from it, is made into cakes and baked, and proves very good bread. The ſago exported into the other parts of the Indies is dried hard in ſmall bits no bigger than ſeeds, and is commonly eaten with the milk of almonds by thoſe who are ſick of the bloody flux.

The ſecond ſort of palm-trees are thoſe which yield wine, and are generally found in ſalt-water marſhes: the fruit reſembles the date, but never comes to maturity, becauſe as ſoon as it bloſſoms they cut off the branches, that the liquor may run into the veſſels they place under them.

Another ſpecies of palm-trees, called yonba, furniſhes them with a kind of wool, of which are made quilts and pillows, and with a black thread of which they make cables for ſhips, which will laſt in ſea-water longer than thoſe of hemp. Of the leaves of any of the palm-trees they make hats, mats for rooms, ſails for their ſhips, and covering for their houſes.

Tamarinds are a wild fruit that grows in cods like peas; they have a ſharp taſte, and are frequently preſerved with ſugar. The tree is tall and thick, with ſmall leaves, and the wood ſerves for the ſame uſes as ebony.

In theſe iſlands there are alſo plenty of plantains, the leaves of which are ſo long and broad, that one of the fathers obſerves two of them will almoſt make a cloak. Theſe trees are planted by the Indians about their houſes, and on many accounts deſerve a particular deſcription. This tree, or ſhrub, is about ten feet high and three feet in circumference, and is not raiſed from ſeed but from ſlips and ſuckers taken from the old trees, which will bear within ten months after they are planted in their native ſoil; though they will be fifteen months if removed into other ground. The fruit is no ſooner ripe than the tree decays; but many young ſhoots grow up and ſupply its place. At its firſt ſpringing out of the ground it has two leaves, and when it is a foot high it has two more between the firſt, but a little lower; and ſoon after two others, and ſo on. By the time it is a month old the body is near as thick as a man's arm; the uppermoſt leaves are about a foot long and half a foot broad, and as it increaſes in height the leaves grow larger: ſo that when it is at full growth, the leaves are ſeven or eight feet long, and a foot and a half broad near the ſtalk, ending in a round point. The ſtalk of the leaf is as big as one's arm, almoſt round, and about a foot in length from the body of the tree to the leaf. When the tree is full grown there ſprings from the top a ſtrong ſtem harder than any other part of the body, and about the thickneſs and length of a man's arm; round this ſtem grows the fruit in cluſters, each about ſix or ſeven inches long, and thicker than one's wriſt, much in the ſhape of a Bologna ſauſage. The outſide, when ripe, appears ſoft and yellow, and within the pulp is ſweet, and ſofter than butter; it is much of the ſame colour, and melts in the mouth, having neither ſeed nor ſtone. This fruit when green they often roaſt or boil, and eat it inſtead of bread; and the Engliſh in our plantations ſometimes take the pulp of five or ſix of them and boil them in a bag like a pudding. A tolerable ſweetmeat is alſo often made of the ripe plantains, by drying them in the ſun. When the natives make drink of it they take the pulp of ten or a dozen ripe plantains, and maſhing them together, pour two gallons of water upon them, and in two hours it ferments and has a head upon it like wort: and in four hours is fit to drink; but as it will not keep much above twenty-four hours, they brew it every morning. It drinks briſk and cool; but is very windy, as is alſo the fruit when eaten raw; but when boiled or roaſted it has no ill effect. The plantain drink being ſet in the ſun, makes very good vinegar. As the tree never bears fruit but once, that is no ſooner gathered than they cut it down, which may be done with one blow of an ax: ſo thin is the wood that incloſes the pith. Having ſtripped off the bark they ſplit the body into four quarters; and, after it is dried two or three days in the ſun, the women divide it with their fingers into ſmall threads, of which they make their cloth; but it is pretty ſtubborn while it is new, and ſoon wears out: but the poor people of Mindanao and other of the iſlands wear no other cloth.

The bonano-tree reſembles the plantain in ſhape and ſize, but the fruit is not half ſo large. It is leſs luſcious, and has a more delicate taſte; and beſides is oftener uſed in making of drink.

The caſſia-tree is alſo found in theſe iſlands. This tree is ſmaller than that of the tamarinds, but has much thicker boughs; the leaves, which are of a beautiful green, are ſomewhat larger than thoſe of the pear-tree, and being boiled with the bloſſoms in the manner of a conſerve, produce the ſame effect as the fruit, and are leſs nauſeous. The young fruit made into a conſerve is a ſafe and good laxative. This fruit abounds ſo much in the mountains, that in May and June the inhabitants of the iſland of Mindanao fatten their hogs with it. Excellent ananas, or pine-apples, are alſo found here.

Here is alſo a tree named amet, from whence the natives draw water by cutting a hole in it; and alſo a kind of cane, which the Spaniards call vaxuco, which, if cut, yields a good draught of water; and there is happily plenty of them in the mountains, where water is moſt wanted. It uſually creeps up to the tops of trees, winding about them like ivy; but ſome of them are very ſtraight, and of theſe laſt the natives make pikes and halberts.

In the mountains is timber fit for building either ſhips or houſes; among the reſt they have black ebony and iron wood, with ſeveral ſorts of wood uſed in dying.

The camondog is a tree of ſo venomous a nature, that the fiſh which eat the leaves that fall into the ſea ſpeedily die; as do alſo the perſons who eat the poiſoned fiſh. The natives dip the points of their darts in the liquor which, upon inciſion, flows from the trunk of this tree. The very ſhadow of it is ſo deſtructive, that no herb or graſs will grow within it; and, if tranſplanted, it kills all the plants round it, except a ſmall ſhrub, which is an antidote againſt it, and is always with it. A leaf of this ſhrub carried in a man's mouth is ſaid to be a ſecurity againſt the venomous effects of the tree.

Here are alſo plenty of ſugar-canes, and abundance of odoriferous herbs and flowers that grow without cultivation: alſo indigo, tobacco, and many medicinal herbs; one of which is uſed for the ſame purpoſes as the Turks chew opium, that is to chear the ſpirits, and render the people void of fear when they engage an enemy. Among the roots which ſerve for food are potatoes, of which there are ſeveral kinds; and there is ſuch plenty of all ſorts of roots fit for the kitchen, that many thouſands of the natives live chiefly upon them.

Near to Catbalagan, in the iſle of Samar, is a plant of ſurpriſing virtue: it reſembles ivy, and twines about any tree near which it grows. The fruit, which riſes from the knots and leaves, reſembles in ſize and colour a melocotoon, and has within it eight, ten, or ſixteen green and yellow kernels, as big as a large hazle nut; which, when ripe, drop out of themſelves. This is a powerful antidote againſt venomous herbs and the darts uſed by the natives of Macaſſar, Borneo, and the Philippines. The uſual doſe is the ſixteenth part of an ounce, powdered and mixed in wine or water.

Theſe remedies againſt poiſon could no where be placed to greater advantage by the hand of the wiſe Creator, than in theſe iſlands, where, beſides the poiſonous tree already mentioned, the ſoil produces many venomous herbs and flowers, which in ſome of theſe iſlands not only kill thoſe who taſte them, but infect the air, ſo that many people die in the time of their bloſſoming.

SECT. III.

Of the Beaſts, Birds, Reptiles, and Fiſhes.

WITH reſpect to the animals, there are in ſome of theſe iſlands ſuch numbers of wild buffaloes, that a good huntſman on horſeback, armed with a ſpear, will kill ten or twenty in a day. The Spaniards take them for their ſkins, which they ſell to the Chineſe and the fleſh ſerves the mountaineers for their food.

The woods alſo abound with wild bears, deer, and goats, which laſt are ſo plentiful in one of theſe iſlands, that the Spaniards gave it the name of Cabras.

The Spaniards have imported from New Spain, China, and Japan, horſes and cows, which are greatly multiplied; but the ſheep they brought over ſoon died, which is perhaps owing to the heat of the climate, and the moiſture of the earth.

There are monkies and baboons in theſe iſlands of a monſtrous ſize, which it is ſaid will defend themſelves if attacked by men. When no fruit is to be found in the mountains, they go down to the ſea-ſhore to catch crabs, oyſters, and other ſhell-fiſh. That the oyſter may not cloſe and catch their paws, they put a ſtone between the ſhells to prevent their ſhutting cloſe. They catch crabs by putting their tail in the holes where they lie, and when the crab lays hold of it, they draw him out.

Civet cats are very numerous; as are alſo flying ſquirrels: and in the iſland of Leyte is a creature that has ſome reſemblance to a mouſe, only the head is twice as big as the body.

The ignana is a creature like an aligator, but the ſkin is purple, ſpeckled with yellow, the tongue is cloven, and the feet is armed with claws. It devours poultry, and, though it is a land-animal, ſwims over rivers with great ſwiftneſs. The Indians and ſome Spaniards eat it, and ſay the fleſh is not unlike that of the turtle.

There are aligators found in the lakes and in the ſea near Mindanao and Xollo. There are alſo ſaid to be a great number of ſea-horſes.

Turtle are found in theſe ſeas, ſome of which are very large, and are eat by the natives; and on the ſhore are tortoiſes, which are not good to eat, but the ſhell is much valued.

The turkies carried by the Spaniards to the Philippines could not live, but they have a fowl called xolo, that has long legs, and is as well taſted as a turkey. They have another ſpecies of fowls called camboxa, whoſe legs are ſo ſhort that their wings trail on the ground. They are in no want of common poultry, and beſides theſe it is ſaid they have a ſort in which the fleſh and bones are both black, and yet they are well taſted.

Theſe iſlands afford ſeveral ſorts of parrots and white cocatoes; they are ſomething larger than a parrot, and have their heads adorned with a tuft of feathers: in ſome of the iſlands are abundance of peacocks, but pheaſants and partridges are unknown; there are however heath-cocks, quails, and other game.

The tavan is a black ſea-fowl, ſomething leſs than a hen, and has a long neck. Theſe birds lay their eggs in the ſand by the ſea-ſhore, each placing forty or fifty in a trench, and then covering them till they are hatched by the heat of the ſand. They are as large as gooſe eggs; and when the chickens are hatched, the yolk appears whole and ſweet, and on them the chickens feed till they have ſtrength to break through the ſand. People go in ſearch of theſe neſts, and wherever they find the ſand thrown up, they open it, and ſometimes find eggs, and at others young chickens, both of which are eſteemed very good food.

The herrero is a green bird, of the ſize of a hen, and has ſo large and hard a beak, that it will make a hole in the trunk of a tree and build its neſt in it. From the noiſe it makes when at this work, the Spaniards give it the name of herrero, or carpenter.

There are a kind of turtle-doves, grey on the back, and white on the breaſt; in the middle of which is a red ſpot, not unlike a wound with the freſh blood upon it. They have a bird called colin, of the ſize of a black-bird, but diſtinguiſhed by aſh-colour and black feathers; beſides, the head is bald, and has a crown of fleſh.

The laſt we ſhall mention is the ſaligan, which builds her neſt on the ſides of rocks, as the ſwallows do againſt the walls, and theſe make the delicious birds neſts ſo much eſteemed.

Theſe iſlands likewiſe produce a multitude of ſnakes, ſome of them of a prodigious ſize, and others exceeding venomous. It is uſual for ſnakes to come into the houſes, and even into the ſhips.

There are likewiſe ſeveral kinds of venomous inſects; as ſcorpions, whoſe ſting is in their tails, which turn up in a ring upon their backs, and contains four or five inches long, red on the back, and about as thick as a gooſe quill; they have a multitude of feet, which extend from the head to the tail, from whence they have their name. Their bite is eſteemed more dangerous than the ſting of a ſcorpion. Theſe are often found among dry timber, and in old houſes.

They have great plenty of fiſh about theſe iſlands, particularly bonetoes, cavalliers, breams, and mullets.

SECT. IV.

Of the different People who inhabit theſe Iſlands, their Perſons, Habits, Food, Liquors, Diverſions, Arms; their Genius and Temper; their Marriages, the Names they give their Children, and their Funerals: their Religion and Superſtition.

THESE iſlands are inhabited by four or five different nations; as the Blacks, who dwell in the woods, mountains, and moſt inacceſſible places: the poſterity of the Chineſe, who once poſſeſſed part of the ſea-coaſt; the Malayan Moors, or Mahometans, who came thither from Malacca, Sumatra, Borneo, and Macaſſar; the Spaniards, Portugueſe, and other Europeans; and a mixed breed compounded of all theſe.

The Blacks were probably the firſt inhabitants, ſince they poſſeſs all the inland parts, and may have been driven into the woods and mountains by the other nations which now poſſeſs the ſea-coaſt. Theſe Blacks have as regular and well proportioned features as any European, and have long black hair. All the natives of theſe iſlands are of a middle ſtature, and well ſhaped. The women tie up their hair in a roll on the hinder part of the head, adorning it with jewels, or ſomething elſe that makes a glittering ſhew; and they have alſo necklaces and ear-rings, with bracelets on their arms and legs, and rings on their fingers; the more civilized who live among the Spaniards wear a kind of waiſtcoat, and a cloth about them which reaches below their knees, and many of them conform entirely to the Spaniſh faſhions. The Blacks who live in the mountains have only a cloth about their loins, and the meaner ſort of the people generally wear neither ſhoes nor ſtockings. The Chineſe dreſs after the manner of their country, which has been already deſcribed.

It ought not to be omitted, that one of the tawny nations who inhabit theſe iſlands paint and ſtain their bodies like our ancient Britons and Picts, and from thence have obtained the name of Pintadoes.

The natives who dwell on the ſea-coaſt ſit croſs legged like moſt of the other Aſiatics, both at their meals and at all other times. Their uſual food is boiled rice and fiſh, and they ſeldom eat fleſh but at their feſtivals. Their common drink is hot water, and they have alſo palm-wine and toddy drawn from the palm and cocoa-trees, and from both they diſtil a ſpirit that reſembles arrack. This laſt ſpirituous liquor they alſo make from rice. They have alſo a liquor called chiliam, which is the juice of the ſugar-cane boiled in water.

Thoſe who dwell on the mountains live chiefly on fruit, roots, and the fleſh of wild beaſts, which they take in hunting; for they are not acquainted with huſbandry, and never apply themſelves to ſowing rice, or any other grain.

Thoſe Spaniards who keep good tables generally eat fleſh at noon, and fiſh at night. The natives who inhabit the ſea-coaſt have plays, muſic, and dancing, like the Chineſe. In their ſongs one of them ſings a verſe, and another repeats it to the ſound of a gong or metal drum. Their dancing has a martial appearance, and ſeems in imitation of a battle. All their motions are regular; ſometimes they aſſault each other with their ſpears, and then retire very gracefully; but their greateſt diverſion is cock-fighting.

They are expert ſwimmers, and very fond of bathing, which they conſtantly practiſe both in the morning and evening, and this may be one of the reaſons why the natives build their houſes on the banks of rivers; even lying-in women and children newly born are conſtantly plunged into cold water. Both the men and women are fond of ſmoaking tobacco, and of chewing betel and areca.

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The arms of the natives are bows and arrows, and a lance headed with iron or wood hardened in the fire; they have alſo broad two-edged daggers and canes, thro' which they blow little poiſoned darts, which have ſuch an effect, that the ſlighteſt wound given by them are mortal, if a proper remedy be not immediately applied. They have alſo a long narrow ſhield, a kind of helmet and a guard for the back and breaſt, made of cane covered with a buffaloe's hide, as a defence againſt the poiſoned darts.

The Blacks of the mountains are ſo fond of liberty, that they could never be brought to ſubmit to the government of the Spaniards, to whom they are ſuch enemies, that if they happen to kill one of them, they invite all their family to rejoice for three days ſucceſſively; and, while the entertainment laſts, 'tis ſaid they conſtantly drink out of his ſkull. On the other hand, the Spaniards make ſlaves of all the Blacks that fall into their hands. But, though the Spaniards have no immediate commerce with theſe mountaineers, they have ſome intercourſe with them by means of the Indian nations who dwell in the plains; for to them the Spaniards ſell tobacco, and ſeveral other commodities, which the Blacks purchaſe of them by giving gold duſt, bees wax, &c. in exchange.

With reſpect to their marriages, the huſband pays a ſum of money to the father, or neareſt relation, to purchaſe his wife. They both eat out of one diſh, to ſhew they are to run the ſame fortune and partake of the ſame joys and ſorrows; and having ſacrificed ſome beaſt, an entertainment begins, and completes the ceremony. They not only marry in their own tribes, but eſpouſe the neareſt of their kindred, except in the firſt degree. Divorces are allowed on both ſides; but among ſome of them polygamy is not permitted, except the wife prove barren. Other of the Indian nations allow two or more wives.

Some of the Indians in theſe iſlands have no other marriage ceremonies than joining of hands before their parents and friends; but in thoſe parts of the country ſubject to the Mahometans a plurality of women is allowed.

The mothers give names to their children, and this is commonly done from ſome circumſtance of their birth; as for inſtance, Malaccas, which ſignifies ſtrong, from its appearing ſo when brought into the world: Malivag, or difficult, becauſe of the difficulty of the labour; but at other times they give it the name of the firſt thing that occurs, as Dama, the name of an herb; and by this they are known afterwards. What appears very ſingular is, that the firſt ſon or daughter, on being married, give their name to their parents, as Amani Malaccas, Immani Malivag; that is, the father of Malaccas, the mother of Malivag.

When a perſon of diſtinction dies, ſtrangers are hired to come and mourn, and to lament in their ſongs the departure of the deceaſed. The body, being waſhed and perfumed with benjamin and other fragrant gums, is wrapt up in ſilk, according to his quality, and put into a coffin made ſo cloſe as to keep out the air; then being placed upon a table, the cloaths and arms of the deceaſed are laid in a cheſt by the coffin; and if it be a woman, the utenſils neceſſary for her work: food is alſo ſet before the corpſe. At length the body is interred in the burying-place of the family, and a feaſt made for thoſe invited to the funeral; but the widows and children for ſome time abſtain from animal food, and live only on rice and herbs. Some of theſe nations mourn in black, and others in white, ſhaving their heads and eye-brows; and formerly when a great man died, the neighbourhood were obliged for ſeveral days to keep ſilence. Sacrifices are offered to thoſe who die in defence of their country.

The original natives are ſo extremely ſuperſtitious, that there is ſcarce a rock, ſtone, promontory, or river to which they do not pay a kind of religious worſhip; and they have ſuch a veneration for old trees, that they think it a kind of ſacrilege to cut them down on any account whatſoever. They have alſo the ſame veneration for ſome antient tall canes, from the belief that the ſouls of their anceſtors dwell in them, and that the cutting of thoſe trees or canes would put them to pain.

Anciently they worſhipped their idols in certain caves, and there the prieſts offered their ſacrifices. On theſe occaſions a young and beautiful virgin gave the firſt ſtroke to the victim with a ſpear, after which it was ſlain, cut in pieces, dreſſed, and eat in a reverential manner. The miſſionaries ſay they are ſo ſuperſtitious, that if a ſnake be found on their cloaths they will never wear them again; and if they are going out on the moſt important buſineſs, if a ſnake croſſes the way they will defer it, and immediately return home.

SECT. V.

Of the Iſland of MINDANAO:

Its Situation, Extent, and different Nations. The Perſons, Dreſs, Food, Cuſtoms, and Manners of the Mindanayans.

IN deſcribing theſe iſlands we ſhall begin with the ſouth and proceed to the north, treating laſt of Manila. Mindanao is the largeſt of all the Philippines, except Manila, it being ſixty leagues in length, and between forty and fifty over. It has ſeveral fine harbours and navigable rivers, which are plentifully ſupplied with fiſh. The ſouth-weſt part of it is ſituated in about the ſixth degree of north latitude, and the north-eaſt part in about the eighth.

The ſeas and rivers about this iſland are attended with an inconvenience that is of the utmoſt prejudice to commerce; for they are ſo infeſted with worms, that they will deſtroy a ſhip in a very ſhort time; and therefore the natives, whenever they come from ſea, immediately haul their ſhips upon dry land, as they do their canoes and barges, and never ſuffer them to lie long in the water. Theſe worms are chiefly in the bays, creeks, and mouths of rivers; or in places near the ſhore.

The greateſt part of the inhabitants are Mahometans, and ſubject to the ſultan of Mindanao, who governs arbitrarily and without any written laws. His ſubjects who dwell near the coaſts are called Mindanayans, and have the greateſt commerce with ſtrangers: for the whole iſland is not ſubject to this prince, nor is either the religion or language the ſame in every part of it. Thoſe who live in the woods and mountains in the midſt of the country are called Hilanoons, and have rich mines of gold and great plenty of bees-wax, which they exchange with the Mindanayans for cloaths and other neceſſaries.

The Sologues are the leaſt nation that inhabit this iſland. They are planted on the north-weſt part of it, and have little commerce with the Mindanayans, though they carry on a conſiderable trade to Manila and the neighbouring iſlands.

The Mindanayan men have little heads and oval faces, with ſmall black eyes; their foreheads are flat, their noſes ſhort, their mouths wide, their lips are red and thin, their hair black and ſtraight, and, as in other parts of India, they black their teeth. They are of a tawny complexion, but of a brighter colour than ſome of their neighbours; their limbs are ſmall, and their bodies ſtraight; they wear their nails to a great length, eſpecially that of the left thumb, which they never cut but ſcrape, and nouriſh it with great induſtry. They have a ſtately mien, but are civil to ſtrangers, and entertain them with great familiarity, except they are inſulted or injured, and then they are implacable in their revenge, which they execute ſecretly by poiſon or aſſaſſination.

They wear a kind of linen ſhirt, which ſcarcely reaches down to their knees, and a pair of drawers, but have neither ſhoes nor ſtockings. They wear a ſmall turban on their heads, which is tied once round, and the ends, which are fringed, hang down.

The features of the women are ſomething more agreeable than thoſe of the men, but their noſes are too ſmall; they have long black hair, which they tie up in a roll on the back part of the head, and their faces are rounder than thoſe of the men: their complexion is alſo ſomewhat more agreeable. They wear a ſhort frock, or a ſhirt like the men, but the ſleeves are a great deal wider than their arms; but ſo ſtrait at the wriſt, that they can hardly get their hands through. They have alſo a ſhort petticoat or a piece of cloth wrapt once round their waiſt. The common people wear cloaths made of the plantain-tree, but thoſe in better circumſtances are cloathed in ſilk and calicoe. They have ſmall feet, but, like the men, wear neither ſhoes nor ſtockings, though they have rings on their fingers, and bracelets of gold or ſilver on their wriſts.

The Mindanayans are ſaid to be an ingenious and witty people. They can be active enough when they pleaſe, but are generally lazy, and will ſeldom work unleſs they are compelled to it by hunger, which is chiefly attributed to the tyranny of the prince, who will not permit them to enjoy the wealth they acquire.

The women are allowed to converſe with foreigners, and to entertain them with innocent gallantry at their houſes. When any foreigners arrive at Mindanao it is cuſtomary for the men to go on board and enquire if any of the ſhip's company chooſe a comrade, or a pagally: by a comrade is meant a male friend, and by a pagally one of the other ſex. Almoſt every ſtranger is under a neceſſity of contracting ſuch an acquaintance, and when he comes on ſhore is welcomed to his comrade's or pagally's houſe, where he eats, drinks, and ſleeps; but for this his hoſt expects to be paid, and ſeldom makes any other preſent gratis but tobacco or betel. Perſons of the beſt quality allow their wives the freedom of converſing with their pagallys in public.

The common people live principally on rice, ſago, and ſmall fiſh; while thoſe in better circumſtances eat buffaloe beef and fowls with their rice, but their cookery is very indifferent. As they uſe no ſpoons, they take a handful of rice out of the diſh, which they ſqueeze together and put into their mouths. They always waſh after their meals, and after touching any thing they eſteem unclean. They have a pretty ſtrong liquor made of rice ſteeped in water, and with this they will be very merry; but when they invite foreigners, they do not chooſe to drink out of the ſame veſſel, for fear they ſhould be defiled by the touch.

On days of rejoicing they have women bred to ſinging and dancing, who perform before them; but they have no inſtruments of muſic. Theſe dancers do not leap from the ground, but ſhew the ſuppleneſs of their limbs by the odd poſtures they twiſt themſelves into, ſo that one would hardly believe they have any bones in their fleſh. At theſe entertainments they introduce a ſingle man, who ſeems to act the part of a hero, and putting on a dreadful look ſtrides acroſs the room with his lance in one hand, and a great broad ſword in the other: and, having traverſed it ſeveral times in a menacing manner, throws his lance and draws his dagger, then cuts and flaſhes the air, till at length, ſeeming to have brought his enemy down, he gives two or three blows with his broad ſword on the floor, as if he was cutting off his head. He then withdraws, and is ſucceeded by another. Their generals and great men ſometimes exhibit theſe mock battles; and if the ſultan be preſent he frequently concludes this kind of play by behaving as if he was really encountering a dangerous enemy.

They hunt buffaloes, wild cows, deer, and other animals: and frequently take their women with them to partake of their ſport. As they have no dogs, they are but little uſed to firelocks; their hunting only conſiſts in driving the game into a ſtrong fence prepared for that purpoſe.

SECT. VI.

A Deſcription of the City of Mindanao; the Sultan's Palace; the Trade of the Mindanayans; their Schools, mechanic Arts, and Religion.

THE city of Mindanao, which is the chief town in the iſland, is ſituated in about the ſixth degree of north latitude, on the banks of a ſmall river about two miles from the ſea. It is about a mile in length, but is narrow, though it has ſome houſes on the oppoſite ſhore. This city is not well ſituated for commerce, for there is a bar at the mouth of the river, which at a ſpring-tide has not above ten or eleven feet water: ſo that large ſhips cannot eaſily come up to the city.

The houſes of Mindanao are built on poſts between fourteen and twenty feet above ground, and have but one floor, which is divided into ſeveral rooms; and to theſe they aſcend by means of a ladder. Their building in this manner is extremely neceſſary, becauſe their towns being ſituated in the plains by the ſides of rivers, would otherwiſe be deſtroyed, as theſe rivers annually overflow their banks to a very great height. Their buildings, however, are very ſlight; their walls and floors being made of ſplit cane and bamboo, and their roofs covered with palmeto leaves. Underneath their rooms the people keep their ducks and poultry, and make their dunghills, on which account they are not very ſweet, except at the time of the inundation.

The ſultan's palace is very lofty and ſpacious, for it ſtands on one hundred and eighty pillars, and is much higher than the common buildings; a broad ſtair-caſe leads up to it, and in the firſt room are twenty iron guns mounted upon carriages. Several of the grandees have alſo guns in their houſes. The floors of the rooms are neatly matted, on account of their ſitting croſs-legged upon them, for they uſe no chairs.

At a ſmall diſtance from the ſultan's palace is a houſe erected for the reception of ambaſſadors and foreign merchants, which is alſo uſed as a council-chamber.

They build ſerviceable ſhips, and veſſels both for trade and pleaſure, and have alſo ſome ſhips of war. They chiefly trade to Manila, to which they export gold and bees-wax; and in return bring back calicoes, muſlins, and China ſilks. They alſo carry on a trade with the iſland of Borneo, and the Dutch come thither in ſloops from Ternate and Tidore to purchaſe rice, bees-wax, and tobacco; for the laſt grows more plentifully at Mindanao than in any other iſland except Manila, and is an excellent ſort, but the people have not the art of managing it to advantage like the Spaniards at Manila. The tobacco at Mindanao is of a deeper colour than that of Manila, and the leaf much larger, which is imputed to the fatneſs of the ſoil. The Manila tobacco is of a bright yellow, and the leaf, which is of a moderate ſize, is not ſtrong, but very pleaſant to ſmoke. The people of that iſland, by well ordering of it, ſell it all over India at a very high price; while that of Mindanao, which is ſaid to be really as good, is ſold exceeding cheap.

Mindanao gold is valued at fourteen Spaniſh dollars the Engliſh ounce, and eighteen dollars the Mindanao ounce, for Spaniſh dollars are the current coin of all theſe iſlands.

In the city of Mindanao they ſpeak two languages, the one the proper language of the iſland, and the other the Malayan tongue, which is ſpoken in all the oriental iſlands, and in ſeveral countries on the continent, as at Cochinchina, Cambodia, and Malacca.

In that city are ſeveral ſchools, in which children are taught to read and write; and it is obſervable, that many of their words, eſpecially in their devotions, are in Arabic, and ſome of their forms of ſalutations in the Turkiſh language. As the Mindanayans do not underſtand accompts, they employ the Chineſe, who live among them, when they have any to ſettle with foreigners. There are but few handicrafts in the city of Mindanao, where the chief trades are the goldſmiths, blackſmiths, and carpenters. The blackſmiths, conſidering their tools, are excellent workmen; they have neither anvil, vice, or hammer, but a great ſtone or piece of an old gun to hammer upon; and in this manner they not only make common utenſils, but all iron-work for ſhips tolerably well. Almoſt every man is a carpenter, and can uſe the ax and adze; and as they have no ſaws, they ſplit all their planks, and then ſmooth them with theſe tools; but, though this requires great labour, they work cheap.

The Mindanayans are frequently afflicted with a kind of leproſy, or dry ſcurf, which ſpreads all over the body, and produces an intolerable itching; for which reaſon they are perpetually ſcratching themſelves. However, they do not ſeem to be under any great fear of catching this loathſome diſeaſe, and never refrain from each other's company on that account. Their other diſtempers are the fever, ſmall-pox, and flux; the latter of which occaſions great pains in the bowels.

The Malayans are of the Mahometan religion, and the inhabitants of the inland country are pagans.

The people of Mindanao, like other Mahometans, allow ſeveral wives and concubines, and the ſultan has about thirty, with whom he chiefly ſpends his time; but the married women here are not ſo cloſely confined as in other places where the doctrines of Mahomet prevail, but are

ſuffered

ſuffered not only to walk the ſtreets, but freely to converſe with ſtrangers. As their religion prohibits their eating ſwine's fleſh, the wild hogs multiply extremely, and even come down from the woods into the towns, ſearching under their houſes for food; while the people dare not kill them for fear of being defiled by their touch, but are very glad when the Europeans will do it for them. Yet they will not ſuffer an European to come near them immediately after he has touched hog's fleſh.

SECT. VII.

Of the Sultan of Mindanao, the Manner in which he goes abroad, and a Deſcription of the Barge in which he takes his pleaſure by Water; with an account of the Government of that Prince, and the Manner in which he makes War.

THE ſultan, notwithſtanding his being an abſolute prince, is very poor, for the Hilaloons who inhabit the mountains poſſeſs all the gold-mines, and the country affords little elſe for the uſe of ſtrangers, except ſago, rice, tobacco, and bees-wax; and the laſt alſo comes from the woods and mountains. However, the poverty of the prince ſeems more owing to his tyranny and oppreſſion, than to the want of the materials of commerce; for this puts a ſtop to all induſtry, and neceſſarily occaſions the neglect of trade: for if the prince knows that any of his ſubjects have money, he immediately borrows it, and ſeldom makes any return.

When this prince goes abroad he is carried on a couch or open palanquin on four men's ſhoulders, and is attended by eight or ten of his guards. When he takes his pleaſure upon the water he is accompanied by his women. In the middle of the barge is an apartment capable of holding fifty or ſixty people: this is erected with ſplit bamboos, about four feet high, with ſmall windows on the ſides, and the roof is neatly covered with palmeto leaves. This apartment conſiſts of three rooms, one for the prince himſelf, the floor and ſides of which are matted, and it is alſo furniſhed with a carpet and pillows for him to ſleep on. The next room, which is for his women, is furniſhed much in the ſame manner; and the third is for the ſervants, who wait upon them with betel and tobacco, for they are always chewing the one or ſmoaking the other. The watermen ſit at the head and ſtern when they row the veſſel.

The prince has one prime miniſter, to whom he commits both his civil and military affairs; and both the natives and foreigners apply to him for permiſſion to trade. As this perſon is alſo general of the ſultan's forces, the ſinging women who perform before him make his great actions in the field the ſubject of their ſongs.

The ſultan of Mindanao is frequently at war with the mountaineers, and ſeldom with any other people. The weapons uſed by his ſoldiers are a lance, a ſword, and a kind of ſhort dagger. They ſeldom come to a general engagement, for the armies are no ſooner advanced within a ſmall diſtance of each other, than they begin to throw up intrenchments and redoubts. Thus they paſs two or three months, ſending out ſmall parties and ſkirmiſhing every day.

SECT. VIII.

Of the ſmall Iſland ſituated between Mindanao and Manila.

BEFORE we give a particular account of Manila, the largeſt and moſt valuable of all the Philippine iſlands, we ſhall deſcribe the ſituation of the moſt conſiderable of thoſe iſlands; for as the cuſtoms and manners of the inhabitants have been already mentioned, they need not be here repeated.

Thirty leagues to the ſouthward of Mindanao is the iſle of Xolo, or Jolo, which is governed by a prince of its own. All the ſhips of Borneo touch here, and this may be conſidered as the mart of all the Mooriſh kingdoms of the Eaſt. It abounds in rice, and is the only iſland of all the Philippines that has elephants, which here multiply very faſt, becauſe the inhabitants, it is ſaid, never take them. A great deal of ambergris is thrown on the ſhore of this iſland.

An iſland named Leyco is ſituated to the north-eaſt of Mindanao. It is about one hundred leagues in compaſs, and is divided in the middle by a mountain, which is ſaid to occaſion a great alteration in the air, it being frequently cold on one ſide, while it is very hot on the other.

To the weſt of the laſt mentioned iſland lies Sibu, or Cibou, which is about twenty leagues long, and eight broad. The chief city is Nombre de Dios, which was the firſt town built by the Spaniards in the Philippine iſlands; it is a biſhop's ſee, and has a cathedral, and ſeveral monaſteries. It had formerly a great trade, and the privilege of ſending ſhips to New Spain; but the trade is now removed to Manila.

Bohol, an iſland of about forty leagues in circumference, lies to the ſouth-weſt of Leyta.

To the weſt of Sibu lies Negroes iſland in ten degrees latitude. It extends in length from north to ſouth, and is about one hundred leagues in circumference. It takes its name from the blacks, its principal inhabitants.

Panay lies to the weſtward of Negroes iſland in the latitude of ten degrees; it is ſomewhat of a triangular form, and is alſo one hundred leagues in compaſs.

Paragoia, or Paragoa, is the largeſt of the Philippine iſlands, except Manila and Mindanao. It lies to the weſtward of them all, and is about one hundred leagues in length, and from ten to twenty-five in breadth. The ſouth part of the iſland, which lies neareſt to Borneo, is governed by the king of that iſland, and the inhabitants are Mahometans: the north-eaſt part of it is under the dominion of Spain; but the middle of the iſland is poſſeſſed by its original inhabitants.

To the north of Paragoia, are three ſmall iſlands, called the Calamines, famous for their edible bird-neſts.

Philippina, or Samar, lies to the ſouth-eaſt of Manila, and is about one hundred and thirty leagues in circumference. The capital of the iſland is called Catbalagan, and is governed by an alcade. The north-eaſt point forms the cape called Spirito Sancto.

Maſbate lies to the weſtward of Samar, and alſo to the ſouth of Manila, in twelve degrees north latitude, and is about thirty leagues in compaſs.

Mindoro lies to the weſtward of Maſbate, in thirteen degrees latitude, and is ſeventy leagues in compaſs.

And to the northward of this laſt iſland is the ſmall iſle of Luban, which is rendered famous by its volcano.

We ſhall now proceed to Manila or Luconia, which is ſituated to the ſouth, and being a place of the utmoſt importance deſerves a very particular deſcription.

SECT. IX.

Of LUCONIA or MANILA.

Its Situation, Extent, Rivers, and Lakes. It is ſubject to Earthquakes. Its Climate, and a Deſcription of the Bay and City of Manila.

MANILA, by far the largeſt of all the Philippine iſlands, extends from thirteen degrees, thirty minutes, to nineteen degrees north latitude, and has been ſometimes reſembled to a bended arm. It is one hundred and ſixty Spaniſh leagues in length; but is of very unequal breadth; it being in ſome places twenty, in ſome thirty, and in others forty leagues over.

This iſland abounds both in rivers and lakes, the principal of which is the lake of Bahia, which is near the city of Manila, and is about ninety miles in compaſs; it is long and narrow, and has great plenty of fiſh: but it is infeſted with crocodiles, that devour both the men and cattle which approach the banks. Near this great lake is a ſmall one upon a mountain, which the natives being unable to fathom, imagine it has no bottom; but it has only ſome ill-taſted fiſh.

This iſland is extremely ſubject to earthquakes; theſe in 1627 levelled one of the mountains, and in 1625, a third part of the city of Manila was overthrown, and no leſs than three thouſand perſons periſhed in the ruins; and the following year there was another earthquake not much leſs dreadful.

Manila, notwithſtanding its ſituation, is eſteemed to be in general extremely healthy, and the water found upon it is ſaid to be the beſt in the world. It produces all the fruits of the warm climates, and has an excellent breed of horſes, ſuppoſed to be firſt carried thither from Spain. It is well ſituated both for the Indian and the Chineſe trade, and the bay and port of Manila, which is on its weſtern ſide, is perhaps the moſt remarkable on the whole globe, the bay being a large circular baſon near ten leagues in diameter, and great part of it entirely land-locked. On the eaſt ſide of this bay ſtands the city of Manila. The port, peculiar to the city, is called Cabite, and lies near two leagues to the ſouthward; and in this port all the ſhips employed in the Acapulco trade are uſually ſtationed.

The city of Manila, the capital of the iſland, is in a healthy ſituation; it is well watered, and is in the neighbourhood of a very fruitful and plentiful country; but as the principal buſineſs of this place is its trade to Acapulco, it lies under ſome diſadvantages, from the difficulty there is in getting to ſea to the eaſtward; for the paſſage is among iſlands and through channels, where the Spaniards, by reaſon of their unskilfulneſs in marine affairs, waſte much time, and are often in great danger.

This city, which is large and populous, ſtands at the foot of a ridge of high hills fronting the harbour. The houſes are ſpacious, ſtrong, and covered with tiles, and the ſtreets large and regular, with a market-place in the midſt, and it has ſeveral handſome churches and convents, the principal of which are a cathedral, which is large, but not much adorned on the inſide. The college of jeſuits is a great building, adorned with arches and ſpacious dormitories. Adjoining to it is the college of St. Joſeph, which has forty collegians, who ſtudy humanity, philoſophy, and divinity. The collegians are clothed in purple, and have red cloth gowns, and the graduates, by way of diſtinction, wear ſomething like a collar of the ſame cloth.

There are alſo in Manila ſeveral churches, chapels, convents, and hoſpitals that are endowed: in the convent of the church of Miſericordia, dedicated to St. Elizabeth, are received the orphan daughters of Spaniards and Muſtees, who are born of Spaniſh and Indian parents: theſe have a portion of three or four hundred pieces of eight paid for them, and if they chuſe to be nuns they have a ſuitable annual allowance. The inſide of their churches and chapels are extremely rich; that of St. Auſtin's in particular has fifteen altars richly gilt, but moſt of the public ſtructures are built of wood on account of the frequent earthquakes in theſe iſlands.

SECT. X.

Of the Government of Manila, and the Number of the People ſubject to Spain.

THE Spaniards have a captain-general, who keeps his court in the city of Manila. This is one of the moſt profitable poſts under the king of Spain, and moſt of the grandees would be ambitious of obtaining it, were not this iſland at ſo great a diſtance from Europe. This officer has under him twenty-two alcades, or governors of towns and provinces, two of whom reſide in the city of Manila; one having the government of the Europeans, and the other that of the Aſiatics. There is alſo a tribunal of three or four judges, in which the captain-general preſides, though he has no voice; for when their opinions are equal he appoints ſome doctor of laws to give the caſting-vote. Both theſe judges and the ſolicitor for the crown have their places for life, and cannot be turned out by the viceroy; but all military employments are in his gift, and he appoints the governors of provinces: he has likewiſe the nomination of the captains of the galleons which ſail every year to Spain, which poſt is ſaid to be worth fifty thouſand crowns a year. The viceroy uſually keeps a garriſon of about eight hundred ſoldiers in the city, and has three or four thouſand more under his command in other parts of the country. The pay of each man is two pieces of eight and fifty pounds of rice a month.

The captain-general is no ſooner recalled, than proclamation is made for all perſons within ſixty days to come and exhibit their complaints againſt him; he then undergoes a trial, his ſucceſſor being frequently his judge; and this trial being over, he is ſent back to Spain, with an account of his conduct, and of the proceedings againſt him.

As to the eccleſiaſtical government, there is an archbiſhop at Manila elected by the king, who determines all appeals from his ſuffragan biſhops, as well as all affairs in his own dioceſe: but there lies an appeal from him to the pope's delegate, who reſides in one of the Philippines. The revenue of the archbiſhop amounts to ſix thouſand pieces of eight per annum, which he receives from the crown; and that of the biſhops of Sibu, Camerines, and Caguayan, five thouſand. Beſides, that there may be no intermiſſion in the care of ſouls before a new prelate can arrive, there conſtantly reſides at Manila a titular biſhop, or coadjutor, who aſſiſts in the firſt vacant church. There is alſo a court of inquiſition at Manila, under the conduct of a principal inquiſitor appointed by the court of inquiſition at Mexico.

The Chineſe had formerly the dominion of great part of the ſea-coaſt, and it is ſaid three or four thouſand of their deſcendants ſtill remain in this iſland; and being the only mechanicks and artiſans of the country, the Spaniards are unable to do without them, and therefore ſuffer them to profeſs their religion at Manila, which is a favour they do not uſually grant in their colonies. Theſe have however an alcade and other Spaniſh officers appointed over them, whoſe ſalary they are obliged to pay; and, beſides other duties and taxes to the crown of Spain, they are ſaid to pay no leſs than ten thouſand pieces of eight per annum only for the liberty of gaming a few days at the beginning of every new year. Their uſual game is called matua, which is no more than even or odd; a ſmall heap of money being laid down, a perſon gueſſes whether the number of pieces in the heap be even or odd. If he gueſſes right he wins the heap, if not he pays as much as he would have won. The Spaniards do not permit any of the Chineſe to remain in the houſe of a Chriſtian in the night-time, nor after it is dark to have any light or fire in their own.

There are ſuppoſed to be in all theſe iſlands about two hundred and fifty thouſand ſouls ſubject to the king of Spain, and yet it is computed that theſe do not amount to the twelfth part of the people who inhabit the Philippines. Every maſter of a family under the government of the Spaniards pays an annual duty of ten rials, and every ſingle man above eighteen, and under ſixty, pays five rials; and the ſaid ſum is ſaid to be paid by every ſingle virgin who is upwards of twenty-four and under fifty years of age.

As the inhabitants are a mixture of people conſiſting of Spaniards, Chineſe, Indians, &c. their complexions are as different, conſiſting of white, tawny, and black. There are computed to be about three thouſand ſouls within the walls of the city, and as many more in the Chineſe ſuburb. There are beſides other large ſuburbs, that conſiſt of ſeveral Indian nations, who live near the river in houſes built on wooden pillars; and beyond the ſuburbs, on both ſides the river, gardens, farms, and country houſes, extend a great way up into the country, and afford an agreeable proſpect. The inhabitants of the mountains live under the ſhelter of great trees, or in ſmall huts made of their branches; and when they have eaten up the fruit, and the roots proper for nouriſhment that are to be found near them, they remove to another place.

SECT. XI.

Of the Trade of Manila, and the Manner in which the Ships of that Iſland ſail to Acapulco. That Iſland taken by the Engliſh.

MANILA, from its excellent port placed in a manner between the rich kingdoms of the Eaſt and Weſt, was once conſidered as the beſt ſituation for trade in the known world, eſpecially when the Molucca iſlands were under the ſame government; for the Spaniards had there the

the beſt ſhare of the Eaſt as well as the Weſt Indies. Hither diamonds and o her precious ſtones were brought from Golconda; ſilver, from New Spain and Peru; nutmegs and cloves from the Moluccas; cinnamon, from Ceylon; pepper, from Sumatra and Java; ſilks, from Bengal; camphire, from Borneo; benjamin and ivory from Cambodia; china-ware and ſilks, from China; and formerly two or three ſhips came every year from Japan, freighted with ſilver, amber, ſilks, cabinets, and other japan-ware, in exchange for hides, wax, and the fruits of the country; and two veſſels annually ſail to Acapulco, in New Spain, loaded with the riches of the Eaſt, and returned, as they do at preſent, chiefly freighted with ſilver.

The trade carried on from Manila to China, and different parts of India, is principally for ſuch commodities as are intended to ſupply the kingdoms of Mexico and Peru. Theſe are ſpices, all ſorts of Chineſe ſilks and manufactures, particularly ſilk ſtockings, of which, it is ſaid, fifty thouſand pair are uſually ſhipped in each cargo; great quantities of Indian ſtuffs, as chints and calicoes, with gold-ſmiths work, and other articles, chiefly made at the city of Manila.

All the inhabitants of Manila do not enjoy the benefit of trading to Acapulco. The ſhips employed in this commerce are found by the king of Spain, who pays the officers and crew, and the tonnage is divided into a certain number of bales, all of the ſame ſize. Theſe are diſtributed among the convents at Manila, but principally to the jeſuits, as a donation to enable them to ſupport their miſſions for the propagation of the catholic faith. Thus the convents have a right to embark ſuch a quantity of goods on board the Manila ſhip as amount to the tonnage of their bales; or if they do not chooſe to be immediately concerned in trade, they may ſell this privilege to others; and when the merchant to whom they ſell their ſhare is unprovided with a ſtock, it is not uncommon for the convents to lend him conſiderable ſums of money on bottomry.

The trade is limited by the royal edicts to a certain value, which the annual cargo ought not to exceed. This limitation is ſaid to be ſix hundred thouſand dollars; but it does not fall much ſhort of three millions of dollars.

As the greateſt ſhare of the treaſure returned from Acapulco is again diſperſed into different parts of India, and as all European nations have generally eſteemed it good policy to keep their American ſettlements in an immediate dependance on their mother country, without permitting them to carry on directly any gainful trade with other powers; many remonſtrances have been preſented to the court of Spain againſt this Indian trade allowed to the kingdom of Mexico. It has been urged, that the ſilk manufactures of Valencia, and other parts of Spain, are by this means greatly prejudiced, and the linens carried from Cadiz much injured in their ſale; ſince the Chineſe ſilks coming almoſt directly to Acapulco can be afforded conſiderably cheaper there than any European manufactures of equal goodneſs, and the cotton from the coaſt of Coromandel ſupply the place of the European linens. So that the Manila trade renders both Mexico and Peru too little dependant upon Spain for a ſupply of their neceſſaries, and exhauſts thoſe countries of a conſiderable quantity of ſilver, the greateſt part of which, were this trade prohibited, would center in Spain, either in payment for Spaniſh commodities, or in gains to the Spaniſh merchants: whereas, now the only advantage received from it is, the enriching the jeſuits, and a few particular perſons at the other extremity of the world. Theſe arguments ſo far influenced Don Joſeph Patinho, who was formerly prime miniſter, and an enemy to the jeſuits, that about the year 1725 he reſolved to aboliſh this trade, and to permit no Indian commodities to be introduced into any of the Spaniſh ports in the Weſt Indies, except ſuch as were brought thither by the regiſter ſhips from Europe. But the powerful intrigues of the jeſuits prevented this regulation from taking place.

The trade between Manila and Acapulco is generally carried on in one, or at moſt two annual ſhips. Theſe ſail from Manila in about July, and arrive at Acapulco in December, January, or February following; and having there diſpoſed of their effects, return for Manila in March, and uſually arrive there in June. Thus a whole year is nearly taken up in the voyage. For this reaſon, though one ſhip is only freighted at a time, yet another is always ready when that arrives. Hence there are always three or four ſtout ſhips, that in caſe of any accident the trade may not be ſuſpended. The largeſt is deſcribed as little leſs than one of our firſt-rate men of war, and ſometimes has twelve hundred men on board; and though their other ſhips are far inferior in bulk, yet they are ſtout large veſſels, of the burthen of twelve hundred tons and upwards, and generally carry fifty guns, and have on board from three hundred and fifty to ſix hundred hands, paſſengers included.

For theſe and many other obſervations in relation to Manila, and the important branch of trade carried on between that city and Acapulco, we are indebted to commodore Anſon's Voyage; from which we ſhall, for the ſatisfaction of the curious, give a circumſtantial detail of the navigation from thence to Acapulco. The ſhip having received her cargo on board, and being fitted for the ſea, generally weighs from the mole of Cabite about the middle of July, when the weſterly monſoon ſets in. Its ſailing through the channel called the Boccadero to the eaſtward, is ſo troubleſome a navigation, that it is ſometimes the end of Auguſt before they complete it. When they have cleared this paſſage, and are diſentangled from the iſlands, they ſteer to the north-eaſt till they arrive in the latitude of thirty degrees, or upwards, where they expect to meet with weſterly winds, before which they ſtretch away for California; and never let go her anchor till ſhe arrives on that coaſt. This voyage ſeldom takes up leſs time than ſix months, and the ſhip being deeply laden with merchandize, and crowded with people, it muſt appear ſurpriſing how they can be ſupplied with a ſtock of freſh water for ſo long a voyage; and this being done by a method extremely ſingular, it deſerves to be particularly mentioned.

Their water is preſerved on board, not in caſks, but in earthen jars, that almoſt reſemble the large oil-jars we often ſee in Europe. When the Manila ſhip firſt puts to ſea, ſhe has on board a much greater quantity of water than can be ſtowed between decks, and the jars which contain it are hung all about the ſhrouds and ſtays, ſo as to exhibit at a diſtance a very odd appearance. Though theſe jars are much more manageable than caſks, and are liable to no leakage, unleſs they are broken; yet a ſix, or even a three months ſtore of water, could never, by any management, be ſtowed in a ſhip ſo loaded; and, therefore, without ſome other ſupply, this navigation could not be performed: but this ſupply ſeems at firſt ſight ſo extremely precarious, that it is amazing ſuch numbers ſhould run the hazard of periſhing by the moſt dreadful of all deaths. In ſhort, their only method of obtaining a freſh ſupply of water is by the rains they meet with between the latitudes of thirty and forty degrees north, and which they are always prepared to catch: for they take with them a great number of mats, which, whenever the rain deſcends, they range ſlopingly againſt the gunwale, from one end of the ſhip to the other, their lower edges reſting on a large ſplit bamboo; whence all the water that falls on the mats drains into the bamboos, which conveys it into the jars. However accidental this method of furniſhing themſelves with water may appear, it hath been never known to fail; and it is common for them, when their voyage is a little longer than uſual, to fill all their jars ſeveral times over.

In 1743 commodore Anſon took near this iſland a large Acapulco ſhip, in which was one million three hundred and thirteen thouſand eight hundred and forty-three pieces of eight, and thirty-five thouſand ſix hundred and eighty-two ounces of virgin ſilver, beſides ſome cochineal and other commodities, which he brought to England in 1744.

Towards the concluſion of the laſt war, when Spain, upon the moſt idle pretences, joined with France to put a ſtop to the amazing ſucceſſion of victories with which Providence had bleſſed our arms, it was reſolved to attack Manila. Vice-admiral Corniſh and general Draper were directed to go upon this expedition: the troops allotted for the enterprize were only the ſeventy-ninth regiment, and a company of royal artillery; but the gentlemen of Madraſs furniſhed them with thirty of their artillery, ſix hundred

hundred of their ſeepoys, a company of caffrees, another of tapazes, and another of pioneers, with two companies of Frenchmen who had inliſted in their ſervice, and ſome hundreds of unarmed Laſcars; to which rear-admiral Corniſh added a fine battalion of five hundred and fifty ſeamen, and two hundred and ſeventy marines; the whole force for the land operations amounting to two thouſand three hundred men; who, with the neceſſary ſtores, embarked on board his majeſty's ſquadron, and two India ſhips employed as tranſports.

On the 23d of September, 1762, they anchored in Manila-bay, and the next day, having in vain ſummoned the city to ſurrender, a part of the troops landed in the evening near a church and village called Malata, about two miles to the ſouth of Manila; while the frigates kept up a briſk fire to protect their flanks, and diſperſe the enemy, conſiſting of both horſe and foot, that began to aſſemble, in order to oppoſe their deſcent. This had the deſired effect, for they retired, and left a clear coaſt; but a violent ſurf which aroſe daſhed many of the boats to pieces, and damaged the arms and ammunition. The Engliſh, however, having formed on the beach, marched and took poſſeſſion of Malata, while the Spaniards of the city of Manila were employed in burning part of the ſuburbs.

On the twenty-fifth they ſeized the fort of Polveriſta, which the Spaniards had abandoned; and the ſame day colonel Monſon, with two hundred men, took poſſeſſion of the church of Hermita, about nine hundred yards from the city, and the prieſt's houſe was made the head-quarters. They ſoon found that the monſoon had broke upon them, the rains that fell deluged the country, and made it impoſſible to encamp. This poſt was therefore of the utmoſt conſequence, both from its ſtrength and the great ſhelter it afforded, and therefore to ſecure it major More marched up with the ſeventy-ninth regiment. Then proceeding ſtill nearer to the city, they advanced, under cover of the houſes, to the church of St. Jago, which is ſituated near the ſea, and within three hundred yards of the city.

Mean while the ſurf continuing dangerous, and the rains increaſing, the landing of the artillery and ſtores was attended with great hazard, and the remaining troops were put on ſhore with ſome loſs; but the courage and activity of the ſeamen ſurmounted all obſtacles. The next day the Spaniards, who had before endeavoured in vain to diſlodge them, took poſſeſſion of a church about two hundred yards to the right of St. Jago, and begun a cannonade with two field-pieces upon the right flank of the poſt; but a party being ſent againſt them, they were ſoon driven back into the town, with ſuch precipitation, that they left one of the field-pieces upon the glacis, and colonel Monſon had orders to keep poſſeſſion of this ſecond church; for as they had neither a ſufficient number of men, nor dry ground to make regular approaches, they were forced, by their critical ſituation, into theſe raſh meaſures.

From the top of this laſt poſt they had a perfect view of the enemy's works, and found that the front they were obliged to attack was defended by the baſtions of St. Diego and St. Andrew, with orillons and retired flanks, a ravelin, which covered the royal gate, a wet ditch, covered-way, and glacis. The baſtions, which were in excellent order, were lined with a great number of fine braſs cannon; but their ravelin was not armed, the covered-way was out of repair, the glacis was low, and the ditch not carried round the capital of the baſtion of St. Diego; which determined them to attack it; and a ſmall part of the ſeventy-ninth regiment, under the brave captain Fletcher, had the courage to approach the walls and ſound the ditch, which they found to be about thirty yards broad, and the depth of the water only five feet: while the Spaniards, firing from their baſtion, killed or wounded three of theſe bold adventurous men.

The great extent of this populous city rendering it impoſſible for the beſiegers to inveſt it, two ſides were conſtantly open to the Spaniards, who made uſe of this advantage by introducing ſupplies of men and proviſions, and the garriſon of eight hundred men was augmented by ten thouſand Indians, a fierce and barbarous people: but no difficulties could check the ardour of the troops, who made faſcines and gabions, opened batteries, and continued their bombardment day and night.

Mean while the governor ſent a flag of truce to apologize for ſome barbarities committed by the ſavages who had murdered ſome ſtraggling ſeamen, and to deſire that his nephew, who had been taken in the bay, might be ſent aſhore. This requeſt was granted, and lieutenant Fry was ordered to conduct him into the town with a flag of truce: but as that gentleman was advancing with him, a large party of the garriſon, intermixed with Indians, making a ſally, the barbarians, without reſpecting his character, inhumanly murdered him, mangling his body in a moſt ſhocking manner; and alſo mortally wounded a gentleman who endeavoured to ſave him: when it being evident that the Indians alone were guilty of this horrid piece of barbarity, our ſoldiers ſhewed them no mercy.

At length the weather grew ſo tempeſtuous, that the whole ſquadron was in danger, and all communication with it was cut off: while the violence of the ſtorm forced the South-Sea-Caſtle ſtore-ſhip from her anchors, and drove her aſhore; but even in this ſituation ſhe was of great uſe, by enfilading the whole ſea-beach to the ſouthward, and keeping in awe a large body of Indians, who menaced the Polveriſta and the Engliſh magazines at the Malata. The deluge of rain and the roaring of the wind continuing, the enemy ſeemed to truſt entirely to the elements; while the archbiſhop, who acted as governor, gave out that an angel of the Lord was gone forth to deſtroy their enemies, like the hoſt of Sennacherib.

But the weather no ſooner became moderate, than, by the ſkill and management of major Barker and the officers under him, a freſh battery ſilenced twelve pieces of cannon on the baſtion of St. Diego: yet ſoon after one thouſand of the Indians attacked the cantonment of the ſeamen. This was performed on the fourth of October, three hours before day, when their approach was favoured by a multitude of thick buſhes that grew upon the ſide of a rivulet, which they paſſed in the night; and, by keeping cloſe, eluded the vigilance of the patroles. Colonel Monſon and captain Fletcher, with the piquets, were ſent to the aſſiſtance of the ſeamen, who bravely kept their poſts, and were ſatisfied with repulſing them till day-break: though the Indians, armed with bows, arrows, and lances, advanced to the very muzzles of their pieces, and died gnawing the bayonets; but it no ſooner grew light, than a freſh piquet of the ſeventy-ninth regiment appearing, they fled with the loſs of three hundred men.

Scarce were theſe Indians diſperſed, when another body of them, with part of the Spaniſh garriſon, attacked the church which the Engliſh had before taken from the Spaniards, and forcing the ſeepoys from their poſt in it, took poſſeſſion of the top, from whence they killed and wounded ſeveral of our people, who were entirely expoſed to all their weapons: yet the European ſoldiers, with great firmneſs and patience, maintained their poſt behind that ſtructure; and at laſt, with the aſſiſtance of ſome field-pieces, diſlodged the enemy.

This was the enemy's laſt effort; all their Indians, except eighteen hundred, diſcouraged by their loſſes, returned home: and the fire of our batteries, which had been a little interrupted by theſe attacks, was renewed with greater ſpirit than ever. A conſiderable breach being made, on the ſixth of October, at four o'clock in the morning, the troops, to give the leſs ſuſpicion, filed off in ſmall parties, and aſſembled at St. Jago's church. At day-break the walls being cleared by the cannon, ſixty volunteers, under lieutenant Ruſſel, ſupported by a body of grenadiers, at the ſignal of a general diſcharge of the artillery and mortars, with the greateſt intrepidity, ruſhed on to the aſſaults, under the cover of a thick ſmoke, that blew directly upon the town: they were cloſely followed by the engineers, the pioneers, and others, to clear and enlarge the breach, and make lodgments in caſe the enemy ſhould be too ſtrongly intrenched. Then advanced colonel Monſon and major More, at the head of two grand diviſions of the ſeventy-ninth, the battalion of ſeamen followed next, ſuſtained by the other two diviſions of the ſeventy-ninth, and the company's troops cloſed the rear. They all mounted the breach with amazing ſpirit and rapidity; upon which the Spaniards in the baſtion diſperſed ſo ſuddenly,

as to raiſe a ſuſpicion that they depended on their mines. They met with little reſiſtance, except from the guard-houſe over the Royal-gate, where one hundred Spaniards and Indians, boldly refuſing to ſurrender, were put to the ſword, and from the lofty houſes that ſurround the grand ſquare. Three hundred men were drowned in attempting to eſcape over the river: mean while the governor and principal officers retired to the citadel, where they were glad to ſurrender at diſcretion, and were admitted priſoners of war on their parole of honour; while all the Indians who were taken were diſmiſſed in ſafety. The people and their effects were taken under his majeſty's protection; and they were freely allowed to enjoy their religion, liberties, and trade: on the other hand, the Spaniards conſented to pay four millions of dollars, and to deliver up the port of Cavite and the citadel, with all the iſlands and forts dependant on Manila, to his majeſty; with all the military ſtores and magazines, for the preſervation of the town and their effects. The Engliſh alſo took ſeveral large ſhips, and among the reſt the Santiſſimo Trinidad, bound for Acapulco.

But before this agreeable news had reached England, the peace was concluded, by which it was agreed, that any acquiſitions made of the Philippine iſlands ſhould be reſtored to Spain.

CHAP. IX.

Of the Iſland of CELEBES, or MACASSAR.

SECT. I.

Its Situation, Extent, Climate, Plants, and Animals.

TO the ſouth of Mindanao lies the iſland of Celebes, or Macaſſar, which is called the key of the Spice Iſlands. It extends from one degree thirty minutes north latitude to five degrees thirty minutes ſouth, and is ſituated to the eaſt of the great iſland of Borneo. From the ſouth-weſt point to the north-eaſt is about five hundred miles in length, and in the broadeſt part it is near two hundred miles over. On the ſouth part of the iſland is a bay ſeven or eight leagues wide, that runs forty or fifty leagues into the country; and on the eaſt ſide of the iſland are ſeveral bays and harbours, and many ſmall iſlands and ſhoals. The country is there low, flat, and watered by many ſmall rivulets; but towards the north the land riſes in hills.

The air is hot and moiſt, for the country lying under the line is ſubject to great rains. The time of the northern monſoons is the moſt healthful ſeaſon: but if theſe fail to blow the accuſtomed time, which very ſeldom happens, great numbers of people are ſwept away by ſickneſs. In the country are mines of gold, copper, and tin; but it does not appear that any great uſe is made of them. The gold they have is chiefly found in the ſands of the rivers, and at the bottoms of the hills, where it is waſhed down by the torrents.

Their woods conſiſt of the trees uſually found within the tropics. They have particularly ebony, calamback, and ſanders, with ſeveral ſorts of wood proper for dying. The bamboos are remarkably large, ſome being four or five fathoms long, and about two feet in diameter: theſe they make uſe of in building their houſes and boats.

Their fruits and flowers reſemble thoſe of the Philippines; but the former are ſaid to have a more delicious flavour than the fruits of other countries expoſed to floods. The plains are here covered with the cotton ſhrub, which bears a red flower, and when that falls leaves a head about the ſize of a walnut, from whence the cotton is drawn; and that which grows in this iſland is eſteemed the fineſt in all India.

They have pepper and ſugar of their own growth, and alſo great plenty of betel and areca; but neither nutmegs, mace, nor cloves: though they formerly imported ſuch quantities from the Spice Iſlands, that they had not only ſufficient for their own uſe, but ſold great quantities of thoſe ſpices to foreigners.

Their rice is ſaid to be better than in other parts of the Eaſt Indies, and from its goodneſs alone the natives are thought to be of a ſtronger conſtitution than thoſe of the continent. This iſland produces great quantities of opium, which is much admired by the natives, who make it up in little pills, which they often diſſolve in water, and ſprinkle their tobacco with it. Thoſe who are uſed to this ſlow poiſon can never leave it off; they are lulled as it wet into a pleaſing dream, and intoxicated as if with ſtrong liquor, but it inſenſibly preys upon their ſpirits and ſhortens their lives. When they enter into battle they put about the quantity of two pins heads of it into a pipe of tobacco; and they have no ſooner ſmoked this pipe, than they become almoſt inſenſible of wounds or danger while the effect continues.

The natives are famous for compounding poiſons from the venomous drugs and herbs produced in the country. In theſe fatal mixtures they dip the point of their daggers, and the darts they blow through their hollow trunks: and though theſe have been poiſoned twenty years the fatal venom ſtill continues, and the leaſt wound proves mortal; and ſo ſudden does the poiſon ſeize the vitals, that a criminal being by way of experiment wounded in the toe by one of theſe little pointed darts he died, though two European ſurgeons, who ſtood by, cut off the part as ſoon as it was wounded.

Some of theſe poiſonous plants ſo nearly reſemble that which produces opium, that it is difficult to diſtinguiſh the one from the other; yet it is obſerved, that the cattle have ſuch ſagacity that they ſeldom touch a noxious herb, and if they happen to tread near one, will haſtily fly from it, as if they knew better than man the danger of approaching ſuch fatal plants.

Few countries in the world afford larger or better cattle than the iſland of Celebes; but there are ſuch numbers of large monkies, and baboons, that they are dangerous to travellers, and a man ought to be well armed in order to defend himſelf againſt them. Some of them have no tail, but others have very long ones. Some walk on all fours, and others are ſaid to walk upright like men, and never to uſe their fore feet but as hands. The white are as big as an Engliſh maſtiff, and much more dangerous than the ſtraw-coloured, and the black; but their principal ſpight is ſaid to be at women; for if they meet with one alone, they will call their companions together, and, if not prevented, ſtrangle her and pull her into a thouſand pieces. They are ſaid to be maſters of the foreſt, and by keeping in bodies are too hard for any of the wild beaſts; but they are much afraid of the ſerpents, who are of a monſtrous ſize, and continually make war upon them: it is even ſaid they will purſue them to the very tops of the trees, and devour them. In ſome of theſe monkies is found the bezoar ſtone, which is eſteemed much better, and is conſequently dearer than thoſe found in goats.

They have abundance of ſmall horſes for riding, but uſe no other ſaddle, than a painted cloth without any ſtirrups; and a cord with a wooden bit ſerves them for a bridle. Theſe horſes have very hard hoofs, and are never ſhod, nor are they ever put to drawing, for that is ſolely performed by oxen and buffaloes.

There is but one conſiderable river in the iſland, and that is much infeſted by crocodiles.

SECT. II.

Of the Perſons, Dreſs, Genius, Manners and Cuſtoms of the Natives; the Education of their Children; their Food, and the Manner in which they ſit at their Meals.

THE inhabitants of this iſland are of a moderate ſtature; they are of a ſwarthy complexion; their cheek-bones riſe very high, and their noſe is generally flat, which is eſteemed a beauty, and nearly as much pains is taken to flatten them in their infancy, as to make the Chineſe ladies have ſmall feet. Their hair, which is black and ſhining, is tied up, and when they are dreſſed is covered with a turban; but at other times they wear a kind of hat with ſmall brims.

The people in affluent circumſtances are cloathed in a veſt that reaches down to the knees, and is often made of brocaded ſilk or ſcarlet cloth with gold plate buttons; it has a ſtrait ſleeve like a waiſtcoat, and is buttoned at the wriſt. They wear likewiſe a rich ſaſh, the ends of which hang below the knees, and in it they wear their dagger, their knife and purſe. The cloaths of the poor people are made of cotton. None of them wear ſtockings or ſhoes, but the quality ſometimes put on a kind of ſlippers or ſandals. They uſually dye their nails red, and their teeth either red or black.

The women have ſhifts of fine muſlin that reach down to their knees, the ſleeves are as ſtraight as a waiſtcoat, and come no lower than the elbows, the neck is ſo narrow and cloſe, that their breaſts are not ſeen; they alſo wear a kind of drawers or breeches made of ſilk or cotton, which ſit cloſe upon them, and reach to the middle of the leg; and the ladies of quality have their breeches knees embroidered; for they are excellent workwomen, and make their cloaths themſelves. When they go abroad, they throw over their ſhoulders a looſe linnen cloth, or a piece of ſtriped muſlin, which completely covers them. They have no other head-dreſs but their hair tied up in a roll on the back part of the head, with ſome curls that fall gracefully on their necks. Their hair is perfumed and oiled, which adds to its natural blackneſs, and gives it a gloſs. The men alone wear jewels in their hair, for the women have no other ornaments than a gold chain about their necks.

Their bodies are ſtrong and robuſt, and being naturally induſtrious, they are ready to undergo any fatigue. They are addicted to arms, and being conſidered as the beſt ſoldiers on that ſide of India, are hired into the ſervice of other princes and ſtates, in the ſame manner as the Swiſs are in Europe. They are even frequently employed by the Europeans, who have ſometimes ſuffered for uſing them with too much ſeverity, which is a treatment they cannot bear, and accordingly never fail to revenge it.

Theſe people have excellent memories, and are ſo handy and quick of apprehenſion, that they will imitate any thing they ſee, and would probably become good proficients in all the arts and ſciences, had they good maſters to inſtruct them. They ſeem inſpired with juſt ideas of honour and friendſhip, and there are inſtances of many of them who have expoſed their lives even in the defence of foreigners and Chriſtians, and of others who have generouſly relieved and ſupported people in diſtreſs, with whom they have even ſhared their eſtates. Their love of liberty was alſo ſo ſtrong, that they could not bear the thoughts of being enſlaved by the Dutch; nor did they ſubmit to that nation till they had long ſtruggled in vain to preſerve their freedom, and after a long and expenſive war, in which almoſt the whole force of the Dutch in India was employed againſt them. They are indeed haſty and paſſionate; but this ſudden fury is ſoon over, and if they are in the wrong they will readily condemn their own heat and raſhneſs.

This is the account given of them by the Engliſh who traded to this iſland before it was entirely ſubdued: but the Dutch repreſent them as naturally thieves, traitors, and murderers, and add, that it is not ſafe for any Chriſtian to venture, after it is dark, without the walls of the Dutch forts, or to travel at any time far into the country. Their love of liberty, and averſion to their conquerors, may probably prompt them to commit many acts of violence, in return for the treatment they have received; but they certainly do not all deſerve this character; for the Dutch themſelves acknowledge, that abundance of the natives live under the protection of their forts, and being made free burgeſſes, carry on a conſiderable trade with them.

As to the women of Celebes, they appear remarkably chaſte and reſerved, and it is their intereſt to be ſo; for the leaſt ſmile or glance at any but their huſbands is thought a ſufficient reaſon for a divorce. The women dare not admit of a viſit, even from a brother, except it be in the preſence of the huſband, who may lawfully kill any man he finds alone with his wife, or on whom ſhe has conferred any mark of her favour. The man, on the other hand, may keep as many wives and concubines as he pleaſes, and nothing is more ignominious than the want of children, and having but one wife. This love of women, and deſire of children, is here univerſal, and the happineſs of a man is rated according to the number of his women and children.

The women of faſhion are, however, allowed at certain feſtivals to go abroad, and ſpend their time in public company, in dancing and other diverſions; but the men do not mix with them: however, they have the pleaſure of ſeeing and being ſeen, which makes them impatiently wait for theſe happy times.

They rub the limbs of their infants with oil to render them nimble and active, and this is thought to be one reaſon, why a lame or crooked perſon is hardly ever ſeen among them. The male children of perſons of rank, it is ſaid, are always taken from their mothers at ſix or ſeven years of age, and committed to the care of ſome diſtant relation, to prevent their being too much indulged and rendered effeminate by the mother's fond careſſes. They are ſent to ſchool to their prieſts, who teach them to read, write, and caſt up accompts, and of whom they learn the precepts of the koran. Their characters very nearly reſemble the Arabic, which is not ſtrange, if it be true, as ſome have aſſerted, that the anceſtors of many of them were Arabians. Every child is alſo bred up to ſome handicraft trade, and if they are of quality they are likewiſe taught ſeveral ſports, and martial exerciſes.

Children are generally matched by their parents in their infancy, and ſometimes ſoon after they are born. When the youth is ſixteen or ſeventeen years of age, and has gone through his exerciſes, he is allowed to wait on his miſtreſs, and ſoon after to marry her. The exerciſes taught to youth are learning to ride, to diſcharge a fuſee, to draw the bow, handle his ſcymeter and dagger, and to ſhoot the little darts already mentioned through a ſmooth trunk of ebony, or other wood. This dart is pointed with the tooth of a ſea-fiſh dipt in poiſon; and with theſe they are ſaid to hit a ſmall mark at the diſtance of fourſcore yards. One who has made arms his profeſſion is ſo much a gentleman, that he will ſeldom ſubmit afterwards to huſbandry, or any mean employment.

They have games not unlike draughts and cheſs; but as they are prohibited playing for money, they ſeldom quarrel on theſe occaſions. They are fond of flying a paper kite, and even old men are pleaſed with it; and cock-fighting is one of their greateſt diverſions.

The girls are taught to read and write, and inſtructed in all kinds of houſewifery. They learn to ſpin, to ſew, to embroider, and make their own and the men's cloaths; for there are neither taylors nor mantua-makers among them, nor are there any cooks, and therefore they are taught to dreſs ſuch diſhes as are in uſe amongſt them.

Their common food is rice, herbs, roots, fiſh, and fruit. They have likewiſe beef, kid, and poultry, which being boiled, and high ſeaſoned with ſpices, is cut in ſmall pieces and laid by their rice; but they eat very little fleſh. They have only two meals a day, one at eight or nine in the morning, and the other about ſun-ſet, which is their principal and heartieſt meal: the reſt of the day they chew betel and areca, or ſmoke tobacco, with a mixture of opium. Their uſual drink is water or ſherbet; they alſo drink chocolate, tea, and coffee, the firſt of which they procure from the Spaniards of the Philippines. They have likewiſe palm wine and arrack.

At their meals they ſit croſs-legged on the floor, and have low japan tables, on which their proviſions are ſet in diſhes of ſilver, copper, or wood. No ſpoons, knives, forks, or napkins are uſed, but they take up the rice with their hands, and making it up in lumps, put it in their mouths. There are but few ſlaves in the country, the laws prohibiting their making ſlaves of their brethren of the ſame faith; and on this account they are more active and induſtrious than other Indians, from their being uſed to labour, and to do their work themſelves. Their great men are, however, never without a train of vaſſals or hired ſervants when they appear in public; but many of them are only hired upon theſe occaſions, and may be had upon very reaſonable terms.

Their houſes are built with ebony, and other fine wood of various colours, and the inſide being rubbed every day, makes the wood look more beautiful than any wainſcot. They are in other reſpects very neat, and have their mats and carpets upon which they ſit, duſted every morning, and beſides have veſſels to ſpit in when they chew their betel, or ſmoke tobacco. They have little furniture, beſides the neceſſary utenſils of their kitchens. The reſt of the houſhold goods conſiſt of carpets, couches, on which they ſleep; pillows and cuſhions, and the little tables on which they eat. At their viſits a carpet and cuſhion is always brought for the ſtrangers to ſit upon, as chairs are ſet in this part of the world.

SECT. III.

Of their Buildings; with a Deſcription of the City of Macaſſar. Of the Government and Laws of the Country. Of their Marriages and Funerals.

THE city of Macaſſar is ſeated on the banks of the great river above mentioned, and here the Dutch Eaſt India company have a ſtrong fort, defended by a numerous artillery, and a garriſon of ſeven or eight hundred men. The ſtreets are wide and neat, but not paved, and trees are planted on each ſide. The palaces, moſques, and houſes of the great are of ſtone, but thoſe of the meaner ſort are of wood of various colours, built on pillars, and the roofs covered with palm or cocoa leaves. Along the ſtreets are ſhops, and there are alſo large market places, where a market is held twice in twenty-four hours, that is, in the morning before ſun-riſe, and an hour before ſun-ſet. There only women are ſeen, for a man would be laughed at on being found among them. Young girls from all the villages crowd to theſe markets with fleſh, fowls, fiſh, and rice; for they only abſtain from pork, which is forbidden by their religion.

The number of inhabitants in this city, and the neighbouring villages, has been computed to amount to one hundred and ſixty thouſand men able to bear arms, but there are not now half that number; for ſince the Dutch deprived them of their trade, many of the natives both of that city, and the other towns and villages, have forſaken their country.

The government was anciently monarchical; but that the crown might never deſcend to an infant, unable to govern or protect the people, it was inherited by the king's eldeſt brother, and all his children excluded. Though the king was an abſolute monarch, his prime miniſter diſpoſed of almoſt all places of truſt in the civil government, firſt giving a liſt of them to the king; but the officers of the houſhold, and of the revenue, were appointed by the ſovereign, who took care to muſter his troops every month. His forces in time of peace had nothing allowed them but their cloaths, arms, and ammunition: but if they were drawn into actual ſervice, they were ſubſiſted at the king's expence, and it is ſaid, that in ſome of the former wars he brought twelve thouſand horſe, and fourſcore thouſand foot into the field. Theſe infantry, as hath been already obſerved, are eſteemed the beſt in this part of the world; but their horſes are not only ſmall, but have no ſaddles, or other accoutrements proper for that purpoſe. As for their artillery, the great guns are of a large bore, but their powder is ſo weak, that they ſeldom do much execution. Their armies are divided into regiments and battalions, and theſe again into companies of two hundred men each, with three officers, equivalent to our captain, lieutenant, and enſign.

The princes of this iſland formerly divided ſome of their lands among the great lords, as is the practice in ſeveral of the neighbouring countries; and all the inhabitants of ſuch a lordſhip were, in a manner, the vaſſals of the lord, who himſelf held theſe lands of the prince, by certain rents and ſervices, and was particularly bound to attend the king in his wars with a certain number of ſoldiers at his own expence. Theſe lords never appear at court, or in any public place, without being attended by fourſcore or a hundred of their vaſſals and tenants. Theſe were conſidered as the principal nobility of the iſland, and accordingly took place immediately after the royal family. There were beſides two inferior orders of nobility, who held their eſtates by nearly the ſame tenure, but had ſmaller diſtricts, or perhaps no more than a particular village under their command.

But the laſt war of Macaſſar ended in the complete ruin of the prince of the country; and the inland parts of the iſland are under the dominion of three different princes, who, very happily for the Dutch, live in a conſtant bad intelligence with each other; and were it not for this they might at any time drive the Dutch out of the iſland. One of theſe princes is called the company's king, becauſe he lives in a good correſpondence with them, and promotes their intereſt as far as lies in his power. In return, they from time to time make him preſents of gold chains, coronets of gold, ſet with precious ſtones, and other things of value, in order to keep him ſteadily to his alliance, and prevent his coming to a good underſtanding with the other princes.

Among the natives of this country are no lawyers, attorneys, or bailiffs; but, every one exhibiting his complaint in perſon, ſpeedy juſtice is executed, as in other Mahometan countries. In criminal matters, indeed, they are frequently allowed to do themſelves juſtice; and whoever takes a murderer, adulterer, or robber in the fact, may execute him himſelf: but the highwaymen in this country hardly ever murder thoſe they rob, except in their own defence.

The daughters have no other portion upon their marriage, but the preſents made them before that ceremony is performed; this is done by a prieſt: after which, while all the gueſts are for three days rejoicing at the houſe of the wife's father, the new-married couple are ſhut up in an apartment by themſelves, with only a ſervant to bring them what they want; and when that time is expired, the bridegroom and bride come out and receive the congratulations of their friends: after which the bridegroom conducts her to his own houſe, where ſhe immediately applies herſelf to the buſineſs of the family; for the ladies are not here indulged in the lazineſs practiſed in moſt other Eaſtern nations,

If the woman ſurvives her huſband, and has no children, ſhe retains only half of the preſents that were made her, and the other half goes to the father or mother of the huſband: but if ſhe has children ſhe keeps the whole, and diſpoſes of them as ſhe thinks fit; except ſhe marries again, and then ſhe has but a third part of the jewels, &c.

When the parents die without diſpoſing of their effects, they are divided among the ſons; and if there are none, among the daughters. They never ſhare the inheritance with their brothers, who are only obliged to maintain them till they get huſbands.

If a man is deſirous of being divorced, he need only acquaint the prieſt; and if there be the leaſt reaſon to ſuſpect the woman of levity, or even an unguarded conduct, it is never denied. The ſecular judge pronounces the divorce, and ſettles the conditions; after which they are both at liberty to marry again.

As all the domeſtic uneaſineſs is occaſioned by their concubines, perſons of quality generally keep them in an apartment diſtinct from the houſe; for the ladies of Macaſſar have ſuch ſpirit, that there are inſtances of a wife's ſtabbing to the heart a beloved concubine in the arms of her huſband.

We ſhall treat of their purifications and the circumciſion of their children when we come to other Mahometan countries. As to their funerals, the meaneſt perſons lay up money to defray the expence of them, while they are in full

full health. The ſick no ſooner find ſome dangerous ſymptoms, than leaving the phyſician, they ſend for their prieſts, who have recourſe to prayers and exorciſms, and, attributing their diſeaſe to the practices of ſome evil ſpirit, write the names of God and Mahomet on little ſcrolls of paper, and then hang them about the patient's neck: if theſe have no effect, they proceed to prepare him for his diſſolution.

A perſon is no ſooner dead than his corpſe is waſhed, perfumed, and cloathed in a white robe, with a turban on his head, and placed in a chamber hung with white, which is conſtantly perfumed with incenſe and aromatic gums. He is carried on a palanquin, or couch, by his ſlaves to the grave, followed by the prieſts, incenſe and perfumes being burnt all the way. The corpſe is interred without a coffin, covered only with a plank, and the earth thrown upon it. A tomb, adorned with flowers, is afterwards erected ſuitable to the quality of the deceaſed, and perfumes are burnt for forty days; after which a noble entertainment is prepared for thoſe who come to pay their laſt devoirs to the deceaſed.

CHAP. X.

Of the MOLUCCAS, or SPICE ISLANDS.

SECT. I.

A general Hiſtory of the Trade to the Spice Iſlands; with a conciſe View of the firſt Voyages of the Portugueſe, Spaniards, Engliſh, and Dutch to the Eaſt Indies; and of the Practices by which the Dutch excluded the Engliſh from that beneficial Branch of Commerce.

FOR above two thouſand years Europe has partaken of the ſpices of the Eaſt, though it is little more than two hundred years ſince we became acquainted with the iſlands where they grow. The Perſians, Arabians, and Egyptians, formerly brought them through the Red Sea, and from thence down the Nile to the coaſt of Egypt; and thither the Carthaginians, the Greeks, the Romans, the republick of Marſeilles, and afterwards the Venetians, the Genoeſe, and Catalans reſorted to buy the ſpices and ſilks of India; which, at a moſt extravagant profit, they diſperſed over all Europe.

The Mahometans of Arabia, and the neighbouring countries, improperly called Moors by the firſt diſcoverers of the Indies, in order to carry on this trade to the greateſt advantage, planted colonies on all the oriental iſlands, and drove the native inhabitants from the coaſts up into the mountains, where they retained their former religion, their liberty, and cuſtoms; but lived in a perpetual ſtate of hoſtility with the unjuſt invaders, who had driven them from their ſpicy groves. Thus the aromatic ſweets of theſe iſlands were almoſt as fatal to the inhabitants, as the gold and ſilver of Mexico and Peru were long after to the unhappy natives of thoſe regions of America; but the orientals better preſerved their native freedom. They ſtill continue to ſlay and plunder thoſe who fall into their power, and hence are denominated ſavage murderers and robbers; while both the Chriſtians and Mahometans, on the other hand, ſeize every opportunity of deſtroying them, and of reducing all who fall into their hands to a ſtate of ſlavery; and then call themſelves very honeſt men.

At length ſeveral European republics having acquired immenſe wealth, by purchaſing the ſpices brought to Egypt, and ſelling them at a prodigious profit, the Portugueſe, who had been ſixty years in making diſcoveries along the coaſt of Africa, in 1486, reached the Cape on its moſt ſouthern extremity; and Bartholemew Diaz, who made the important diſcovery, gave it the name of Cabo Tormentoſo, or the Cape of Storms, from the tempeſtuous weather he found there: but when he returned to Portugal with the joyful news, king John II. flattering himſelf that his ſhips would ſoon find a way by ſea to the Indies, changed the name to Cabo de Buena Eſperanza, or the Cape of Good Hope: but it was not till the year 1497, that Vaſco di Gama, doubling that Cape with three ſhips, traced out a way to the Eaſt Indies; but before this time Columbus, in 1487, perſuaded that it was poſſible to diſcover the Indies by ſailing to the Weſt, made the daring and proſperous voyage by which he gave a new world to Europe.

The Portugueſe, continuing their diſcoveries, ſettled factories in different countries of the Eaſt, not ſubject to the Moors; but met with conſtant oppoſition from thoſe traders, who ſtill carried on the commerce of the Eaſt. And at length they diſcovered the Spice Iſlands, and taking advantage of the differences which ſubſiſted between the kings of Ternate and Tydore, who had long been at war with each other, they engaged thoſe princes to refer their differences to them; and the people being ready to grant every thing they propoſed, in hopes of their alliance, they found no difficulty in ſettling their factories and building forts. Theſe they ſoon erected in many parts of the Indies, and every where treated the natives as their vaſſals.

The Portugueſe having thus eſtabliſhed themſelves in the Eaſt Indies, and having the pope's bull, as well as an agreement with the Spaniards to ſecure their pretenſions, aſſumed the lofty title of lords of the navigation, conqueſt, and commerce of Ethiopia, Arabia, Perſia, and India; and continued to erect forts and cities at convenient diſtances along the African, Arabian, Perſian, and Indian coaſts, and particularly in the Spice Iſlands.

By the abovementioned bull pope Alexander VI. had unjuſtly granted to the Spaniſh crown the property and dominion of all places, either already diſcovered, or that ſhould be diſcovered, an hundred leagues to the weſtward of the iſlands of the Azores, leaving all the unknown countries to the eaſtward of this limitation, to the Portugueſe; and this boundary being afterwards, by the agreement of both nations, removed two hundred and fifty leagues more to the weſtward, it was imagined, that this regulation would have ſuppreſſed all the ſeeds of future conteſts: the Spaniards preſuming, that the Portugueſe would be prevented from meddling with their American colonies; and the Portugueſe ſuppoſing, that their Eaſt Indian ſettlements, and particularly their ſpice iſlands, would be for ever ſecured from any attempts of the Spaniards.

But it ſeems, as an ingenious author obſerves, that on this occaſion, the infallibility of the Holy Father had deſerted him, and for want of being more converſant in geography, he had not foreſeen that the Spaniards, by purſuing their diſcoveries to the Weſt, and the Portugueſe to the Eaſt, might at laſt meet, and be again embroiled, as it actually happened within a few years after. For Ferdinand Magellan, an officer in the king of Portugal's ſervice, having received ſome diſguſt, entered into the ſervice of the king of Spain, and in 1519 ſet ſail from the port of Seville, with five ſhips and two hundred and thirty men, and having had the good fortune to diſcover thoſe ſtreights, which have received their name from him, opened a paſſage into the South Sea; he at length croſſed that extenſive ocean, and firſt diſcovered the Ladrones, and afterwards the Philippines, where venturing on ſhore in an hoſtile manner, and ſkirmiſhing with the natives, he was ſlain.

Magellan's original deſign of ſecuring ſome of the Spice Iſlands was defeated by his death; for thoſe who were left in command contented themſelves with ranging through them, and purchaſing ſpices of the natives; after which they returned home round the Cape of Good Hope, and theſe were the firſt ſhips that ſurrounded this terraqueous globe, and by this means demonſtrated by an experiment obvious

obvious to the moſt unlettered mind, the reality of its long diſputed ſpherical form. But though Spain did not acquire the property of the Spice Iſlands, yet the diſcovery of the Philippines was thought too conſiderable to be neglected, as they were not only near the places that produced ſpices, but were well ſituated for a trade to China and the commerce of other parts of India. A communication was therefore ſoon eſtabliſhed between theſe iſlands and the Spaniſh colonies on the coaſt of Peru; whence the city of Manila, which was built on the iſland of Luconia, ſoon became the mart of all Indian commodities, which were brought up by the Spaniſh inhabitants, and annually ſent to Peru.

The next European nation that viſited the Spice Iſlands was the Engliſh, under the command of Sir Francis Drake, who ſet ſail from Plymouth on the thirteenth of December, 1577, with five ſhips and one hundred and ſixty-four men, and paſſing through the Streights of Magellan, took many rich ſhips, and afterwards croſſing the South Sea arrived at the Molucca iſlands on the fourteenth of November, 1579, and ſent a preſent to the king of Ternate; who was ſo pleaſed with his behaviour, and ſo exaſperated at the inſolent behaviour of the Portugueſe, who pretended to debar his ſubjects from trading with any other nation, that he deſired the aſſiſtance and protection of the queen of England. The admiral had ſeveral conferences with this prince and the chief men of the country, by whom he was ſplendidly entertained; and having purchaſed a conſiderable quantity of cloves, he ſet ſail for England, where he arrived on the third of November, 1580.

In 1587 Mr. Cavendiſh ſailed round the world, purſuing the courſe taken by admiral Drake, and touching at the Moluccas, found the natives ſtill deſirous of trading with the Engliſh; he then ſailed to the Iſle of Java, and afterwards returned by the Cape of Good Hope to England.

Spain and Portugal had been united in 1580 under one head; and the Dutch, by the aſſiſtance of England, had freed themſelves from the rigour of the Spaniſh yoke, and the terrors of the inquiſition. The United Provinces affording an aſylum to all who fled from the cruelty of the Spaniards, a multitude of merchants reſorted thither, filled the country with money, and in the different branches of commerce they carried on, bred up numbers of mariners, whoſe experience and boldneſs enabled them to carry into execution almoſt any ſort of naval undertaking with ſucceſs; and having firſt endeavoured in vain to diſcover the north-eaſt paſſage to the Indies, the city of Amſterdam, in 1595, fitted out four ſhips for the Eaſt Indies, which the next year arrived at Bantam, in the Iſle of Java, where they purchaſed ſpices, and returned with a rich cargo to Holland.

They made other ſucceſsful voyages without diſcovering the Spice Iſlands, though the Spaniards, enraged that a few merchants, the rebels of their ſtate, ſhould thus ſucceſsfully rob them of a valuable branch of their commerce, fitted out ſtrong ſquadrons to chaſtiſe them; but the Dutch merchants conquered all oppoſition, ſunk, burned, and took their ſhips, and ſtill returned loaded with ſpices. Among theſe adventurers admiral Van Nort ſailed through the Streights of Magellan, and had the glory of being the firſt Hollander who ſurrounded the globe.

At length, in 1599, James Van Neck ſailed with eight ſhips to Bantam, in the Iſland of Java, where the Portugueſe had been expelled on a quarrel between them and the natives. Here four ſhips took in their lading of pepper, while the other four under Van Warwyk ſailed to the Moluccas; two of them took in their lading of cloves at Amboyna and Ternate, and the other two ſailed to Banda, where having ſettled a factory, as the other ſhips did at Ternate, they freighted themſelves with nutmegs and mace, and returned to Holland in 1600.

The Dutch in theſe expeditions behaved with a modeſty and moderation very different from the pride and inſolence which their own ſucceſs afterwards occaſioned. So great was their humanity to their priſoners, and with ſuch honour did they behave in every thing that related to them, that the Spaniſh governors at Malaca and in the Moluccas gave them ample teſtimonies of their kindneſs and generoſity; a character the more undoubted, as proceeding from their rivals and their enemies. "This good conduct, ſays the author of The new Hiſtory of the Indies, "contributed in a great meaſure to the ſucceſs of their "deſigns, by wiping off the imputation of piracy, and "gaining them the character of a humane and generous nation amongſt the Eaſtern princes; an advantage "by ſo much the greater, as the Portugueſe were already "of a long time hated for the weight and ſeverity of "their yoke."

In the mean time a multitude of Dutch companies were formed, which, as they were rivals in intereſt, no harmony or good underſtanding ſubſiſted between them. Ships were fitted out by ſeveral ſocieties for the ſame ports, and their cargoes, conſiſting of aſſortments, glutted the markets with the ſame commodities, and diſcouraged all the adventurers by the loſs on the ſales, or the ſtagnation of their capitals. The States-general, taking into conſideration the proper methods to put a ſtop to theſe evils which threatened the ruin of this favourite trade, called together at the Hague the directors of all the different companies, and obliged them to unite into one body corporate, granting them particular privileges. Things being thus ſettled, the company advanced by rapid ſteps; numbers of the richeſt perſons in the ſtate added their ſtocks to its capital, which now amounted to ſix millions ſix hundred thouſand florins.

The Dutch now enlarged their views, and with this treaſure, added to their united forces, fitted out ſtrong fleets to the Eaſt Indies; and being an overmatch for the Portugueſe, attacked their ſhips wherever they met them, and took one place after another, till they hardly left them a fort or factory in India. In 1605 Van Hagen, with twelve ſhips, defeated the Portugueſe, and made themſelves maſters of the fort at Amboyna. A part of the fleet then ſailed to Tydore, and attacking a Portugueſe fortreſs in that iſland, the magazine of powder in the caſtle blew up, and deſtroying part of the wall, gave the Dutch an eaſier conqueſt than they expected. But the next year the Spaniards recovered theſe forts from the Dutch: but they ſoon got footing there again, as allies to the king of Ternate.

In 1609 the Dutch arriving at Banda with a ſtrong fleet and forces on board, demanded leave of the oran cayas, or ſtates of the country, to build a fort in the ſmall iſle of Nero, to defend them from the inſults of the Portugueſe and Spaniards; but the Bandaneſe alarmed at the propoſal, and at the greatneſs of the fleet they ſaw on the coaſt, apprehended their liberties to be in danger, and abſolutely refuſed to comply with this demand: upon which the Dutch making a deſcent with a good body of troops, attacked and routed the Bandaneſe; who finding themſelves too weak to withſtand the force of ſo powerful an enemy, had recourſe to artifice, and pretended to ſubmit to the building a fort; when the Dutch deſiring to treat with them on the excluſion of all other nations, the natives drew admiral Varheuf and ſeveral officers into a wood, where, having laid an ambuſcade, they were all ſlain. This treachery the Dutch revenged by making war on that people, which they continued till they were entirely ſubdued; though the natives, as the beſt expedient to preſerve their expiring liberties, implored the protection of the Engliſh, who had for ſeveral years traded to theſe iſlands.

The Engliſh in their firſt attempts to eſtabliſh a trade in the Eaſt Indies were very unſucceſsful; notwithſtanding which an Engliſh Eaſt India company was incorporated by letters patent in 1600; but the Dutch, who had already gained a footing in the Spice iſlands, forgetting the obligations they were under to the Engliſh, and puffed up with their extraordinary ſucceſs, had begun to monopolize the Spice trade, and treated all the Engliſh who approached thoſe iſlands with acts of hoſtility and the groſſeſt abuſe: yet, in ſpight of all oppoſition, captain Keeling ſettled an Engliſh factory at Bantam, in the Iſle of Java, in 1609; and in 1616 the principal perſons of the iſlands of Pooloroon and Pooloway made a formal ſurrender of thoſe iſlands to Mr. Nathaniel Courthop, Mr. Thomas Spurway, and Mr. Sophon Cozocke, for the uſe of his majeſty James I. in conſideration of their being protected againſt the Dutch, and annually ſupplied by the Engliſh with rice, cloathing, and other neceſſaries. Upon this occaſion a writing was drawn up and ſigned by both parties. They alſo delivered a nutmeg-tree, taken up with the roots, and the fruit

upon it, and a live goat by way of ſeiſin; and, at their deſire, the Engliſh colours were planted in the iſland of Pooloroon, and thirty ſix-guns were fired in honour of this ceſſion.

The king and principal perſons of Wayre and Roſinging alſo ſurrendered thoſe iſlands to England on the ſame conditions.

Lantore, or Banda, alſo ſought the protection of the Engliſh; and on the twenty-fourth of November, 1620, the chiefs of that iſland ſurrendered it up in form by a writing, which they ſigned and delivered to Mr. Hayes, who took the command of an Engliſh fort erected there.

Nothing could be more honourable with reſpect to the Engliſh; nothing could convey a better title, than the ſurrender of theſe iſlands by the people who poſſeſſed them. The free conſent and voluntary ſurrender of the natives ſurely gives a claim to a country more noble, more juſt, and equitable than force can ever obtain, or conqueſt beſtow. But the Dutch, in time of peace, took our ſhips, beſieged our forts, and carried on an open war with the Engliſh in the Indies; while the ſtates of Holland, juſt redeemed from ſlavery by thoſe they now ſo ungenerouſly, ſo ungratefully oppoſed, cajoled that puſillanimous monarch James the Firſt, who, to the diſgrace of England, then filled the Britiſh throne.

While things were in this ſituation a treaty was ſigned by both nations in Europe, and ratified by the ſovereigns of each, the miniſters on both ſides governing the debates, and obliging each company to accept of ſuch terms as they thought fit. By this treaty, it was agreed, That the Engliſh company ſhould enjoy a free trade at Palicate, and bear half the charge of maintaining the fort and garriſon there. "That in the iſles of the Moluccas, Banda, and "Amboyna, the trade ſhould be ſo regulated by common "conſent, that the Engliſh company ſhould enjoy a third "part of that trade, as well for the importing and ſelling "of goods in thoſe iſlands, as of the fruits and merchan-"dize of the growth of thoſe iſlands, which ſhould be "exported thence; and the Dutch company enjoy the "other two-thirds. And that as to the buying and ſhar-"ing the ſaid fruits and merchandizes, the principal fac-"tors of the two nations ſhould buy them at the current "price, and divide them by lot, to each their reſpective "ſhare; and for that end it ſhould be lawful for either "party to have acceſs to, and abide in, the forts and ma-"gazines of the other: and that the forts, as well on the "one part as the other, ſhould remain in the hands of "thoſe who were at preſent in the poſſeſſion of them."

But no ſooner was this treaty, ſo favourable to the Dutch, known in the Indies, than, contrary to the expreſs words of the treaty, they invaded the iſlands of Lantore and Pooloroon, which were in the poſſeſſion of the Engliſh, maſſacred the principal natives, demoliſhed the forts and factories of the Engliſh, murdered ſome of their ſervants, and made the reſt priſoners; uſing them in a more inſolent and barbarous manner than would have been practiſed by a declared enemy.

It is not eaſy to account for the ſtrange regulation by which the Engliſh company were obliged to accept of a third part of the ſpice trade, when the Banda iſlands were their property: but when it was conſented to, and ratified by the ſupreme power of both nations, the Dutch might ſurely have permitted the Engliſh to enjoy this one-third in quiet, and to have retained the iſlands in their poſſeſſion.

In purſuance of the above treaty, the Engliſh company ſettled factories at the Moluccas, at Amboyna, and Banda, for carrying on the trade in the ſtipulated proportion; imagining that the Dutch had made ſo advantageous a bargain for themſelves, that they for the future ſhould receive no moleſtation from them. But ſcarcely were they fixed in their ſettlements, when the Dutch traders, in the year 1622, formed a ſham plot, charging the Engliſh and Japaneſe with a conſpiracy to ſurprize their principal fort at Amboyna, and barbarouſly tortured them to make them ſign a falſe confeſſion of their intending to attack them. They even, contrary to the law of nations, put ſeveral of the Engliſh and Japaneſe to death, as if they had been their ſubjects taken in rebellion, and then expelled thoſe who ſurvived their cruelties—But the ſtory is too dreadful for repetition; the writer of this work is ſtruck with horror, and gladly eſcapes from ſcenes which ſhock humanity.—However, it is neceſſary to obſerve, that theſe unhappy victims of the cruelty of the Dutch died profeſſing their innocence in the ſtrongeſt terms; and that theſe proceedings were atteſted, upon oath, in the court of admiralty, by the Engliſh factors who were ſuffered to eſcape to England.

The Dutch immediately after ſeized upon all the Engliſh factories in the Spice Iſlands, and have ever ſince excluded us and all other nations from that valuable branch of commerce.

SECT. II.

Of the Situation and Produce of the Moluccas or Spice Iſlands in general. The Perſons and Dreſs of the Natives.

THE Moluccas are a cluſter of ſmall Iſlands ſituated between New Guinea, which lies to the eaſt, and Celebes to the weſt, extending from one hundred and twenty-one to one hundred and thirty degees of eaſt longitude from London, and from the fifth degree of north latitude to the ſeventh degree ſouth. They are named Moluccas from the word Moloc, which in the language of thoſe countries ſignifies head, they being ſituated as it were at the head or entrance of the Archipelago of St. Lazarus, and are denominated Spice Iſlands from their abounding in ſpices, particularly nutmegs and cloves, which grow in no other countries in the known world.

This ſmall part of the globe produces ſuch plenty of theſe fragrant ſpices that great quantities of cloves drop ungathered from the trees, and are ſuffered to rot on the ground; and millions of nutmegs are often deſtroyed on the ſpot by the Dutch, who have monopolized theſe commodities to prevent the markets being overſtocked, which would infallibly lower the price of them. Sir William Temple, in his Obſervations on the Netherlands, ſays, he was informed by an Eaſt India ſeaman, that he ſaw three heaps of nutmegs burnt at one time, each of which would fill a ſmall church.

The Molucca iſlands are ſeparated by narrow ſtreights, which are rendered dangerous by ſands and ſhelves; yet ſeveral of them have good roads. The ſoil of theſe iſlands is dry and ſpungy, ſo that it immediately ſoaks up the rain, and is always covered with graſs and ever-verdant ſhrubs. The air is unwholeſome, and occaſions dropſies, for which the natives formerly uſed wine made in the Philippine iſlands, mixed with ginger and cloves, and the Dutch the juice of lemons. There is no difference here between ſummer and winter, nor any certain ſeaſon for rains.

In the Moluccas are neither corn, rice, nor hardly any butchers meat, but goats fleſh. They eat chiefly ſago, the pith of a tree made into cakes, inſtead of bread: here are alſo almonds, oranges, lemons, and other fruit.

The natives have large eyes and long hair on their eyebrows, which they paint: they are of a yellowiſh brown complexion, but the women are fairer than the men, and tolerably handſome. They generally wear their hair falling looſe on their ſhoulders, and anoint it with ſweet-ſcented oil; but ſometimes they tie it up neatly with flowers and feathers. They are fond of bracelets, ear-rings with bobs, and wear necklaces of diamonds or rubies, without any diſtinction of quality; and moſt of their cloaths are of ſilk.

The general language uſed by the natives of theſe iſlands is the Malayan, and their religions the Mahometan and Pagan. They puniſh robbery with great ſeverity, but eaſily forgive adultery, from the maxim that propagation cannot be too much encouraged. They extract a liquor from the ſago-tree, called tuas, which, when new, is ſweet and very fattening; and when boiled has the taſte of wine. They draw another from bamboos and cocoa-trees.

Here are ſaid to be ſerpents above thirty feet long, but not venomous. Some authors ſay, that after eating a certain herb they aſcend the trees on the banks of the ſea or rivers, from whence they vomit it into the water; and the fiſh eagerly devouring it, are ſoon ſo intoxicated, that they ſwim on the ſurface, and become an eaſy prey to the ſerpents.

Crocodiles are here more dangerous by land than by water; there are here alſo two ſorts of ſea crabs, one of which is poiſonous, but the other feeds on herbs, and is very wholeſome food.

SECT. III.

Of the Moluccas, or Spice Iſlands, including Ternate, Tydore, Machian, Motyr, Bachian, and Amboyna; with a particular Deſcription of the Clove-Tree.

THE iſland of Ternate is the chief, though not the largeſt of the Molucca iſlands: it abounds with all ſorts of proviſions, and whatever is neceſſary to render life eaſy and agreeable. The inhabitants are a middle-ſized people, and in general have a much better opinion of the Europeans than any of their neighbours. Moſt of them are Mahometans, or pagans; however, a great number of them are become Chriſtians, and the king himſelf is of that religion. They make a kind of palm-wine, which is exceeding ſtrong; and, as a ſmall quantity of it will intoxicate a man, it is highly eſteemed by the natives.

There are here a kind of birds that are the moſt beautiful imaginable; for their feathers, which are of all colours, are ſo finely diverſified, that it is impoſſible to conceive any thing of the kind more charming. They are commonly ſent to Batavia, where they are ſold at a very high price, not only on account of their extraordinary beauty, but of their docility; for they are taught to ſing finely, and to imitate the human voice.

This iſland is the moſt diſtant of all thoſe which belong to the Dutch in the Eaſt, for which reaſon they conſider it as a kind of frontier; it is therefore ſtrongly fortified. The governor is a merchant, and, like other governors, has a council. The king of Ternate is eſteemed the beſt ally the company has, and as his country would abound with cloves, at the company's requeſt, he cauſes them to be grubbed up every year; for which they allow him an annual penſion of eighteen or twenty thouſand rix-dollars. He has concluded a perpetual alliance with the Dutch, by which he has obliged himſelf to aſſiſt them againſt all their enemies. On the other hand, the company treat him with the utmoſt reſpect, and afford him whatever aſſiſtance he ſtands in need of. He has a numerous life-guard, and a very ſtrong fort, in which there is a good garriſon maintained by the company. The kings of Tydore and Bachian are now his tributaries.

The Dutch India company diſpoſe of great quantities of cloth in this iſland, and alſo of ſuch goods as they receive from Guinea; in return, they receive from thence tortoiſe-ſhell and other commodities; and ſome years ago a gold mine was diſcovered there, richer than any in the Moluccas, and from thence the company have doubtleſs received great profit.

Tydore is upwards of thirty miles in circumference: the chief town is of the ſame name, and has a pretty good harbour, but a chain of rocks lies before it, and renders the entrance very dangerous. The town is ſtrongly ſituated by nature; but the Dutch have rendered it much ſtronger by art, having ſtrengthened it by modern fortifications.

Machian is ſituated almoſt under the equator, but rather to the northward; it riſes in the form of a ſugar-loaf, with its top reaching above the clouds, and was once a very fertile country. The Dutch have three forts here, ſeated on inacceſſible rocks. Here is ſaid to be a clove-tree, that differs from all others, and is much eſteemed on that account. The fruit is not purchaſed for money, but is preſented by the governor in ſmall quantities to his friends, as a moſt acceptable preſent.

Motyr nearly reſembles Machian in its form and height, but is a ſmaller iſland. It is ſituated about half a degree to the northward of the line, and the Dutch have a fort at the north end. It formerly produced great quantities of cloves.

Bachian lies a little to the ſouthward of the equinoctial, and is called Great Bachian to diſtinguiſh it from a ſmall iſland of the ſame name ſituated near it. It has a very good harbour, the entrance of which is defended by a ſtrong fort called Barnevelt, built with ſtone. The iſland abounds in ſagoe, fruit, and fiſh, and formerly produced great quantities of cloves.

Amboyna is one of the largeſt of the Moluccas, and is ſituated in the Archipelago of St. Lazarus, between the third and fourth degree of ſouth latitude, and is one hundred and twenty leagues to the eaſtward of Batavia. It was conquered by the Portugueſe in 1519, who erected a fort upon it, with a view of not only bridling the inhabitants, but of keeping a force there ſufficient to ſubdue all the adjacent iſlands. This fort was, however, taken from them by the Dutch in 1605; and in 1622 the Engliſh were deprived of their ſhare of it in a manner equally baſe and ſhocking to humanity. But of this we have already given ſome account in the firſt ſection of this chapter.

Amboyna is the center of the rich commerce in cloves; and the more effectually to keep it there, the company have cauſed all the clove-trees in the adjacent iſlands to be grubbed up and deſtroyed, and ſometimes when the quantity produced at Amboyna in one ſeaſon is extraordinary great, they even burn a part of that.

The clove-tree reſembles the laurel, only the leaves being narrower, are more like thoſe of the almond and willow; the very wood and leaves taſte as ſtrong as the cloves themſelves. The trees bear a great quantity of branches and flowers, and each of the flowers bring forth a clove, which is at firſt white, then green, and at laſt red, and pretty hard. While they are green they have the moſt fragrant and refreſhing ſcent imaginable.

Theſe cloves grow with little ſtalks, and hang on the trees like cherries. When they gather them, inſtead of plucking them off one by one, ſome ſtrip them off the boughs with a rope, and others beat them down with long poles. They bear fruit when they are eight years old, and are ſaid to continue bearing for above an hundred years; they ripen from the latter end of Auguſt till the beginning of January; and it is remarkable, that their heat is ſo great, that no vegetable, not even a weed, will grow under the tree. A few days after the fruit is fallen, they collect the cloves together, and dry them before the fire on hurdles, by which means they loſe the beautiful red colour they derive from nature, and change to a deep purple, or rather black. This is, perhaps, alſo occaſioned by their being ſprinkled with water, which it is ſaid is neceſſary to hinder the worm from getting into the fruit.

It might be imagined that ſo rich a commerce as that in cloves would be ſufficient to repay the expence the company is at in this iſland; but ſuch care do they take to improve every thing to the beſt advantage, that they have cauſed coffee to be planted in Amboyna. Gold is alſo ſaid to be waſhed down by torrents from the mountains; and among other valuable productions of this iſland, is a kind of red wood, which, beſides the beauty of its colour, is exceeding firm and durable, and what muſt appear ſtill more extraordinary, its grain naturally runs into abundance of beautiful figures. With this wood they make tables, eſcrutores, and other pieces of furniture, of which preſents are made to the principal perſons of the government, and the reſt ſold all over the Indies at a very high price.

The inhabitants, who live on the coaſt, were probably deſcended from the Moors. Theſe are of a middle ſtature, and of a black complexion; they are in general very lazy, and moſt of them have a ſtrong propenſity to thieving. Some are, however, very ingenious, and have a ſingular art in working up the cloves, while green, into abundance of curious toys, as ſhips, crowns, houſes, &c. which are uſually ſent to Europe as preſents, and they are eſteemed extraordinary curioſities. Thoſe of the Amboyneſe, who dwell near the coaſt, are ſubject to the king, and profeſs the Mahometan religion; but beſides theſe, there are a great number of idolaters, who were probably the original natives, and were driven into the mountains, where they ſtill preſerve their freedom; but both the king and the company conſider them as ſavages. They frequently attack and kill thoſe perſons who fall into their hands, and whenever any of them are caught, they are condemned to perpetual ſlavery, employed in the moſt laborious works, and treated with the utmoſt rigour. An inexpreſſible hatred ſubſiſts between theſe people, and the reſt of the inhabi-

tants,

tants, with whom they are in perpetual war, and to whom they very ſeldom give quarter. They are armed with a ſword, a kind of pike or javelin, and a buckler.

The king of Amboyna has an annual penſion from the company, with a guard of European ſoldiers maintained at their expence. The company's force in Amboyna principally conſiſts in the garriſon, which is very numerous, and compoſed of their beſt troops. The fort is ſo ſtrong, both from art and nature, that it is in a manner impregnable, and ſo effectually commands the harbour, that it ſeems impoſſible for a veſſel to ſail in or out without being ſunk by the cannon of the fort, if the governor ſhould give orders for that purpoſe.

It is no wonder that this iſland is ſo ſtrongly fortified. It has been termed the gold mine of the company, on account of the vaſt profit they draw from it, and there being no reaſon to fear its ever being exhauſted. As a proof of this, it need only be obſerved, that a pound weight of either cloves or nutmegs does not coſt the company much above a halfpenny, and every body knows the high price at which they ſell in Europe.

SECT. IV.

Of the Iſland of Gilolo, ſometimes included among the Moluccas, and the neighbouring Iſles of Ceram, Bouro, and Bouton.

THERE are four iſlands frequently included among the Moluccas, which are larger than the ſpice iſlands, but are ſaid to produce neither cloves nor nutmegs, or ſuch ſmall quantities of them as are ſcarcely worth mentioning; theſe are, Gilolo, Ceram, Bouro, and Bouton.

Gilolo extends from two degrees north, to one degree ſouth latitude, a little to the eaſtward of the iſlands of Ternate and Tydore, and is upwards of two hundred miles in length, but in moſt places is not above fifty miles broad. It is divided by three deep bays, which, at a ſmall diſtance, give it the appearance of ſo many iſlands, and in theſe bays ſhips may ride in ſafety.

Ceram is ſituated in three degrees ſouth latitude, and ſtretching from eaſt to weſt is about fifty leagues in length, but not above twenty in breadth. It is high land, and covered with trees. At the principal town, which is named Cambello, the king reſides; but the Dutch have a fortreſs there, and both the king and people are vaſſals to the company.

The iſland of Bouro, which is in the latitude of two degrees ſouth, is about forty or fifty leagues in circumference, and the country is indifferently fertile. The Dutch were formerly in a great meaſure maſters of it, from their having a very ſtrong fort there; but the inhabitants, after a long ſiege, demoliſhed it, having firſt put all the garriſon to the ſword. At preſent the company are ſatisfied with ſending annually a number of men to root out the clove-trees, and the natives receive a preſent at the ſame time, for ſuffering this to be done. The iſland is for the moſt part pretty high land, and abounds with trees and ſhrubs of various kinds.

The ſituation of the iſland of Bouton is remarkably advantageous; it extends from the fourth to the ſixth degree of ſouth latitude, and is about four or five leagues diſtant from the ſouth-eaſt part of the iſland of Celebes, and is in extent nearly equal to the iſle of Bouro. It is extremely fertile in rice; it alſo enjoys plenty of cattle and fiſh, and would produce a great number both of clove and nutmeg-trees, were they permitted to grow.

The king has a very ſtrong fort, on which the Dutch ſtandard is diſplayed, though there is no Dutch garriſon, nor indeed any need of one. The Dutch company are ſatisfied with ſending thither every year ſome deputies to ſee the ſpice-trees deſtroyed, and in conſideration of the king's ſubmitting to this, the company pay him a conſiderable ſum in ready money. This nation has been remarkably faithful to the Eaſt India company, whom they not only aſſiſted in expelling the Portugueſe, but in oppoſing the inhabitants of the neighbouring iſlands whenever they attempted to take up arms againſt them, in conſideration of which the inhabitants of Bouton are permitted to enjoy many privileges that are granted to no other Indian nations. Thus, whenever they enter any fort belonging to the company, in whatever country it be, they are permitted to keep their arms, which is not allowed even to the inhabitants of the places where the Dutch forts are ſituated.

Some time ago the king of this iſland ſent his eldeſt ſon ambaſſador to the governor-general of the Dutch company at Batavia, where he was received with all poſſible marks of diſtinction.

It would not have been eaſy to have diſtinguiſhed this young prince to have been an Indian, had he not worn a turban of three rows high, richly embroidered with gold and precious ſtones, for the reſt of his dreſs was entirely European; and inſtead of a cutlaſs, he wore a ſword. His train was very numerous, and dreſſed after the Indian manner; twelve of them went armed, each with a cuiraſs and buckler, and holding a naked ſword.

SECT. V.

Of the BANDA ISLANDS.

Particularly of Banda Proper, with a Deſcription of the Nutmeg-tree. Of Pooloway, Pooloroon, and the other Banda Iſlands.

WE now come to the Banda iſlands, which are famous for their nutmegs. Theſe lie from three degrees and a half to the fifth degree of ſouth latitude, having the iſland of Ceram to the north, Celebes on the weſt, and the ocean on the eaſt and ſouth. The iſlands of Banda are firſt Banda, which gives name to the reſt, Pooloway, Pooloroon, Nero, Roſinging, Gonapi, and ſeveral ſmall iſlands of which travellers give no particular account.

The iſland of Banda is ſituated twenty leagues from Amboyna to the ſouth of the Moluccas, and is ſomewhat more than twelve leagues in circumference. The governor is generally an eminent merchant, who reſides at Neira, the capital of the country, and has under his juriſdiction ſeveral other ſmall iſlands in its neighbourhood. The country is very hilly, and produces no leſs profit to the company, than the valuable iſland of Amboyna, from the important commerce in nutmegs, which grow here in ſuch prodigious quantities, as to enable the Dutch to ſupply all the markets in Europe.

The tree that bears this excellent fruit very much reſembles a pear-tree, but its leaves are like that of a peach: only they are ſhorter and rounder. It produces ripe fruit three times a year, that is in April, Auguſt, and December; but the April nutmegs are the beſt, and in that month the crop is more plentiful than in the other two. The nutmeg, when ripe, is much of the ſame ſize as the walnut, and is covered with a thick ſhell, which opens and falls off of itſelf as the fruit ripens, and when candied has a very fine taſte. Under this is a ſkin of a fine ſcarlet colour, and a very fragrant ſmell. This ſkin, which is called mace, alſo falls off the nutmeg, when it changes to an orange colour. Immediately under the mace appears the fruit, with a little bud at the top, reſembling a very beautiful flower.

Theſe nutmegs being preſerved in ſugar are much eſteemed, as being the beſt ſweetmeats in the Indies. But thoſe commonly uſed in Europe are only well dried, after their being firſt thrown into quick lime, which is done to prevent the worms breeding in them.

There are ſeveral iſlands in the neighbourhood of Banda, in which nutmegs would grow, did not the company take care to have them deſtroyed every year; for there is a kind of birds in this and the neighbouring iſlands, ſhaped like a cuckoo, which picking off the green huſk, ſwallow the nuts; and theſe having been ſome time in the ſtomach, they void by the ordinary way, after which they took root in the place where they fall, and grow up to a tree: whence the Dutch properly ſtile theſe birds the gardeners of the ſpice-iſlands.

There likewiſe grow in this iſland, as well as at Amboyna, a tree called caliputte, from which they draw a rich and ſalutary oil, that is ſold at a very high price.

Among the inhabitants are a kind of free burgeſſes, called perkiniers, to whom are entruſted the care of curing the nutmegs, and furniſhing the company with what quantities they think proper to demand. Theſe people live much at their eaſe, though they receive a very moderate gratification.

Banda is ſo well fortified, that it is thought impregnable; yet, to prevent an enemy from getting into the port under Dutch colours, there is always a ſquadron of ſmall veſſels plying round the coaſt, which, on the firſt appearance of a ſtrong ſhip, ſurround her, and examine whence ſhe comes, whither ſhe is bound, and what is her ſtrength.

The garriſon is numerous, and yet is in a worſe condition than any other in the company's ſervice. This ariſes from the want of proviſions, for the iſland being extremely barren produces little food, on which account the oldiers who have the misfortune to be ſtationed there are glad to eat cats, dogs, and any other amimals they can get. Turtle is however pretty plentiful for about ſix months in the year, and after that ſeaſon they think themſelves very happy if they can ſometimes catch a few fiſh. They make their bread of the juice of a tree, which, when firſt extracted, reſembles the dregs of beer; but, on being dried, becomes as hard as a ſtone: yet, on its being put into water, it ſwells and ferments, and thus becomes fit to eat, at leaſt in a country where nothing elſe is to be got. Rice, butter, dried fiſh, and other proviſions are ſent thither from Batavia; but are too dear for the ſoldiers to have any great plenty of them.

The natives of this iſland are repreſented by the Dutch as ſo cruel, perfidious, and untractable, that the company were forced in a great meaſure to root them out for their own ſecurity, and to ſettle a Dutch colony in the iſland; but how they will reconcile this treatment of the natives, who had never injured them, to the laws of juſtice and humanity, is not eaſy to determine. The colony they have ſettled there is indeed formed of the moſt debauched and abandoned people, who may probably much exceed the natives in wickedneſs. They are, however, generally ſoon carried off by the dry-gripes, the epidemical diſeaſe of the country. For this reaſon, and becauſe debauched young fellows are ſometimes ſent thither by their relations, the Dutch at Batavia call Banda, The iſland of Correction.

Poolowoy appears a perfect paradiſe, where nutmegs and the moſt delicious fruits were uſed to abound, the whole iſland appearing like a garden furniſhed with all manner of varieties. Their only want is ſprings and rivers; but theſe are in ſome meaſure ſupplied by the frequent rains, and when theſe fail, the natives fetch water from Banda. The Dutch have a fort on the eaſt ſide of this iſland, called the Revenge; it is a regular pentagon, and eſteemed one of the ſtrongeſt places belonging to the Dutch in theſe iſlands, and the pleaſanteſt reſidence of their Indian governors. This iſland the Dutch raviſhed from the Engliſh, in order to ingroſs all the ſpice trade to themſelves, which they could not ſo eaſily do while other nations had acceſs to this iſland.

Pooloroon being a barren iſland, the Dutch were neither induced by the pleaſure nor the profit it afforded to take it from the Engliſh; the ſole deſign of that expedition being to engroſs the whole ſpice trade to themſelves, which they could not ſo eaſily do while any other nation had acceſs to that iſland.

The iſle of Nero is divided from Gorpi by a very ſmall channel, and theſe, together with the iſland of Lantor, or Banda, form a very commodious harbour. The caſtle of Nero, or Naſſau, ſtands in a plain cloſe by the water-ſide; it is a large and ſtrong fortification; and it being commanded by a riſing ground at about the diſtance of a muſket-ſhot, the Dutch have alſo built a ſtrong fort upon that, and both are defended by numerous garriſons.

The largeſt of the Banda iſlands does not exceed twenty leagues in circumference, and moſt of them are much leſs. The many volcanoes and frequent earthquakes which happen here are very dreadful; for ſcarce a year paſſes without ſome miſchief done by them, which greatly leſſens the pleaſure the Dutch would otherwiſe enjoy in this terreſtrial paradiſe; particularly on the 1ſt of September, 1763, was felt at Banda a moſt violent ſhock of an earthquake at about five in the afternoon. It laſted about four minutes, during which no perſon could keep on his feet; this ſhock was ſucceeded by ſeveral others the ſame evening and in the night, during which the ſea was much agitated, overflowed the country, and did great damage. The caſtle, governor's houſe, magazine, &c. were rendered uſeleſs, and the church full of cracks. More than three quarters of the north part of the iſland was deſtroyed, and Neira entirely ruined: no part eſcaped without great damages. At the ſame time the volcano Papenberg threw out vaſt ſtones, &c. but, what is very extraordinary, only ſeven perſons were killed. The inhabitants of this iſland were obliged to live under tents on account of the noiſes in the earth, which reſembled the firing of cannon, for fear of greater calamities.

CHAP. XI.

Of JAVA, TIMOR, and the neighbouring Iſlands.

SECT. I.

Of the Iſle of JAVA.

Its Situation and Extent; the Climate, Monſoons, and Face of the Country. It is ſubject to Earthquakes.

THE iſland of Java extends from the hundred and fifth to the hundred and ſixteenth degree of longitude from London, and from five degrees thirty minutes to eight degrees ſouth latitude; and is about ſix hundred and ſixty miles in length, and one hundred, and ſometimes one hundred and fifty in breadth. It extends almoſt due eaſt and weſt, and has the iſle of Borneo on the north, the iſland and ſtreights of Baly towards the eaſt, the Indian Ocean to the ſouth, and is ſeparated from Sumatra at the weſt end by the famous ſtreights of Sunda. From this laſt ſtreight the iſlands of Java, Sumatra, and Borneo, are denominated Sunda iſlands.

As to the ſeaſons and monſoons: on the north ſide of Java, and the iſlands which lie to the eaſtward, the worſt weather is during the weſterly winds, which generally begin in the firſt week in November. They blow freſh in December, and then the rains increaſe. In January the weather is at the worſt, with reſpect to the wind and rain, which continue till the latter end of March. In April the weather becomes fair, and the winds variable with calms; but ſudden guſts of wind from the weſtward generally happen at the full and change of the moon. About the firſt of May the eaſtern monſoon may be ſaid to be ſettled, and in June and July is frequently attended with rain, though when the eaſterly winds blow hardeſt there is none at all. During this monſoon the weather is generally pleaſant and wholeſome, and continues ſo till the latter end of September. In October the wind frequently ſhifts, but the eaſterly winds blow very faintly; and in the beginning of November the weſterly monſoon ſets in again; however, in ſome years the monſoons happen fifteen days ſooner or later than in others.

It is obſervable, that the currents here conſtantly follow the winds, and ſet eaſt-north-eaſt, or weſt-ſouth-weſt, as the monſoon does at ſea.

The air is ſweet and mild; great part of the land is fertile, and finely diverſified with hills and valleys, which, near the city of Batavia, are improved by regular plantations, beautiful canals, and whatever can contribute to render a country pleaſant and agreeable. The iſland produces not only every thing neceſſary for the ſubſiſtence of man, but a large proportion of thoſe valuable effects which

form the commerce of the country. It is divided by many woods, mountains, and rivers, in which nature has bountifully beſtowed her treaſures; and it is certain that in ſome parts of the iſland are mines of gold.

Moſt of the mountains are ſo high as to be ſeen at ſea at the diſtance of thirty or forty leagues, particularly that called the Blue Mountain, which is by far the higheſt. There are here however frequent and very terrible earthquakes, one of which happened when commodore Roggewein was there. It began about eight in the morning, and ſhook the city of Batavia and the adjacent places to ſuch a degree, that the fall of the houſes was every moment expected. The agitation of the waters in the road was ſo exceſſive, that their motion reſembled that of a boiling-pot, and in ſome places the earth opened. The inhabitants are perſuaded that theſe earthquakes are cauſed by the mountain Parang, which is full of ſalt-petre, ſulphur, and bitumen; and they maintain, that it is very common, after ſuch an accident, to ſee a large cloud of ſmoke hang over the top of the mountain. Some years ago general Ribeck, who commanded in the iſland, aſcended to the top of that mountain with a conſiderable number of attendants. On his arrival there he perceived a large cavity, into which he cauſed a man to be let down, in order to examine the inſide. When the man returned he reported, that the mountain was hollow within; that he heard on every ſide a moſt frightful noiſe that ſeemed to proceed from torrents of water; and that in ſeveral places he had ſeen flaſhes burſt out, and had been extremely afraid of going farther, from the apprehenſions of his falling thro' ſome of the chaſms, or being ſtiffled by the vapours.

The waters in the neighbourhood of this mountain are far from being wholeſome, and even thoſe that come to Batavia are impregnated with ſulphur, ſo that the people who drink much of them contract various diſeaſes, and particularly the dyſentery; yet this water is ſo freed from all theſe ſulphureous particles by being well boiled, that it then does no harm, though drank ever ſo copiouſly.

SECT. II.

Of the Trees and Plants of Java, with a particular Deſcription of the Cocoa-Tree. Of the Animals of that Iſland.

THE fruits and plants of this iſland are excellent in their kind, and almoſt innumerable; one of the moſt valuable of the fruit trees is the cocoa. This is a ſpecies of the palm, which grows in moſt places in the Eaſt and Weſt Indies: it is large, ſtraight, and inſenſibly grows ſmaller from the bottom to the top. The fruit hangs to the trunk in bunches, united by a tendril not unlike the twig of a vine, but ſtronger: the flowers are yellow, like that of a cheſnut; and the branches are all towards the top. As it bears branches of fruit every month, ſome are always ripe, others green, and ſome juſt beginning to button. The fruit is of a greeniſh hue, and of different ſizes, from that of an ordinary ball to the bigneſs of a man's head. It is covered with two rinds, the outer compoſed of long tough threads, of a colour between red and yellow; but the ſecond is as hard as a man's ſkull. Within theſe is a thick, firm, white ſubſtance, which in taſte reſembles a ſweet-almond. The inhabitants eat this ſubſtance with their victuals as we do bread, and by preſſing it draw a liquor which in taſte and conſiſtence reſembles almond-milk. This milk being expoſed to the fire, is converted into a kind of oil, which they uſe as we do butter in their ſauces, and as oil in their lamps; they likewiſe uſe it medicinally, and often rub their bodies with it. Beſides this white ſubſtance found in the nut, there is a conſiderable quantity of a clean, bright, cool liquor, which taſtes like ſugar-water. They alſo draw from the tree itſelf a very agreeable liquor, which the Indians call ſura, and the Europeans ſtile palm-wine; and indeed it is little inferior to Spaniſh white-wine, except in keeping; for in about two days time it turns ſour, when they expoſe it to the ſun, and by this means it becomes excellent vinegar. As this wine is ſtrong and heady, they generally temper it with the clear water drawn from the nut. In order to extract this wine, they cut one of the largeſt twigs at the diſtance of about a foot from the tree, and hang to it either a bottle or a calabaſh. This wine, when boiled, produces another, and by diſtilling it they alſo obtain a ſpirit, which many prefer to the arrack diſtilled from rice. Beſides all theſe advantages, the people in the Eaſt Indies reduce the bark of this tree into threads, of which they make very good cordage, and particularly cables. The timber is equally fit for building ſhips and houſes, which are covered with the leaves of the ſame tree. It is ſaid, that in this country when the father of a family has a child born, he orders a cocoa-tree to be planted, that the child may afterwards know its own age, for on the trunk of this tree a circle annually riſes, ſo that its age is known by inſpection; and if any body aſks the father how old his children are, he ſends them to his cocoa-trees.

Pepper and coffee grow in the country, and about Batavia are ſeveral conſiderable ſugar plantations, and ſome tobacco. However, no other corn but rice grows in the iſland: yet, though they have wheat imported from Bengal, the Europeans, after being a little time there, prefer boiled rice to bread.

Almoſt all ſorts of garden ſtuff thrive there, and the ſeeds brought from Europe, Perſia, and Surat, yield a great increaſe; ſo that the kitchen-gardens of Batavia afford peas, beans, roots, and herbs ſufficient to ſupply that populous city.

There are a great number of woods and foreſts ſcattered over the iſland, in which are a prodigious variety of wild beaſts, ſuch as apes, rhinoceroſes, buffaloes, tygers, and wild horſes: they likewiſe abound with an infinite variety of ſerpents, ſome of which are of a prodigious ſize. Crocodiles are alſo very large in Java, and are chiefly found in the mouths of rivers; for being an amphibious animal, they delight moſt in marſhes and ſavannahs. Some of theſe are from twenty to thirty-three feet long, but their legs are extremely ſhort; and if a perſon has the preſence of mind to turn frequently when he flies from one of them, he will eaſily eſcape, for they cannot turn about without taking up ſome time; and indeed they obtain moſt of their prey while lying among the reeds, like the trunk of an old tree, by the ſide of a river, and ſuddenly ſeize upon the incautious traveller before he is aware. They are, however, frequently taken by the Malayans, who bait a large iron hook with a dog, which ſeems to be his favourite food, and then fiſh for them at the mouth of ſome rivulet or creek, where they uſually lie to ſeize upon what is driven down towards the ſea. The back of this animal is covered with ſuch hard ſcales, that they are not to be penetrated even by a muſket-ball; but he is eaſily killed if they come at his belly. Theſe creatures are ſo much dreaded at Batavia, that the government allows a reward to thoſe that take or kill them.

Here are fowls of all ſorts, and extremely good, eſpecially pheaſants, partridges, wood-pidgeons, and peacocks: for curioſity they have the Indian-bat, which differs but little in its form from ours; and though the body is of the ſize of a rat, the wings when extended meaſure a full yard.

They have fiſh of different ſorts in great plenty, and very good; ſo that for the value of three-pence enough may be bought to dine ſix or ſeven men. They have likewiſe a multitude of turtle.

As the flat country thus abounds with all ſorts of proviſions, great quantities are daily brought to Batavia; and, to prevent any danger of ſcarcity, the company's ſhips are continually employed in bringing proviſions, ſpices, and other neceſſaries, from the moſt diſtant parts of the iſland.

SECT. III.

A particular Deſcription of the City of Batavia.

THE city of Batavia is ſituated in the iſland of Java, in the latitude of ſix degrees ſouth, and is the capital of the vaſt dominions belonging to the Dutch Eaſt India company; it alſo ſerves for the emporium, where all the riches and merchandize of that wealthy company are laid up. The Dutch having taken the town of Jacatra from the Portugueſe in 1618, they ſoon after built there a fort in its neighbourhood, which they called Batavia; but it had

had not been long finiſhed, when the natives, animated and aſſiſted by the Engliſh, attacked it ſeveral times, but without ſucceſs, and at laſt blocked it up; but the Dutch being at length ſuccoured by a powerful ſquadron from Europe, under the command of admiral Koen, the Engliſh raiſed the ſiege, and the natives were obliged to retire with the utmoſt precipitation.

The Dutch now conſidering the excellent ſituation of the fort, and the many advantages reſulting from it, immediately reſolved to build a town near it. With this view they demoliſhed Jacatra, and upon its ruins erected the famous city which, from the name of the fort, they called Batavia. This city is encompaſſed by a rampart twenty-one feet thick, covered on the outſide with ſtone, and fortified with twenty-two baſtions. This rampart is ſurrounded by a ditch about forty-five yards broad, and the avenues to the city are defended by ſeveral forts, ſix of which are built with ſtone, and furniſhed with excellent braſs cannon. Theſe deſerve to be particularly mentioned; they are named Anſiol, Anke, Jacatra, Ryſwick, Noordwich, and Vythock. The fort of Anſiol is ſeated on a river of the ſame name, eaſtward from the ſea, and about twelve hundred yards from the city; it is built intirely of ſquare ſtone, and is conſtantly provided with a ſtrong garriſon. The fort of Anke is ſituated on a river of the ſame name on the coaſt to the weſtward, and about five hundred yards from the city; and it is likewiſe built entirely of ſquare ſtone. The fort of Jacatra alſo lies on a river of the ſame name; it exactly reſembles the other two forts, and is at the diſtance of about five hundred paces from the city, the road to which is between two rows of lofty trees regularly planted, with fine country houſes and gardens on each ſide. The other three forts are erected in the ſame manner, and of the ſame materials, all of them on the land ſide of the city, and at a ſmall diſtance from it. The two firſt of theſe forts ſecure the city on the ſide of the ſea, and the other four defend its entrance on the land ſide, and at the ſame time protect the houſes, plantations, and gardens of the inhabitants. Thus this city can never be ſurpriſed by an enemy, ſince, on whatever ſide it ſhould be attacked, the enemy would meet with a ſtrong reſiſtance. Beſides, as a farther ſecurity, no perſon is ſuffered to paſs beyond theſe forts without a paſſport.

The river, which ſtill preſerves its ancient name of Jacatra, paſſes through the midſt of the city, and forms fifteen canals of running water, all faced with free-ſtone, and adorned with trees that are ever green, and conſequently afford a very agreeable proſpect. Over theſe canals are fifty-ſix bridges, beſides thoſe built without the town. All the ſtreets are perfectly ſtraight; they are generally thirty feet broad, and the houſes, which are built of ſtone, after the manner of thoſe in Holland, are moſtly very high. The city is about a league and a half in circumference; but the ſuburbs contain at leaſt ten times as many houſes as the city itſelf. The walls have five gates, including that of the port, near which is the barrier, which is regularly ſhut at nine o'clock in the evening, and is ſtrongly guarded by a body of ſoldiers night and day.

The principal buildings are a very fine town-houſe, four churches for the uſe of the Calviniſts, and abundance of other places of worſhip for perſons of all religions: a ſpinhuys, or houſe of correction, in which women who behave looſely are confined, an orphan houſe, a magazine for ſea-ſtores, many other magazines for ſpices, and other public buildings.

We ought not to omit, that beſides the many forts abovementioned, there is a citadel, which is a fine regular fortification, ſituated at the mouth of the river facing the city, and flanked with four baſtions, two of which command the ſea, and the other two the town. This citadel has two great gates. On both ſides of the curtain the keepers of the magazines have their lodgings, and here the governor-general of the Indies has his palace, which is built of brick, and has a noble front, after the Indian manner. Oppoſite to it is the palace of the director-general, who is the next perſon to the governor. Here alſo the counſellors, and other principal officers of the company have their apartments, as have likewiſe the phyſician, the ſurgeon, and apothecary. It has likewiſe a ſmall church, which is remarkably neat and light. There are beſides in the citadel arſenals, and magazines, furniſhed with ammunition for many years. In ſhort, this citadel is the general factory, in which all the affairs of the company are tranſacted, and where all the archives are depoſited.

In this city the Dutch have founded ſchools, in which the learned languages are taught, and ſome advances made in the liberal arts; and the inhabitants, being compoſed of almoſt every Indian nation, moſt of the Indian languages are ſpoken here; but thoſe of the moſt general uſe are the Dutch, the Malayan, and a corrupt Portugueſe.

In Batavia almoſt all ſorts of mechanic arts flouriſh; for the Dutch encourage every manufacture proper for the country: they have their printing-houſe, paper-mills, gun-powder mills, ſugar-bakers, ſpinners, cotton-weavers, rope-makers, carpenters, bricklayers, braziers, and ſmiths, who forge all ſorts of iron ware. If theſe workmen are inferior to the Europeans, it is chiefly where the work requires fine ſprings and movements, as in clocks and watches, which are hardly ever brought to a proper temper in hot countries; and even the beſt watches ever brought from Europe, will not go true in this climate. The very ſteels of their firelocks in time become ſoft.

Coaches are almoſt as common as in the great towns of Europe, and they have fine horſes from Perſia; the iſland alſo affords others of a ſmall ſize, that are very ſerviceable.

SECT. IV.

Of the Inhabitants of Batavia, with the Perſons, Dreſs, and Employments, Manner of Life of the Javaneſe, Malayans, Amboyneſe, Mardykers or Topaſes, the Macaſſars, and Bougis, who live there; with a conciſe Account of the Maſſacre of the Chineſe.

BATAVIA is not only inhabited by the Dutch, but by abundance of Portugueſe, French, and other Europeans, who have ſettled there on account of trade. The Portugueſe are principally the deſcendants of thoſe who formerly lived in the iſland of Java, and did not chuſe to remove when the coaſts were reduced under the dominion of the Dutch company, and are now moſtly of the reformed religion. There are here likewiſe a great multitude of people of different nations, as the Javaneſe, or natives of the country, Malayans, Negroes, Amboyneſe, Armenians, natives of the iſle of Bali, Mardykers, Timors, Macaſſars, and Bougis. Nothing can be more entertaining, than to behold ſuch a multitude of people in one city of different nations living at their own dwellings, and after their own way. One ſees every moment new cuſtoms, ſtrange manners, a variety of habits, and faces of different colours, as white, black, brown, and olive coloured; every one living as he pleaſes, and ſpeaking his own language: yet notwithſtanding this variety of cuſtoms oppoſite to each other, a very ſurprizing union is obſervable among theſe citizens; this is purely the effect of commerce, which, like a common ſoul, actuates the whole body.

With reſpect to liberty of conſcience, all the inhabitants enjoy it; but are not allowed the public exerciſe of their worſhip. Prieſts and monks are not permitted here, any more than in the United Provinces, to walk the ſtreets in the habits of their reſpective orders; yet they are all allowed to live here, except the Jeſuits, who are excluded, not on account of their religion, but for fear of their intrigues.

In order to convey a clear idea of the manner in which the people live at Batavia, we ſhall mention ſome particulars of each nation. The Javaneſe chiefly apply themſelves to agriculture, fiſhing, and ſhip-building. They wear ſcarcely any other habit beſides a ſhort petticoat, that reaches to their knees, the reſt of their bodies being naked, except their having a little bonnet on their heads, and a ſcarf acroſs their ſhoulders, in which hangs a ſhort ſword. Their cabins, which are ſuperior in neatneſs to thoſe of the other Indians, are built of ſplit bamboo, with a large ſpreading roof that hangs over the ſides of the houſe, and under it they ſit to take the air. Thoſe who are eſtabliſhed in the neighbourhood of Batavia, and in a tract about forty leagues along the mountains of Bantam, are immediately ſubject to the governor-general. The com-

company ſends commiſſaries among them, who adminiſter juſtice, and collect the public revenues; and the principal men among the Javaneſe at certain times reſort to Batavia, to give an account of the behaviour of theſe commiſſaries.

The Malayans, who live at Batavia, chiefly employ themſelves in fiſhing. Their veſſels are very neat, and their ſails ingeniouſly made of ſtraw; but they are a moſt wicked and profligate people, and frequently commit murders for very trifling gains. They profeſs the Mahometan religion, but are entirely void of morals, and make a merit of cheating chriſtians. Their habits are either of ſilk or cotton, and the men alſo wear a piece of cotton cloth about their heads, with their black hair tied up in a knot behind.

The negroes at Batavia are chiefly Mahometans. Some of them work at mechanic trades, others are a kind of pedlars; but the moſt conſiderable of them trade in ſtone for building, which they bring from the neighbouring iſlands.

The Amboyneſe ſettled in this city chiefly apply themſelves to building of houſes with bamboos, the windows of which are made of ſplit cane neatly wrought in different figures. They are a very bold people, and are ſaid to be ſo turbulent, that they are not permitted to live in the city, but have a quarter allotted for them at ſome diſtance from it. They have a chief to whom they pay great reſpect, and he has a very magnificent houſe in their quarter, well furniſhed after their manner. The men wear a piece of cotton cloth round their heads, with the two corners hanging down behind, and this kind of turban they adorn with many flowers. Their arms are chiefly large ſabres, and long bucklers. The women wear a habit that fits cloſe to their bodies, and wrap a cotton mantle round their ſhoulders, but leave their arms naked. Their houſes are built with boards, and covered with leaves; they are two or three ſtories high, and the ground floors, in particular, are divided into ſeveral apartments.

The Mardykers, or Topaſſes, are idolaters compoſed of various Indian nations, and are of different trades and profeſſions. Their merchants being furniſhed with paſſports from the company, carry on a conſiderable commerce in all the neighbouring iſlands. Some of theſe people are gardeners, others breed cattle, and others fowl. The men generally dreſs like the Dutch, but the women like the other Indians. They reſide both in the city and in the country; their houſes are much better than thoſe of other Indian nations, and are uſually built either of ſtone or brick: they are ſeveral ſtories high, and very neat.

There are alſo at Batavia ſome of the Macaſſars, ſo famous for their little poiſoned arrows, which they blow from a trunk.

The Bougis are the inhabitants of three or four ſmall iſlands near Macaſſar, and ſince the conqueſt of this laſt iſland have ſettled at Batavia. They are hardy bold fellows, on which account the company make uſe of them for ſoldiers. Their arms are bows and arrows, ſabres and bucklers. The Armenians, and ſome other Aſiatics, who reſide in Batavia, come thither merely on the account of trade, and ſtay no longer than their occaſions call them.

The Chineſe at Batavia were formerly ſo very numerous, that thoſe in the city and ſuburbs were ſaid to amount at leaſt to five thouſand. Moſt of the ſugar-mills in Batavia belonged to them, and the diſtillery of arrack was intirely in their hands. They were the carriers of Aſia, and the Eaſt-India company itſelf frequently made uſe of their veſſels. They kept all the ſhops, and moſt of the inns in the city, and were likewiſe the farmers of the duties, exciſes, and cuſtoms; but in the year 1740 the governor being informed that the Chineſe had entered into a conſpiracy to exterminate the ſubjects of the company, he loſt not a moment's time to prevent its ſucceſs: they were condemned without trial, and ſentenced to ſuffer death without being heard. The ſeamen were inſtantly landed from the fleet, and to encourage them in the bloody ſlaughter they were appointed to make, the plunder of the Chineſe ſuburb was abandoned to them. Animated by this reward, they fell with mercileſs fury on the conſpirators, and cut them to pieces.

SECT. V.

Of the two ſupreme Councils at Batavia, and the Tribunal of the City. Of the Power and State of the Governor; the Office and Employment of the Director-General. Of the Major-General, and the Land and Sea Forces of the Company. Of the Eccleſiaſtical Government of Batavia. The Regulations of the military Eſtabliſhment, and the maritime Force of the Company.

THE city of Batavia, and all the dominions in the Eaſt-Indies in the poſſeſſion of the company, are governed by two ſupreme councils, both fixed in the city of Batavia, as the capital of all the countries under the company's juriſdiction. One of theſe is ſtiled the council of the Indies, and the other the council of juſtice. To the firſt belong all matters of government and the direction of public affairs, and to the latter the adminiſtration of juſtice in all its branches. The governor-general always preſides in the firſt, which is uſually compoſed of eighteen, or twenty perſons, ſtiled counſellors of the Indies; but it ſeldom happens that they are all at Batavia at the ſame time, as they are uſually provided with ſome or other of the ſeven governments in the company's diſpoſal. They regularly aſſemble twice a week, and upon extraordinary occaſions, as often as the governor-general pleaſes. They deliberate on whatever relates to the intereſt of the company, ſuperintend the iſland of Java, and iſſue orders and inſtructions to other governments, which are implicitly obeyed; and in this council all letters directed to the governor-general, or to the director, are read, and the anſwers agreed on by a plurality of voices.

The council of juſtice is compoſed of a preſident, who is uſually a counſellor of the Indies, eight counſellors of juſtice, a fiſcal or attorney-general for affairs of government; another fiſcal for maritime affairs, and a ſecretary. All the counſellors of this college are doctors of the civil law. The firſt attorney-general has not only a vote, as well as the other counſellors, but has the third of all fines under an hundred florins, and a ſixth part of the fines that are above that ſum. It is his duty to take care that the laws are ſtrictly obſerved, and to prefer informations againſt thoſe who preſume to violate them. The fiſcal of the ſea takes the ſame care with regard to frauds committed in commerce, acts of piracy, and whatever has a tendency to diſturb the ſettled rules in maritime affairs.

Beſides theſe two ſovereign boards, there is the council or tribunal of the city of Batavia, compoſed of nine aldermen, including the preſident, who is always a counſellor of the Indies, and a vice-preſident. The bailiff of the city, and the commiſſary of the adjacent country, have alſo ſeats in this aſſembly, and, with the ſecretary, make up the board.

The governor-general is the head of the empire eſtabliſhed by the company in the Eaſt-Indies, and is in reality ſtadtholder, captain-general, and admiral. By his office he is preſident of the council of the Indies, in which he has two votes; he has the key of all the magazines, and directs every thing that has a relation to them: like a deſpotic prince, he commands by his own proper authority, and every body is bound to obey him, but is liable to be removed by the directors of the company at home; and in caſe of treaſon, or other enormous crimes, the council of juſtice may ſeize his perſon and call him to account. The company allow him eight hundred rix-dollars a month, and five hundred more for his table; they alſo pay the ſalaries of ſuch as compoſe his houſhold. Theſe appointments are, however, only a ſmall part of his revenue, the legal emoluments of his office being ſo great, that, within two or three years, he may, without oppreſſing the people, or burthening his conſcience, raiſe an immenſe fortune.

As the governor-general is in a manner the ſovereign of the countries belonging to the company, in compliance with the mode of the Indian nations, he is allowed a court, and moſt of the honours paid to crowned heads. Whenever he leaves his palace, in order to retire to his country-ſeat, he is preceded by the maſter of his houſhold, at the head

head of six gentlemen on horseback with a trumpet; two halbardiers on horseback go immediately before his coach. On the right he has his master of the horse at the head of six halbardiers on horseback, then follow the other coaches which carry his friends and retinue, and the whole is closed by a troop of horse, consisting of forty-eight men, commanded by a captain and three quarter-masters, and preceded by a trumpet richly cloathed.

Though his office is very considerable on account of its revenues, power, and the honours annexed to it, yet it is extremely fatiguing. He is employed from morning till night in giving audience to those who have business with him, in reading of letters, and in giving orders for the company's service, so that he spares only one half hour for dinner; and even while at table dispatches such affairs as are extremely pressing. He also receives all the Indian princes and their ambassadors, many of whom come every year to Batavia.

Next to the governor, the director-general has the greatest authority, and is the second person in the council of the Indies. His employment likewise demands great care and attention: he buys and sells all the commodities that enter into, or go out of the company's magazines; he orders what sort, and what quantity of each sort of goods shall be sent to Holland, or elsewhere: he has the key of all the magazines, and every officer in the company's service makes a daily report to him of the state of every thing under his charge. In short, he has the supreme direction of whatever relates to the commerce of the company, both at Batavia and in other places; and the members of all the factories belonging to the company are accountable to him for their conduct in their respective offices.

The next person in the government is the major-general, who under the governor has the command of all the forces, which throughout the Indies may be computed at twelve thousand troops, exclusive of the militia, who are also well disciplined, and amount to about one hundred thousand men. In fine, the regular military strength of the company by land and sea, officers, soldiers, and seamen included, may amount to about twenty-five thousand men kept in constant pay; and the company always keep for the support of their commerce one hundred and eighty ships, which carry from thirty to sixty guns; and in case of extremity, they are at any time able to fit out forty of a larger size.

The ecclesiastical government of Batavia is generally in the hands of eleven persons, all of whom are ministers of the reformed religion: these are five for the two Dutch churches in the city and that in the citadel, besides the minister that resides in the island of Onrust, in the mouth of the harbour of Batavia; three Portuguese ministers, and two Malayans. The five last are Dutchmen by birth, though they preach in the Portuguese and Malayan tongues. As it is thought necessary that the state should be informed of whatever passes at the meetings of the clergy, the eleventh person is a deputy on the part of the government, who is to see that they undertake nothing prejudicial to the civil government, or inconsistent with the laws prescribed by the company.

Besides these ministers, the consistory is composed of eight elders, and twenty deacons. A principal branch of their business is to send ministers into other governments, where, after a certain term of years, they are relieved, and either return to Batavia or to Holland, to enjoy in peace the fruits of their labours. In small places they have no ordinary minister, but one is regularly sent every three or four years, to baptize, marry, and administer the Lord's Supper, which is the more necessary, as the synods have taken the resolution not to permit any religion but that of Calvinism to make any progress in the dominions of the East-India company. Indeed the Lutherans have for a long space of time warmly solicited for a church at Batavia, but have been constantly refused, though nothing could be more just and reasonable than this request, especially in a place where Mahometans and Pagans are freely tolerated in the exercise of their religions.

This ecclesiastical council have also under them consolators of the sick, school-masters, and catechists. Of these last the company have many in their service on board their ships, who say prayers constantly every day, and instruct such as embrace the Christian religion. These catechists are for the most part natives of the country, and, as they speak several languages, are able to give necessary instructions, and to teach the confession of faith to many different nations.

In consequence of these regulations, the reformed religion makes a considerable progress, particularly among the negroes, of whom, Mr. Roggewein says, he has seen one hundred and fifty at a time desire to be baptized. This request, however, is not rashly granted; for all who receive baptism must first give proof of their being well instructed, and be able to make their confession of faith. In this they are so strict, that they do not dispense with it even with respect to princes and princesses themselves.

The military establishment in the East Indies is much the same as in the United Provinces, the company's troops being as regularly paid, and as well disciplined, as those in Holland. The first officer in command, in time of peace, has no higher rank than that of major, under whom are captains, lieutenants, and ensigns; but when the troops are in the field, the lieutenants and ensigns are at the head of companies, the captains lead brigades, and the major, acting as major-general, commands in chief. The natives of the country are under their own officers, who are capable of rising to the rank of a captain, but no higher. The burgesses of Batavia also chuse their own officers, as high as the rank of captains of horse and foot, and are under the command of a colonel, who is both one of the counsellors of the Indies, and president of the council of war.

The company's maritime force is regulated on the same maxims as their military establishment, that is, there are no officers wanting that are necessary to the preservation of good discipline, nor are any honoured with high titles merely to secure large appointments to them without any benefit to the state. The whole fleet is under the direction of a commodore, who has under him a vice-commodore. These are the only flag-officers; but every captain has the command of his ship. When their vessels are in the harbour of Batavia, the captains are obliged every morning to repair to the commodore, in order to give him an account of the state of their vessels, and to receive his orders: yet the commodore himself can do nothing of consequence without the consent and approbation of the governor-general, to whom all the officers of the company, civil, military, and marine, are accountable.

The company's ships sail from Batavia for Holland five times a year, the first squadron, which is composed of four or five sail, leaves that city in January: the second sails in March, and only consists of one ship; this vessel does not sail till the Chinese fleet, which brings the tea, is arrived, and of this the best part of the cargo of this vessel consists; whence it is called the tea-ship, but the common people give it the name of the book-ship, from its bringing the company's account of all their proceedings during the last year, by which means the directors in Holland see the state of the trade in the Indies: the third sails in July, and is composed of four or five ships, which in their passage touch at the island of Ceylon: the fourth squadron, which consists of six or seven vessels, sails in September; and the fifth, which forms a fleet of sixteen or twenty sail, leaves Batavia in the month of October. All these vessels, laden with the riches of the East, sail from the port of Batavia; the ships from Mocha, which bring home the coffee, being the only vessels in the service of the India company that are allowed to proceed directly home without going to Batavia.

SECT. VI.

Of the other Towns in the Isle of Java, particularly Bantam, Cheribon, Japara, and Palamboang.

THE other towns in the island of Java are Bantam, Cheribon, Samarang, Japara, Roombong, Tuban, Sidaya, Jortan, and Surabaiga. These are on the north coast as well as Batavia, and at the east end of the island are the cities of Passarvan, Panarucan, and Palamboang: about the middle of the south coast is the city of Mataran,

where the king of Mataran reſides. Of theſe towns we have very little knowledge, except of Bantam, Cheribon, Japara, and Palamboang.

Bantam is ſeated in a plain at the foot of a mountain, out of which iſſues three rivers, or rather one river that divides itſelf into three branches, two of which ſurround the town, and the other runs through the middle of it. When this city was in its proſperous ſtate, it was no leſs than twelve miles in circumference, and was very populous. It lay open towards the land, but had a very good wall to the ſea fortified with baſtions, and defended by a numerous artillery. The king's palace was a place of conſiderable ſtrength, and there were ſeveral public buildings and palaces of the great men that made a good figure. This was one of the greateſt ports in the Eaſtern ſeas, and to it many nations reſorted; but it is now a poor and wretched place, without trade, for the principal inhabitants are removed.

The head of the Dutch factory at this city has the title of a chief. The Dutch have there a ſtrong fort and a numerous garriſon to keep the people in awe, who are far from being well affected to them. The king has alſo a fort at the diſtance of ſome hundred paces from that which belongs to the company, and has a ſtrong garriſon in it for the ſecurity of his perſon. The bay of Bantam is very ſafe and pleaſant, in which are many iſlands that ſtill retain the names given them by the Engliſh, who had formerly a very fine factory at this place, from which they were unjuſtly expelled in 1683.

The only commodity of this part of the country is pepper, of which they are able annually to export ten thouſand tons. The Dutch Eaſt India company oblige the king to furniſh them with a certain quantity of this ſpice, but in all other reſpects treat him with great civility. This their intereſt obliges them to do, he being the ſovereign of a great and populous country, and his ſubjects bold, hardy, and enterprizing.

The country is very fertile, abounding in cattle, rice, and fruits; and at a conſiderable diſtance from the ſhore are frequently found precious ſtones of great value; but theſe ſeldom fall into the hands of the Dutch, the people dreading leſt theſe ſhould tempt them to extend their conqueſts, by which they are already too much oppreſſed.

At the diſtance of forty leagues from Batavia is Cheribon, where the Dutch company have a factory, the head perſon of which has the title of reſident, and is not dependant on any governor or director, but correſponds directly with the governor-general of Batavia. The company here carry on a very advantageous commerce in cotton, indigo, cardamoms, and coffee. The land is as fertile in rice and other proviſions as perhaps any country upon earth: it is of conſiderable extent, and the people who inhabit it are under the dominion of four great lords, who were formerly ſtiled pangerans, or princes; but are now called ſultans, or kings, though their authority is not much extended in conſequence of this new title. One of them is particularly denominated the company's ſultan, from his being always attached to the Dutch intereſt. Indeed all of them might be very properly termed the company's ſultans, ſince they are under the protection of the Dutch, and are freed from all apprehenſions of their being attacked by the king of Bantam, who formerly carried on a continual war with them, and would probably have reduced them under his ſubjection, had not the company aſſiſted them, and driven the Bantameſe out of their territories. Theſe princes have in return, both from gratitude for paſt favours, and from the expectation of being protected for the future, granted the company great privileges in their dominions, particularly that of erecting a fort at Cheribon, where they have a garriſon of ſixty men.

At the diſtance of about half a league from this fort are the tombs of the princes of Cheribon, in a vaſt temple, which was probably erected for that purpoſe: they are three ſtories high, and built of various kinds of fine ſtone. Theſe tombs are ſaid to contain immenſe riches; but tho' they are left unguarded, the princes are under no apprehenſions of their being carried away, from the firm perſuaſion that they are protected by ſome ſpiritual beings; and they report many inſtances of perſons who they pretend dropped down dead on approaching the places where theſe riches are concealed, in order to carry them away. A multitude of prieſts are maintained about this temple, many of whom have gone in pilgrimage to Mecca, and on that account are treated with extraordinary reſpect.

The whole body of this prieſthood is governed by one ſovereign pontiff, who is more revered than the ſultans themſelves.

Our author obſerves, that there was once a very conſiderable Engliſh factory at Cheribon, with a little town belonging to it; but that the perſons who belonged to the factory intriguing with the wives of the natives, they were ſo exaſperated, that they maſſacred them all in one night's time, and then deſtroyed the town.

Japara is ſituated at the bottom of a mountain of a moderate height, and is chiefly inhabited by the Javaneſe and Dutch. The port is ſafe and commodious, and is defended by a fort built chiefly of wood, and erected at the top of the mountain, where it commands the whole road; this is called the Invincible Mountain, becauſe when the Portugueſe were maſters of the place, the Javaneſe were conſtantly defeated in their attempts to get it into their poſſeſſion.

The king of Japara generally reſides at a town called Kattaſura, ſituated twenty-nine leagues up the country, where the Dutch have a ſtrong fort and a good garriſon, that ſerve both to ſecure their conqueſt and for a guard to the king. This prince is a Mahometan, and, like moſt eaſtern monarchs, is conſtantly ſerved by women, of whom he takes as many as he pleaſes, either as wives or concubines. Some of his prieſts are obliged to go every year in pilgrimage to Mecca, in order to make vows for the ſafety and proſperity of the king and his family. His ſubjects are extremely faithful and devoted to his intereſt. The principal perſons of his court, whenever they obtain an audience, approach him creeping on their knees; but this ſlaviſh cuſtom is diſuſed in time of war. Thoſe who commit the ſlighteſt fault are ſtabbed on the ſpot with a little dagger; and this is almoſt the only puniſhment in uſe amongſt them.

His ſubjects are fond of chewing betel. The prevailing diverſion among the people is a kind of comedies. The women who act in theſe are very richly dreſſed; but the entertainment chiefly conſiſts in ſinging and dancing, accompanied by their muſic, which is not very agreeable, at leaſt to an European ear; for they have no other muſical inſtrument beſides a kind of little drum, which they beat very dexterouſly. Their dancing is generally of the groteſque kind, in which they excel; for they throw their bodies with an inexpreſſible agility into a variety of poſtures, by which they expreſs the paſſions of the mind in ſo comical and ludicrous a manner, that it is almoſt impoſſible to avoid laughing. Theſe Indians alſo practiſe the war-dance, in which the king and his courtiers frequently bear a part. They are likewiſe fond of cock-fighting, at which they lay ſuch large ſums, that they are frequently reduced to beggary.

This part of the country abounds with all the neceſſaries of life, particularly with horned cattle, hogs, and an amazing quantity of fowls. Nothing is ſcarce here but mutton. As to wild beaſts, they have buffaloes, ſtags, tygers, and the rhinoceros, which the Javaneſe hunt chiefly for its horn, of which they make drinking-glaſſes that are highly valued, from an opinion that they will not hold poiſon, but inſtantly break as ſoon as it is poured into them. The land is every where extremely fertile, producing in vaſt abundance pepper, ginger, cinnamon, cardamoms, &c. and of late years they have planted coffee with great ſucceſs. Fruit-trees grow every where, and as they are green throughout the year, and planted in rows along the river-ſides, there are here the moſt beautiful walks in the world. Sugar-canes grow very faſt, and the vines bear grapes ſeven times a year; but they are only fit for raiſins, and not for wine, becauſe the climate ripens them too haſtily.

The laſt city we ſhall mention is Palamboang, which is ſituated in a bay on the ſouth-eaſt coaſt of Java, oppoſite the iſle of Bally, and near the ſtreights of that name, in eight degrees ſouth latitude, and in one hundred and eleven degrees thirty minutes eaſt longitude from London. It is for many miles round encompaſſed by a pleaſant champain

champain country, and ſeveral ſmall rivers fall into the ſea on each ſide the city. As our Eaſt India ſhips were uſed ſometimes to paſs this way in their voyage home from Borneo, they ſent their boats up theſe ſtreams to bring off water and proviſions; but a great ſurf frequently renders it troubleſome watering here. The ſtreights between Java and Bally are very difficult to ſtrangers. In the narroweſt place this channel is not much broader than the Thames, and the mountains on each ſide, which are of a prodigious height, and hang almoſt over your head, afford a dreadful proſpect; while the noiſe made by the ſea in the hollow of the rocks, and the guſts of wind coming down from the mountains, and ſuddenly veering round the compaſs, encreaſe the horror.

The king generally reſides at Palamboang, and ſometimes at a fort fifteen miles from the ſea. His dominion extends from the eaſt of Java about eighty miles along the ſouth coaſt, and at the coaſt end, about ſixty miles from north to ſouth, but how far it reaches up the country is unknown.

Captain Beeckman obſerves, that the people of Palamboang were under ſuch conſternation on his firſt appearing before the place, that they ſent to inform the king of it, who was then up the country; but the ſabander, the principal officer of the port, being a Chineſe, let them know that it was an Engliſh ſhip, of which he was informed by the colours, and immediately their fears vaniſhed. The king no ſooner underſtood that the commander was an Engliſhman, than he invited him on ſhore, and the next day, ſeeming to place an entire confidence in him, went on board the pinnace. The king was dreſſed in a ſhort black velvet waiſtcoat, trimmed with narrow gold lace, with a red cap on his head, and many gold and ſtone rings on his fingers: but his attendants were ſo thieviſh, that they were obliged to watch them very cloſely. The Engliſh officers were afterwards entertained at the palace, which was a large ſquare, ſurrounded with a palliſado, containing ſeveral apartments for the king and his women. The entertainment conſiſted of fowls, veniſon, and high-ſeaſoned broths. When dinner was over about thirty of the king's women, each attended by a ſlave carrying a baſket of fruit, came in, and preſented it to the officers; and the quantity was ſo great, that there was more than the boat could carry on board at once: the king alſo made them a preſent of two oxen, three large deer, with ſome geeſe, ducks and hens, and ſeveral bags of rice.

The power of the king does not ſeem to be reſtrained by any laws: his oran cayas, or noblemen, ſhew him the moſt profound reſpect. His religion is pagan, as is that of moſt of his ſubjects, though there are ſome Mahometans among them: the Chineſe have found their way thither, as well as to every other port in the Indies.

SECT. VII.

Of the ſmall Iſlands near the Coaſt of Java; with a more particular Account of Timor, the largeſt and moſt conſiderable of them. Its Situation, Extent, Coaſt and Climate. It is jointly poſſeſſed by the Dutch and Portugueſe. Its Vegetables and Animals, with a Deſcription of the Perſons, Dreſs, and Manners of the Natives.

TO the northward of Java are ſeveral iſlands, where the Engliſh, in their voyages to Borneo, meet with very good refreſhments, at a much eaſier rate than at Batavia. Among theſe are Carimon Java, which is ſituated between the coaſt of Java and Borneo; and there European ſhips frequently touch in their voyage to the laſt-mentioned iſland. Madura lies towards the north-eaſt end of Java, at the bottom of a great bay. A little to the eaſtward of Java lies the iſland of Bally, or Leſſer Java; and further to the eaſtward Lomboy, Combava, Flores, Solor, Timor, and ſeveral others; in moſt of which the Dutch have forts and ſettlements, and take the liberty of governing and even tranſplanting the natives whenever they pleaſe: from hence they alſo frequently recruit their troops, and thus make one nation of Indians contribute to keep another in ſubjection.

Timor is the largeſt and moſt conſiderable of theſe iſlands, and its natives reſembling the reſt in their perſons and manners, a deſcription of this iſland will give the reader a ſufficient idea of the reſt.

The iſland of Timor extends nearly north-eaſt and ſouth-weſt; the middle of it being in nine degrees ſouth latitude, and in one hundred and twenty-four degrees longitude from London. It is near two hundred miles long, and generally fifty broad; and has no navigable river, nor any harbours, but many bays, in which ſhips, at certain ſeaſons of the year, may ſafely ride at anchor. The ſhore is very bold, and free from rocks, iſlands, or ſhoals, except a few which are viſible, and therefore eaſily avoided. The lands are low for about three or four miles up into the country; but then the hills begin to riſe. Near the ſea the land is ſandy, and covered with tall ſtreight-bodied trees; and from thence to the mountains there is a tract of marſhy ground, over-run with reeds and red mangroves, and overflowed at every tide; the tops and ſides of the mountains are cloathed with woods, intermixed with paſture-groves, and the country is pretty well watered with ſprings and ſmall rivers.

The ſafeſt riding for ſhips is in the bay of Babas, about five leagues from the fort of Concordia, where they are defended by the land from weſt-and-by-ſouth to the eaſt-north-eaſt, which is of the greateſt advantage, as no other winds blow with any violence: but here the worms will ſpeedily deſtroy a ſhip, if the utmoſt care be not taken to prevent this misfortune.

The ſeaſons here reſemble thoſe of the other parts of India in the ſouthern latitude; fair weather begins in April or May, and continues till September or October, when theſe parts begin to be viſited with ſtorms and tornadoes; but the worſt weather is in the middle of December, when the wind blows from the weſt, or north-weſt, with ſuch violence, that in the ſeas which waſh the northern ſhores there is no bearing up againſt it; and theſe winds are attended with heavy rains till the middle of February, when they begin to abate; and about the end of April, or the beginning of May, the eaſterly monſoon and fair weather are generally ſettled. But though the year is divided into the eaſtern and weſtern monſoons, when the weather is fair there are every day ſea and land breezes near the ſhore, with which a ſhip may ſail either eaſt or weſt.

About a league from the ſouth-eaſt point of the iſland is the ſmall fort of Concordia, ſituated upon a ſolid rock cloſe by the ſea. On the eaſt ſide of which is a ſmall river of freſh water, over which there is a broad boarded bridge, near the entrance into the fort, about one hundred yards from the ſea-ſide, and as many from the fort. The company, as at moſt of their forts, have a fine garden, ſurrounded with a good ſtone-wall, in which there is plenty of ſallads, cabbages, and roots for the kitchin, and a parterre. In another part of it are fruit trees, as jakas, pumplenoſes, oranges, and ſweet-lemons, muſk and water-melons, pine-apples, pomecitrons, and pomegranates; and by the walls are cocoa-nuts and toddy-trees in great plenty. Between this garden and the river there is a kind of paddock for black cattle, which are very numerous. Beyond the company's ground is a ſmall town, in which the natives have about ſixty houſes.

On the north coaſt, about fifty miles to the eaſtward of the above fort, is Laphao, a Portugueſe ſettlement; the people there ſpeak Portugueſe, but have been ſo intermixed with the natives by intermarriages, that they can ſcarcely be diſtinguiſhed from them: though they are proud of being called Portugueſe, and have embraced the Romiſh religion, they ſeem to have withdrawn themſelves from the Portugueſe government, refuſing to ſubmit to the governors ſent from Goa. They have no place of ſtrength, yet their government extends much farther into the country than that of the Dutch, they being in a manner incorporated with the original natives, many of whom are of the ſame religion: but in other parts of the iſland Paganiſm and Mahometaniſm ſtill prevail, and there the people generally ſide with the Dutch againſt the Portugueſe.

Laphao is ſituated by the ſea ſide, and only conſiſts of about forty or fifty low houſes covered with palmeto leaves, and a ſmall church built up with boards. In a little ſhed are ſix old

old iron guns on a decayed platform, which would contribute but little to their defence, their greateſt ſtrength conſiſting in the numbers they are capable of aſſembling from the country. Some Chineſe live there, and, as the junks of that country annually viſit Laphao, it has the beſt trade of any place in the iſland, except Porto Nova, which is ſituated at the eaſt end. There the principal Portugueſe governor reſides, who, it is ſaid, can aſſemble, in twenty-four hours time, five hundred men armed with firelocks. But both this town and the Dutch town of Concordia have been plundered and burnt by a pirate.

The iſland is divided into many kingdoms, which ſpeak different languages, though in their cuſtoms and manner of living, as well as in their ſhape and colour, they ſeem to be originally of one deſcent. The chief of theſe kingdoms are Amaby, Lortriby, Pobumby, and Namquimal; each of which has a ſovereign, who has ſeveral rajas under him, and other inferior officers. Theſe princes are, for the moſt part, enemies to each other, and their enmity is fomented and kept up by the Dutch.

They have ſeveral ſorts of trees fit for building, though none of them are like ours; one of them grows by the ſea-ſide, and reſembles a pine; 'tis a hard, ponderous, reddiſh wood, and is very good timber. This iſland alſo produces palms of ſeveral kinds, one of them ſeven or eight feet in circumference, with branches only at the top like the cocoa-tree; the fruit alſo reſembles the cocoa-nut, but is no bigger than a hen's egg, and contains no water. There is another palm as large as the former; but though it bears ſeveral buſhels of ſmall fruit, which hang on the branches, this tree has no leaves, or any thing green about it. There are alſo large groves of the common cocoa-trees, which, as hath been already obſerved, are of the greateſt advantage to the people of India.

In this iſland are cotton-trees, ſandal-wood, with which moſt of the neighbouring iſlands abound; calabaſhes, wild tamarinds, wild fig-trees, pine-apples, jakas, oranges, lemons, limes, mangoes, plantains, pomegranates, and ſeveral other Indian fruits, moſt of which are ripe in September and October.

Several kinds of good eating-herbs grow wild in the iſland, particularly one that eats like ſpinnage; and purſlain grows wild in the fields.

Buffaloes and wild boars abound in the iſland; and both the Dutch and Portugueſe breed horſes, oxen, goats, and ſheep; but the latter do neither increaſe nor thrive ſo well as in colder climates. Here are likewiſe monkies, lizards, and guanoes, ſerpents of various kinds, ſcorpions, centepedes, and a multitude of inſects.

The woods abound with poultry that run wild, eagles, hawks, parrots, paroquets, cockatoes, turtle-doves, pigeons, crows, and a great variety of ſmall birds that have a gay plumage; and ſome of them, 'tis ſaid, have very muſical notes, which is pretty ſingular in this part of the world, where the bright colours of the birds pleaſe the eye more than the notes do the ear.

One of the ſmall birds is called by our travellers the ringing-bird, for he has ſix notes which he generally repeats twice, beginning with the higheſt and ending very low; he is about the ſize of a lark, but his wings are blue, and his head and breaſt of a paliſh red.

Their tame fowls are common poultry, geeſe, and ducks; but the two laſt have been brought thither by the Europeans, and are not very plentiful.

The woods contain great numbers of bees, which produce a conſiderable quantity of wax and honey.

They have great plenty of ſea and river fiſh, and, beſides many unknown to us, have mackarel, breams, mullets, ſnooks, conger eels, rock-fiſh, ſeveral kinds of oyſters, ſome of which are very large; cockles of an extraordinary ſize, turtle, ſhrimps, prawns and craw-fiſh. In the bays and rivulets are ſome alligators and crocodiles.

The natives are of ſo ſwarthy a complexion, that the Europeans frequently call them black; they have long black hair, and are of a middle ſtature, ſtreight-bodied, with ſlender limbs, and a long viſage. It is ſaid that thoſe who are independant of the Dutch and Portugueſe are very inhoſpitable to ſtrangers, and cut off any Europeans that land upon the coaſt whenever they have an opportunity; but they have probably had ſufficient provocation from the Portugueſe and Dutch, who are too apt to treat the Indians with great inſolence, and ſometimes barbarity, when they fall into their hands.

The only cloathing of the natives is a little cloth tied round their loins, which being brought up between their legs and faſtened before, juſt hides their nakedneſs. Their greateſt finery conſiſts in a ſort of coronet of mother of pearl, or thin plates of ſilver or gold ſcalloped or indented on the edges, of the breadth of a crown piece, and of an oval form. Three or four of theſe on the forehead make a mighty glittering ſhow; but moſt of the people wear caps of palmeto leaves, made up in ſeveral forms.

They always go armed with ſwords, darts, and lances: with theſe they hunt the wild buffaloes, which they run down, and then ſtrike them with their darts, as they do alſo fiſh in the water.

Whether they take fleſh or fiſh, they make a fire and dry it upon a kind of wooden gridiron, in order that it may keep, for they generally continue their ſport two or three days.

No man has any other property in the land than what he gains by cultivating it, for whoever clears a piece of ground is for that year conſidered as the proprietor; for they ſeldom plant their Indian corn twice in the ſame place. They burn the graſs and ſhrubs upon any ſpot of ground they think fit for their purpoſe, and thus prepare it againſt the wet ſeaſon: they, however, live chiefly by hunting and upon their fruits, and do not care to take the pains to ſow much corn; ſo that among them land is of little value.

The common languages ſpoken here are the Malayan, and a baſtard Portugueſe. The natives, however, have a language peculiar to themſelves.

They are not much acquainted with arts and ſciences, nor would artiſts and mechanics be of any great uſe among them, the materials and implements they employ in cloathing and building being of ſmall value. Theſe are ſupplied by the Chineſe, who bring hither coarſe rice, coarſe or mixed gold, tea, iron work, porcelain, and ſilk, both wrought and raw: in exchange for which they have gold which is gathered here, bees-wax, and ſandal-wood. It is ſaid that about twenty ſmall Chineſe veſſels come hither every year from Macao, and commonly one veſſel a year from Goa, which brings European commodities, callicoes, and muſlins. Here are alſo ſome barks that trade from this place to Batavia, and bring from thence both European and Indian goods, and particularly rice. The veſſels generally come hither in March, and ſtay till September, by which means they ſecure the benefit of the trade-winds, and obtain regular and advantageous markets for their commodities.

CHAP.

CHAP. XII.

Of the Iſland of BORNEO.

SECT. I.

Of its Situation, Extent, Climate, and the Face of the Country.

BORNEO, the leargeſt of the Sunda Iſlands, is of great extent, reaching from ſeven degrees thirty minutes north to four degrees ſouth latitude, and from the hundred and ſeventh to the hundred and ſeventeenth degree of longitude, and is about ſeven hundred miles in length, five hundred in breadth, and is ſuppoſed to be eighteen hundred miles in circumference. To the eaſtward lies the iſland of Celebes, to the north-eaſt the Philippine Iſlands, to the ſouth the iſland of Java, and to the weſt the iſland of Sumatra.

The air of the country is not ſo exceſſive hot as might be expected from its being ſituated under the line, for it is almoſt every day refreſhed with ſhowers and cool breezes. Thoſe parts of the iſland which border on the ſea-coaſt form a flat plain for ſeveral hundred miles, and are annually overflowed. Upon the retiring of the waters the whole ſurface of the ground is covered with mud, and the ſun darting its rays perpendicularly upon it, raiſes noiſome fogs that are not diſperſed till nine or ten in the morning, and render thoſe parts of the iſland very unwholeſome. The multitude of frogs and reptiles which, when the water is dried up, is left behind, being ſoon killed by the heat of the ſun, cauſe, at that time of the year, an intolerable ſtench, which ſerves to corrupt the air. If we add to all this the cold chilling winds and damps that ſucceed the hotteſt days, it is eaſy to conclude, that this place muſt be extremely unhealthful, at leaſt to European conſtitutions; but the gold and precious ſtones which abound here, make our adventurers ſlight death in every form rather than not poſſeſs them.

The monſoons, or periodical winds, are weſterly from September to April, or thereabouts. This is their wet ſeaſon, when heavy rains continually pour down, intermixed with violent ſtorms of thunder and lightning; and at this ſeaſon there are ſeldom two hours together fair weather on the ſouth coaſt of the iſland, to which the Europeans chiefly reſort. The dry ſeaſon uſually begins in April, and continues till September; and even in this part of the year, they ſeldom fail of having a ſhower every day when the ſea-breeze comes in.

The river of Banjar is, towards its mouth, twice as broad as the Thames at Graveſend; and the banks, being planted with thick groves of ever-greens, render the paſſage up this river extremely pleaſant. A little within its entrance are three iſlands, the firſt of which, being covered with trees of a prodigious height, may be ſeen off at ſea, and ſerves for a land-mark to ſail over the bar. At the north and ſouth ends are large ſand-banks, which are very dangerous; and the vaſt floats of trees that are perpetually driving down the ſtream, increaſe the danger. The beſt place to anchor in is a mile or two within the river's mouth; at a ſmall diſtance from it, it is joined by the China river, which is thus named from the China junks conſtantly ſailing up it.

The tides here riſe about twelve feet, and never flow more than once in twenty-four hours, and that always in the day-time: for during the night the water never riſes above half a foot, except in an extraordinary dry ſeaſon. This proceeds from the ſtrength of the torrents and the violence of the land winds, which blow much ſtronger in the night than in the day.

The harbours to which the Europeans uſually reſort are Banjar, Maſſeen, Succadana, and Borneo; but they come much oftener to the firſt than to either of the other, on account of the great quantities of pepper that grow near the ſource of that river, which diſcharges itſelf into the ſea in three degrees eighteen minutes ſouth latitude.

The inland part of the country is dry and mountainous; but upon the ſouth coaſts, for a hundred miles one way, and two hundred another, the land is a ſtinking moraſs; yet is covered with woods of very tall trees, though this part of the country is intirely overflowed in the rainy ſeaſon. The other coaſts are not much better. Theſe inundations, though prejudicial to health, may be of ſervice to the inhabitants in ſecuring them from invaſion.

In the fair ſeaſon the grounds about fifty or ſixty miles up the country become dry, and herds of cattle are ſeen grazing upon the banks of the rivers; for the graſs grows there to a very great height: but when the rains return, all the cattle are forced up to the hills, and the flat country becomes again a great watery grove. In the country are mines of iron and tin, and very good load-ſtone; the mountains alſo abound in gold, ſome of which is very fine.

SECT. II.

Of the Vegetables and Animals of Borneo; with a particular Account of the Ouran-outang, or Man of the Woods.

BESIDES rice, which is the only grain eat by the inhabitants, the country affords plenty of lemons, oranges, pine-apples, citrons, cocoa-nuts, plantains, melons, bananas, and all other Indian fruits. They have alſo a great deal of very fine timber, with the cotton ſhrub, canes, and rattans; but foreigners chiefly reſort to this iſland for its pepper.

Of the black-pepper are three ſorts found in Borneo; the firſt, called molucca, or lout-pepper, is the beſt; the ſecond, named caytongee-pepper, is a middling ſort; and the third, and worſt ſort, is negaree-pepper, of which they have the greateſt quantity, but it is ſmall, hollow, and light, and uſually full of duſt; it ſhould therefore be bought by weight, and not by meaſure. Here is alſo white-pepper, which is ſold at double the price of the black.

The animals of the greateſt uſe in this country are elephants, horſes, which are of a ſmall ſize, oxen, buffaloes, deer, and goats. There are here ſeveral kinds of wild beaſts, as bears, tygers, and monkies; of the laſt there are vaſt numbers, and a very great variety: but the ouran-outang, or man of the woods, is the moſt remarkable; he is ſaid to be no leſs than ſix feet high, when full grown, and walks upright like a man. His arms are ſomewhat longer than thoſe of the human ſpecies. He has no tail, nor any hair on his body, except where it is found on man's. He is very ſtrong and nimble, and will throw ſtones, or any thing elſe that come in his way, at thoſe who provoke him. Captain Beeckman ſays, he bought one of them, and that he was ſo fond of ſpirituous liquors, that he would drink heartily of punch if he was left in the cabin with a bowl of it upon the table; and that he would open his caſe, and take a bottle of brandy, and having drank a conſiderable quantity, would return the bottle to its place. If the captain was angry with him he would ſigh and whine, till he was reconciled: he alſo ſlept like a man, with one arm under his head; but though he was not twelve months old when he died, he was ſtronger than any one man in the ſhip.

This iſland has ſcarce any of the birds that breed in Europe, except the ſparrow; but there are parrots and parroquets of all ſizes, among which the lutee is by far the moſt beautiful: he is of the ſize of a common parrot, but his feathers are of a lively red, intermixed with blue and green, and ſo finely ſhaded as not to be imitated by the pencil. They are eſteemed the moſt eaſily taught of any kind of parrots, and, even in the country, coſt two or three guineas a-piece. They are frequently purchaſed by

 the

the European captains; but commonly die in their voyage, upon entering a cold climate.

They have here very large bats, or, as ſome people call them, flying-cats; the body in colour, ſhape, and ſmell, reſembles that of a fox, but is not ſo large; but the wings are of ſo prodigious a ſize, that, when extended, the diſtance from the tip of one to that of the other is ſaid to be no leſs than five or ſix feet. During the weſtern monſoon they fly from weſt to eaſt for two or three hours every evening in ſuch multitudes, that they darken the ſky.

This iſland has alſo great plenty of ſea and river-fiſh, ſome of which are well known in Europe. They have alſo many others to which we are ſtrangers, particularly a fiſh called the cockup, which is not inferior in taſte to any of ours. The natives are very fond of the cat-fiſh; but it is ſeldom eaten by the Europeans. Their heads are large, and are ſaid to have ſome reſemblance to the head of a cat: theſe fiſh are ſometimes five or ſix feet long, but have no ſcales. In the river of Banjar they have prawns ſix or eight inches in length, and rock-oyſters of a very large ſize.

The muſcatoes are intolerably troubleſome, and ſo venomous, that when foreigners firſt come to this iſland, their faces are ſo ſwelled by their bite, that a man can hardly know his moſt intimate acquaintance; but, after they have been there ſome time, their bite has not this effect.

SECT. III.

A general Character of the Natives: their Perſons, Dreſs, Manners, Cuſtoms, Religion, Marriages, and Funerals: their ſuperſtitious Method of treating the Sick, and their little Skill in Navigation.

THE people of the iſland are divided into Mahometans and Pagans: the Mahometans, who are called Banjareens, inhabit the ſea-coaſt and all the principal towns of trade; and the Pagans, who are called Byayos, poſſeſs the inland country, and are repreſented by the Mahometans as barbarians; while the popiſh miſſionaries, who have made ſome progreſs in their converſion, ſay, that they are more tractable and ready to embrace Chriſtianity than the Moors. Indeed it is not extraordinary that two nations inhabiting one iſland, and differing ſo widely in their manners as well as religion, ſhould repreſent each other as barbarians, how peaceable or polite ſoever they may appear to foreigners who have not their prejudices.

The Byayos, who are deſcended from the original inhabitants, and dwell in the woods and mountains in the inland part of the country, apply themſelves but little to trade or merchandize, or to promote the arts and ſciences. Being a robuſt war-like people, they ſpend their time chiefly in hunting and attending their cattle; but have little commerce with foreigners, which renders it difficult to give a particular deſcription of them: but probably were we to become better acquainted with them, all the accounts that have been given of their barbarity would vaniſh, and we ſhould only find that, like the reſt of mankind who live in woods and foreſts, they are a little rough and unpoliſhed, but perhaps more ſincere and generous than their more civilized neighbours, whoſe converſation with the Chineſe merchants ſeems only to have rendered them more expert in the art of cheating.

The Banjareens have long ſhining black hair, and are well proportioned, but low of ſtature, and their features are not very engaging. The women are little and ill ſhaped, and their features and complexion much better than thoſe of the men. They have a very engaging mien, and few people move with a better grace. All the natives of Borneo are extremely ſwarthy, like the other people who live under the equinoctial, whence ſome travellers call them blacks; but there is a conſiderable difference between their complection and that of the negroes; for it is not the heat of the climate alone that makes men black; for that only renders them tawny.

The Byayos who dwell in the mountains are much taller and ſtronger bodied than the Banjareens, which may be aſcribed both to their ſituation and their way of life, they being inured to hardſhip and fatigues, and conſtantly following the chace; while the people of the flat country uſe hardly any other exerciſe beſides rowing, and are ſo little uſed to ride or walk, that they are ſaid to do both very awkwardly: they even take but little pains in fiſhing, for by once caſting a net before their own doors they take as many fiſh as they know what to do with in a whole day; and as they find little difficulty in obtaining food for the ſubſiſtence of their family, they are generally very indolent.

We don't find that the Byayos have any other cloathing than a piece of cloth wrapped round their waiſts; they paint their bodies indeed of a blueiſh colour, which at a diſtance has ſome reſemblance to cloathing, and generally ſmear themſelves with a ſtinking oil, which, added to the ſteams of their bodies in this hot climate, is ſufficient to ſtiffle an European who happens to be in a crowd of them. Yet among theſe people vanity has a ſufficient power, for ſo prevalent is the force of cuſtom and faſhion, that there is ſcarce a conſiderable man among the Byayos who does not diſtinguiſh himſelf from the vulgar, by pulling out his fore-teeth to put others made of gold in their room; and their greateſt ornament is a ſtring of tyger's teeth hung about their necks like an alderman's gold chain.

Among the Banjareens the common people are not much better cloathed than the Byayos; but their princes and great men uſually wear a kind of cloſe veſt of blue or red ſilk, and ſometimes of European cloth, over which they throw a looſe piece of ſilk that wraps once or twice about them, and reaches down to their knees; they alſo wear a pair of drawers, but they have no ſhirt, and their legs and feet are always bare. Their hair is tied up in a roll in the back part of their heads, about which they tie a piece of muſlin or calicoe, which is not near large enough for a turban. A dagger, which they wear in a ſaſh on the left ſide, is always part of their dreſs.

The Banjareens live in a friendly hoſpitable manner, their houſes being always open for the reception of their friends. Their food chiefly conſiſts of veniſon, fowls, fiſh, boiled rice, and hard eggs, which at the houſes of the great are ſerved up in gold and ſilver diſhes or bowls; and thoſe of inferior rank uſe veſſels of braſs or earthenware. They ſit at their meals croſs-legged on mats, and are ſeldom ſeen in any other poſture. They uſually drink water or tea; but though their religion prohibits their taſting ſtrong liquors, few of them will refuſe wine or arrack, when they are among the Europeans, and then they will drink as freely as they.

Almoſt all the day long they have ſmall tables by them of the ſize and ſhape of a tea-board, on which ſtands their betel and areka in veſſels of gold, ſilver, or braſs; the table itſelf being of the ſame metal according to the quality of the owner: theſe they chew perpetually, unleſs when they are eating, or ſmoaking tobacco, of which both the men and women are very fond, and their tobacco is uſually mixed with opium. The maſter of the houſe generally lights the pipe firſt, for they uſe but one at an entertainment, and after he has ſmoaked two or three whiffs, gives it the perſon who ſits next him, and he to a third; till it has gone round the company, who ſit croſs-legged in a ring upon mats. When they have continued ſmoking for ſome time, they grow exceeding chearful, but if they continue too long at it, they become mad or ſtupid.

The Banjareens are generally quick of apprehenſion, extremely inquiſitive, and learn any thing with great eaſe. They are of a very peaceable diſpoſition, and ſeldom quarrel among themſelves; but when they are thoroughly provoked, their revenge will be ſatisfied with nothing leſs than the life of an enemy, which they always take in a private manner.

Their uſual way of ſalutation is by joining their hands, raiſing them towards their breaſt or head, and gently bowing; but when they appear before the great, they lift their joined hands to their foreheads, falling down on their knees and faces; if it be before a prince, they do this at a conſiderable diſtance, then creep towards him, and after they have received an anſwer retire in the ſame manner.

They amuſe themſelves with dancing and comedies, like the other eaſtern nations. The Chineſe have likewiſe taught them gaming. Their more manly diverſions are ſhooting at a mark, and hunting, which, as they manage it, requires but little labour, for the game being rouſed, they

they ſoon ſurround the poor animal, and diſpatch him with a multitude of wounds, every man darting his ſpear at him; and ſome of them even after he is dead, to entitle them to a ſhare of the honour acquired by his fall.

The Banjareens chiefly travel in covered boats, and in the night-time, to enjoy the cool air: theſe veſſels being made very ſharp and narrow, ſail with amazing ſwiftneſs. The great men on ſhore ride on elephants, and ſome on horſes; but the common people, for the moſt part, travel on foot.

The religion of the people of the inland country is paganiſm; but the inhabitants of all the ſea-coaſt are Mahometans, and deſcended from colonies which tranſported themſelves from Perſia, Arabia, and Africa, about four hundred years ago, to the oriental iſlands, to which they were invited by the ſpices and other rich merchandizes, for which the eaſt had for many ages been famous. They are extremely ſuperſtitious, and have a way of charming diſeaſes by making a ſmall boat, and filling it with various kinds of proviſions, of which they make an offering to the incenſed demon; then launching the little veſſel, ſuffer it to drive down the ſtream, imagining that all the infirmities of the ſick man will be carried off in the devoted boat; and ſhould any one preſume to take it up, they believe the demon to whom it is dedicated, will either inſtantly ſtrike him dead, or at leaſt transfer to him the diſeaſe of the ſick.

Theſe demons they pretend to have ſeen under various forms; but if an European deſires to bear them company, when they expect to meet them, they pretend that they are afraid of incurring their diſpleaſure. It is probable they are themſelves deceived by the artifices of their prieſts, or by ſome natural phenomenon; for if they are aſked in what manner theſe demons appear, they ſometimes anſwer, like a diſtant fire in the night, and uſually in meadows and low grounds, which ſeems to be no more than an ignus fatuus.

They frequently marry their daughters at eight or nine years of age, and they have children ſoon after; but they are uſually paſt bearing at twenty-five. Fornication is not accounted any great crime, nor is it any objection to a woman that ſhe has had a gallant before-hand; for whatſoever has been their conduct before marriage, they are ſaid to be very faithful to their huſbands. The Mahometans of this iſland uſe much ceremony in their marriages, of which we ſhall give a particular account from Mr. Beeckman, who was preſent at one of them.

All the partitions of a large houſe being taken down, it was laid into one room, the floor of which was covered with fine mats, and at the upper end was a ſopha, over which was a large canopy, and on the floor were cuſhions and pillows to lean upon. The night before the wedding people beat continually on their gongs, or brazen drums, and ſounded their country pipes and trumpets, which made very harſh muſick; while others jingled chains, and beat upon braſs or iron utenſils.

The next morning flags and ſtreamers were hung about the door of the houſe, and all the veſſels in the river put out their colours, and were continually firing their guns; ſeveral people were alſo planted about the houſe, who were continually ſhouting and firing guns.

A great number of people were invited, and in the middle of the afternoon a handſome dinner was ſerved up, and the company having eaten plentifully, each perſon had a baſket given him to carry home the remainder of the proviſions that were left. After which betel, areka, and opium, were ſerved round, which had the ſame effect upon them as ſtrong liquor has upon us.

Towards the evening a lage float of timber came driving down the river, on which was a pageant made in the form of a ſhip of about two hundred tons burden, in the middle of the quarter deck appeared the bridgroom ſeated on a throne. The machine ſtopped at a houſe where the bride was, and twelve young virgins deſcended from it, each with a large bowl of gold, ſilver, or braſs, in which were the preſents made by the bridegroom to his bride, who ſat on a throne to receive them, and in return made preſents to the bridegroom.

At length the bridegroom coming to the door of the houſe was met by a prieſt, who having repeated ſome words, ſtrewed rice upon his head, as an omen of his future plenty, at which the people ſhouted, and fired a volley of ſmall ſhot: he being then led to the bride, was ſeated on her right-hand, and ſoon after the company withdrawing, they were left alone.

As their ſtate and grandeur principally conſiſts in the number of their wives and concubines, when one of them dies, or is divorced, which frequently happens, the huſband immediately provides another, and let him be ever ſo old, he chuſes one as young and beautiful as he can poſſibly obtain. They here purchaſe their wives as in other eaſtern countries; whence a man's daughters, if they are tolerably handſome, are eſteemed a part of his treaſure, otherwiſe they remain a burthen to the family.

The funerals of the Mahometans are here ſolemnized in much the ſame manner as in other countries, where that religion prevails; only they practiſe ſome pagan cuſtoms, as burying ſeveral neceſſaries with them, which it is ſuppoſed may be of uſe to the deceaſed in the other world. The mourners are cloathed in white, as in Japan and China, and the people who attend their friend to the grave generally carry lighted torches in their hands. Their burying-places are always out of the reach of the floods, and the head of the corpſe is conſtantly placed to the north.

They have no mechanics among them, except goldſmiths and carpenters; but every man has a knack at carving, and will carve the head of a cane, or dagger, very neatly, without any other tool but an ordinary knife.

They have very little ſkill in phyſic, and are amazed that any one ſhould ſuffer himſelf to be let blood, and willingly part with what they call his life. They impute moſt diſtempers to the malice of ſome evil ſpirit, eſpecially if a perſon be delirious, and rambles in his diſcourſe. In this caſe, inſtead of having recourſe to medicine, they uſually prepare a handſome entertainment of fowls, rice, and other proviſions, which they carry into the fields, and place under a certain tree, where a ſmall oratory is erected: they offer their meats with prayers for the health of the ſick, and if he recovers, they ſeldom fail to bring another offering, and return their thanks for his being reſtored to health; but if the ſick man dies, they expreſs their reſentment againſt the angry demon, whom they imagine to be the occaſion of his death.

They have but little ſkill in navigation, they make no diſtant voyages, and indeed have not any veſſels of force or bulk. Their ſmall boats or flying proas are their moſt remarkable veſſels, and theſe are here formed of the body of a tall tree, hollowed, and made ſharp at both ends. They have neither keel nor rudder, but are ſteered with a long narrow paddle. Some of theſe boats are thirty feet long, and only two feet wide, and the ſeats for their rowers are laid acroſs the boat. They have alſo out-layers, ſomewhat like thoſe we have deſcribed in the account we have given of the proas of the Ladrone iſlands.

The Banjareens and other Moors, who inhabit the coaſts, ſpeak the Malayan tongue; but the people of the inland country have a language peculiar to themſelves.

SECT. IV.

Of their Manner of Building their Towns; and a Deſcription of an Entertainment given by the Sultan of Caytongee.

THE towns to which the Europeans trade, are, for the moſt part, built upon great bundles of bamboo, and ſometimes on floats of timber, but little larger than the extent of each houſe: the weight of the ſuperſtructure being ſo inconſiderable, that a part of the floats remain above the ſurface of the water. Upon theſe floats joiſts are laid, and upon them a floor of ſplit bamboo. The walls are made of the ſame materials as the floor, and raiſed to the height of ſix or eight feet, and upon them is built a light ſloping roof, like a barn, covered with palmeto leaves. The building is divided into rooms by partitions made of ſplintered cane, or bamboo, and the floors covered with a pretty kind of matting. Theſe buildings are ranged in a line on each ſide the river, and form a regular ſtreet, and to prevent their being carried away by the ſtream, poſts are driven down at the corners of each building, to which the ſtructure is faſtened by rings made of rattans,

which

which do not hinder their riſing and falling with the tide; but ſome have flat rattan cables with which they are faſt moored to the trees on ſhore. Behind the ſtreet, upon the oozy bank, uſually ſtand rows of houſes built on pillars, and inhabited by the people in affluent circumſtances. From theſe houſes on the pillars, to thoſe built in the river, are laid timbers, on which people walk from one to the other.

One of the moſt conſiderable inland towns is named Catongee, the ſultan of which is ſaid to be the moſt potent prince in the iſland. This city is about one hundred miles up the river Banjar.

Before the palace of the ſultan of that town is a building, which conſiſts of one large room, in which the councils are held, and foreigners entertained. It is erected on pillars ſeven or eight feet above the ground, and is open on all ſides; but covered with a roof. This room is about fifty yards long, and thirty broad. In the middle is the ſultan's throne, which is a wooden chair gilt, over which is a large canopy of gold and ſilver blocade. About the room are planted ſeven or eight great guns, ill mounted on broken carriages; but ſerve neither for ornament, nor defence.

At Matapoora, which is ſituated about ten miles from Catongee, in a part of the country that is never overflowed, is the palace of the prince of Negaree, who has a handſome armory erected before the gates of his palace, in which are depoſited a conſiderable number of fire-arms, and ſeveral guns; but they make little uſe of them.

This iſland is divided into ſeveral petty kingdoms, beſides thoſe already mentioned; and when any prince becomes more powerful than the reſt, he frequently brings his neighbours into a ſtate of dependance, and ſometimes obtains the name of ſultan, or king of the whole iſland. The inhabitants of the mountains are, however, not ſubject to any of the Mooriſh ſultans, but are divided into numerous clans under their reſpective heads; but their manner of government is little known to any Europeans, we ſhall therefore confine ourſelves to the princes of the Mahometan religion, with whom our merchants ſometimes converſe.

Whoever has any affairs to tranſact with the ſovereigns of this country, ought never to come empty handed, for they will ſeldom ſuffer any foreigner to approach them till they are informed of the value of his preſents, and then they will treat him accordingly.

We are informed by captain Beeckman, that when he had an audience of the ſultan Caytongee, the prince of Negaree introduced him into the council-chamber, where he was directed to ſit croſs-legged on a carpet about ten or twelve feet from the throne, which was erected in the midſt of the room. Soon after the ſultan entered in a kind of veſt, with drawers ſomething like thoſe of our rope-dancers: he had alſo ſcarlet ſtockings and ſlippers, and over all a looſe gown wrought with gold and ſilver; and in his girdle a dagger, richly ſet with diamonds. Before him were carried in arms two beautiful children, one cloathed in ſcarlet, and the other in rich yellow ſilk, with turbans on their heads, guarded by twelve men armed with blunderbuſſes and muſkets; beſides twelve more armed with ſampits, or the trunks through which they ſhoot their poiſoned darts, with bayonets fixed at the end of their ſampits, and daggers in their girdles.

Upon the king's entering the hall of audience the Engliſhmen inſtantly roſe up to do him honour, which it ſeems was the greateſt affront they could have offered him; but their ignorance was their excuſe. His ſubjects, on the contrary, lifting their hands to their heads as they ſat croſs-legged, fell down on their faces. The ſultan ſat ſilent a few minutes, ſteadily viewing the Engliſh gentlemen, then thanked them for their preſent, and bad them welcome, telling them he hoped they were well uſed by his ſubjects. He alſo enquired whether their ſhips belonged to the company, which they denied, from the apprehenſion that if they acknowledged they were, they ſhould be ill-treated on that account; for he had before thought himſelf ill-treated by the company's factors, and therefore expreſſed his reſentment on that account.

They were afterwards entertained in the ſultan's palace: the diſhes were of gold, ſilver, and braſs, ſet upon a carpet without any linen. They had above fifty diſhes of boiled and broiled fowls, ſtrong broth made of fiſh and fleſh, rice coloured with turmeric, hard eggs, the fleſh of buffaloes, and veniſon, which laſt was excellent and well dreſſed; but the prince, being a ſtrict obſerver of the law of Mahomet, treated them with no other liquor but water. During dinner-time the king's muſic played, and ſometimes the Engliſh trumpets, with which he was highly pleaſed; and after dinner little tables of betel and areka were, as uſual, brought in.

At length the ſultan, ordering the muſic to play, made a ſign to an old woman who ſat behind with a white wand in her hand, and who immediately ſtriking the floor, there inſtantly appeared four beautiful girls of about ſeventeen years of age, with golden coronets on their heads, and their hair falling gracefully with a ſeeming negligence on their ſhoulders. Their arms, legs, and feet were bare, but painted of a light yellow, only on their wriſts and ancles they had bracelets of gold: one of them was taller and more richly dreſſed than the reſt, and ſeemed to repreſent ſome princeſs. At their firſt entering the room they proſtrated themſelves on their faces three times before the throne, after which they aroſe and fell into a kind of dance, which chiefly conſiſted in twiſting their bodies into antic or laſcivious poſtures; but they ſeldom moved their feet from the floor. This diverſion laſted about half an hour, when having again proſtrated themſelves three times before the ſultan, they withdrew.

SECT. V.

The Chineſe alone keep Shops at Borneo. The Goods proper to be carried thither; and ſuch as may with moſt Advantage be purchaſed in that Iſland. Their Weights and Meaſures, and the Money current there.

THE Chineſe are the only people in this iſland who retail goods and keep ſhops: theſe are chiefly furniſhed with China and Japan-ware, tea, ſilks, chints, calicoes, betel, and drugs.

The goods proper to be carried thither, beſides dollars, are guns from one to two hundred weight, blunderbuſſes, ſmall arms with braſs mounting, ordinary horſe-piſtols, gun-powder, knives, and other cutlery-wares, except forks, which are never uſed here. Iron and ſteel bars, hangers, the ſmalleſt ſort of ſpike nails, twenty-penny-nails, grapplings of about forty pounds weight, ſheet-lead, ſhowy calimancoes, and leather boots, clock-work, looking-glaſſes, and ſpectacles.

Pepper is the principal commodity exported from thence, and turns to the beſt account. Diamonds may alſo be bought to advantage, but they are ſeldom to be met with at the port of Banjar above three carats weight. Gold is purchaſed here by giving a certain number of ſilver dollars for the weight of one dollar in gold. If the natives offer gold in bars, they ought to be cut half through, and then broke and touched; for they will ſometimes ſo artfully cover a baſe metal with gold, that if it be cut through with a chiſſel, it will draw the gold over it, and the fraud remain undiſcovered.

The dragons blood produced in this country is the fineſt in the world. This is a gum that iſſues from a tree that bears fruit as red as a cherry. That gum which appears of the brigheſt colour, after its being rubbed on paper, is the beſt. The country people expoſe it to ſale in drops of about an inch long, every piece being wrapt up in leaves; but the buyer ought to inſiſt upon having it without them, if he would avoid being impoſed on. The beſt is ſold at about forty dollars the pecul.

Jambee canes are ſold for four dollars a hundred.

Their fine monkey-bezoar is ſold for about five times its weight in ſilver, and the beſt is of a greeniſh colour. Theſe ſtones are from a penny-weight to an ounce, and ſometimes more, but the largeſt are thought to be goat-bezoar. The natives make a compound, which ſo nearly reſembles the right bezoar-ſtone, that it is difficult to diſtinguiſh them. The way to diſcover whether there be any fraud, is by rubbing white-lead, lime, or chalk on white-paper, and afterwards rubbing the bezoar upon it; and, if it be right, it will give the white-lead or chalk a greeniſh caſt. The beſt unrefined camphire is alſo ſaid to be produced in this country. Their

Their birds-neſts are alſo eſteemed excellent, and are ſold for ninety or a hundred dollars the pecul; thoſe that are white and clean are eſteemed the beſt. They are particularly purchaſed by the votaries of Venus, who imagine that this food inſpires them with freſh vigour.

Before we conclude this ſection, it is proper to obſerve, that if they barter with you, there is no relying either on their ſamples or their weights; but every thing muſt be thoroughly examined; for the Chineſe have taught them to be ſharpers, and they are grown almoſt as expert as their maſters: nor do they reckon it any diſgrace if they are detected in attempting to over-reach thoſe who deal with them.

Their uſual meaſure is the ganton, which contains about a Wincheſter gallon.

Their weights are the cattee and the pecul. The former is about twenty-two ounces, and therefore a hundred cattees make one pecul, or one hundred thirty-two pounds averdupoiſe weight. Their leſſer weights are the tical, the maſs, the tela, and the mattaboorong: three mattaboorongs make one tela, ſix telas one mas, ſixteen maſes one tical, and one tical an ounce and eight penny-weights troy.

The only money current amongſt them are dollars, half dollars, and quarter dollars, except their caſh, which conſiſts of rings of baſe metal ſtrung, which ſerve them in purchaſing things of little value.

CHAP. XII.

Of the Iſland of SUMATRA.

SECT. I.

Its Situation, Extent, and Climate. Its Mountains and Minerals.

THE iſland of Sumatra is long and narrow, ſtretching in a ſtraight line from the north-weſt to the ſouth-eaſt, extending from five degrees thirty minutes north latitude to five degrees ſouth, and from the ninety-third to the hundred and fourth degree of longitude from London, and is about nine hundred miles in length; but is only from a hundred to a hundred and fifty in breadth, the ſouth-eaſt part of the iſland being the broadeſt. On the north-eaſt lies the peninſula of Malacca, from which this iſland is about eight leagues diſtant. Java lies on the ſouth-eaſt, and is ſeparated from this iſland by the ſtreights of Sunda, and to the weſtward it is bounded by the Great Ocean.

The air of this iſland is very unwholeſome, but is not ſo hot as ſome countries at a diſtance from the line. This is attributed to the cool breezes that blow from the ſea, which muſt produce more ſenſible effects on account of the narrowneſs of the iſland. It may be added, that naturally the air ought not to be ſo warm in countries under the line, and thereabouts, as in thoſe which lie towards the tropics; becauſe in the laſt the ſun in ſummer ſtays longer above the horizon, and the days are longer than the nights; but here the days and nights being equal, the ſun always riſing at ſix in the morning, and ſetting at ſix in the evening, without any ſenſible difference, the heat of the air and the earth cauſed by the ſun in the day, is cooled by the length of the night. The monſoons are much the ſame as in the other countries we have laſt deſcribed, only the rains begin ſomething ſooner than they do farther northward, and they are no where more violent, for they ſometimes pour down for three or four days together without intermiſſion. There is no country in the Indies where theſe rains, during the weſtern monſoons, are attended with more terrible ſtorms of thunder and lightning; but the people, being uſed to them, are not much alarmed, but bear them patiently, and are ſeldom heard to complain of the climate.

This iſland ſtretches from the ſouth-eaſt to the north-weſt, and a long ridge of mountains extend through the middle of it from one end to the other: one of them, which is about forty miles within the land beyond Bencoolen, is above a mile perpendicular. Thoſe that lie towards the weſt coaſt are ſtony, but produce ſmall trees, ſhrubs, and graſs; and towards the bottom good timber. In one of theſe iſlands is a volcano that almoſt continually caſts out flames. The champain country has a rich deep mould of various colours, as red, grey, and black, and is well watered with brooks and ſmall rivers, but none that are navigable for ſhips of burthen. The ſoil about Bencoolen and Marlborough-fort is a fertile clay, and produces very high graſs. The low-lands cloſe to the ſea are almoſt one continued moraſs, producing only reeds, or great hollow bamboo canes.

Gold, tin, copper, and lead appear to be the only metals found in the country; and the former is as plentiful here as in any part of Aſia; great quantities of gold-duſt being found in the rivers and rivulets, particularly during the time of the weſt monſoon, when the torrents roll with great rapidity from the mountains. It is uſually found in duſt or ſmall bits weighing from half a grain to two or three penny-weights; but we are aſſured by Mr. Lockyer, that he ſaw a lump as it came from the mines that weighed an ounce; but he acknowledged that it is not uſually found in ſuch large pieces. The rock-gold, as it is called at Achen, is known by its brightneſs, and is very fine. The gold mines are probably in ſome mountains towards the middle of the iſland; but they are as much as poſſible concealed from foreigners, no European having ever viſited them, or at leaſt have ever returned from thence. But though the mountaineers are in poſſeſſion of the gold-mines, they make but little advantage of them. They exchange this rich metal with the inhabitants of the flat country at a low price for rice, cloathing, tobacco, and other neceſſaries; while the ſubjects of Achen and the Malayans, being better acquainted with its value, make extravagant demands of all the foreigners they deal with for the gold they bring them; and, that ſtrangers may have no inclination to penetrate farther into the country, and eſtabliſh a trade directly with the mountaineers, they repreſent them as the moſt barbarous and inhuman canibals.

In the mountains all ſorts of precious ſtones are to be found, with the value of which the inhabitants are but little acquainted, and yet will not allow them to be ſought after.

SECT. II.

Of the Trees, Fruits, and Plants of Sumatra; with a particular Deſcription of the Pepper-Plant and Silk Cotton-Tree. Of the Beaſts, Reptiles, Fowls, and Fiſhes of that Iſland.

THE inhabitants have very conſiderable plantations of ſugar-canes, which are chiefly cultivated on account of the ſpirits they extract from them, which they find to be of great advantage in ſo moiſt an air. The gardens are furniſhed with beans, peas, radiſhes, yams, potatoes, pumpkins, and ſeveral kinds of pot-herbs unknown in Europe. The potatoes are three or four inches long, mealy, and of a ſweet taſte; they are red on the outſide, and, like ours, white within. But the only grain that grows in this country is rice.

Here are found moſt of the fruits to be met with in other parts of India in great perfection; as pine-apples, plantains, limes, oranges, citrons, cocoa-nuts, pomegranates, mangoes, durions, guavas, the mangoſteen, the pumplenoſe, &c.

The mangoſteen, which is eſteemed a moſt delicious fruit, reſembles in its form the pomegranate, but is leſs;

the outside rind, or shell, is thicker than that of the pomegranate, but softer and of a dark red; the inside is of a deep crimson, where the fruit consists of four or five cloves, about the size of a man's thumb, as white as milk, and very soft and juicy; and in the middle of each is a small stone.

The pumplenose is also a very fine fruit, and has an agreeable taste; it is bigger than the largest orange, and has a thick tender rind. The inside contains abundance of seeds of the size of a barley-corn, and full of juice; but it has no partitions like the orange.

The most valuable plant, with respect to commerce, produced in this island, is that of pepper, which grows in a flat soil, and is planted by a thorny tree, round which it creeps and winds like ivy, which it resembles in its leaf, though it is something larger and of a paler green. Having run up a considerable height, the twigs on which the berries hang bend down, and the fruit appears in clusters nearly as large as bunches of grapes, and of much the same figure; but are distinct like our currants or elder-berries. They produce no fruit till the third or fourth year; after which they bear for the three following years six or seven pound weight of pepper. In the three next years they decrease one-third, both in the quantity and size of the pepper, and thus continue decreasing for four or five years longer. When the plant begins to bear, the branches of the tree through which it creeps must be lopped off, lest they intercept the rays of the sun, which this plant stands most in need of. When the clusters of the fruit are formed, care must also be taken to support them with poles, lest the branches should be drawn down by their weight. The plants should likewise be pruned after the fruit is gathered, to prevent their growing too high, and bearing the less fruit.

The pepper-plant has commonly a white flower in April, which knots in June; and the next month the fruit being green and large, the natives make a rich pickle of it, by steeping it in vinegar. In October it is red, in November it begins to grow black, and in December it is all over black, and consequently ripe. This is generally the case, though in some places it is ripe sooner.

The fruit being ripe they cut off the clusters, and dry them in the sun, till the berries fall off the stalk, which, notwithstanding the excessive heat, it does not do in less than fifteen days; during which the clusters are turned from side to side, and covered up by night. Some of the berries neither change red nor black, but continue white: these are used in medicine, and sold at double the price of the other. But the inhabitants, finding that foreigners want them for the same use, have discovered a way of whitening the others by taking them while they are red, and washing off the red skin with water and sand, so that nothing remains but the heart of the pepper, which is white. Nothing can be kept neater than those pepper plantations, no rubbish, not so much as a stick or straw is to be found upon the ground; and if it happens to be a dry season, they are indefatigable in watering the plants, almost their whole subsistence depending on the crop.

Cotton and cabbage-trees also grow here, though they are not very common; and near the city of Achen the silk cotton-tree flourishes. These trees are large and have a smooth ash-coloured rind, and are generally full of fruit, which hangs down at the ends of the twigs like purses three or four inches long. No tree can grow more regular and uniform; the lower branches being always the largest and longest, and the upper gradually lessening to the top. When the cotton is ripe the cods drop off the tree, for the cotton is so short that it is not thought worth gathering, though they will sometimes take the pains to pick it off the ground to stuff their quilts with.

In the woods they have oaks, and other large timber trees, straight, tall, and fit for any uses; but few of them are known in Europe.

Scarce any country affords more canes and bamboos, particularly near Jamby, where are found those fine taper walking-canes called dragons blood.

In this island is also found the plant called bang, which very much resembles hemp; they infuse it in their liquors when they would raise their spirits, and it has much the same effects as opium.

The animals found in this island are a small kind of horses, elephants, buffaloes, goats, hogs, deer, bullocks, and hog-deer. This last is an animal something larger than a rabbet, the head resembles that of a hog, and its shanks and feet are like those of the deer. The bezoar-stone found in this animal has been valued at ten times its weight in gold: it is of a dark-drown colour, smooth on the outside, and the first coat being taken off, it appears still darker, with strings running underneath the coat; it will swim on the top of the water. If it be infused in any liquid it makes it extremely bitter: the virtues usually attributed to this stone are cleansing the stomach, creating an appetite, and sweetning the blood.

There are several kinds of wild beasts, as tygers, wild boars, and monkies: they have also porcupines, and squirrels, which are esteemed good eating: there are likewise alligators, lizards, guanoes, and several sorts of snakes and serpents, with ants, muscatoes, and other troublesome insects.

They have great plenty of dunghill-fowls and ducks, and their cocks are esteemed the largest in the world. In the woods are wild pigeons, and doves of several sorts, with parrots, paroquets, and mackaws; and a great variety of small birds different from ours, and distinguished by the beauty of their colours.

They have great plenty of sea and river fish, so that two or three nets and a boat will procure a man a very comfortable livelihood: they have also a way of catching fish by fixing a wooden grate at the mouth of the small brooks and creeks at high water, and this detaining the fish that have entered the creeks, they take them when the tide ebbs out. Among other fish they have mullets, cat-fish, eels, old-wives, craw-fish, shrimps, oysters, and green turtle, with several other kinds not known in Europe.

SECT. III.

Of the different Inhabitants of Sumatra, their Persons, Dress, Food, Customs, Manners, and Skill in mechanic Arts.

THE inhabitants of this country consist of two different people. Those of the inland mountainous parts are the original natives, and, like those of the other islands, are Pagans; while those on the coast are of the Mahometan religion, and probably came from Arabia and Persia.

As to the Malayans, who inhabit the coast, they are generally said to be proud and lazy, and, like the Spaniards, have most of their business done by foreigners; for they seldom apply themselves to cultivate their grounds, or to improve in any mechanic arts.

They are of a swarthy complexion, and their features not very engaging. Their faces pretty nearly resemble those of the inhabitants of the other islands we have already described. They have black eyes, and straight black hair, with high cheek bones, and little noses. They are of a middle stature, straight, and well-limbed, and, like the inhabitants of most hot countries, smear themselves with oil, which is probably intended to close up their pores, and prevent that profuse perspiration which would exhaust their strength; and at the same time preserve them from being bit, or stung by the insects, which are ever troublesome in hot countries.

Some of them wear caps of woollen cloth just fitted to their heads, but they more generally tie a piece of blue or white linen about their heads, letting the ends hang down, and leaving no other covering for the top of their heads, but their hair, part of which falls upon their shoulders. The poorer sort wear only a cloth about their loins to cover what modesty teaches them to conceal; but people of rank have a kind of drawers, and a piece of silk or calicoe thrown loose about their bodies. They also wear a sort of wooden clogs or sandals, when in their towns; but they all travel bare-foot.

Their ordinary food, as in other parts of India, is rice and fish; but the people who can afford it, also eat fowls, venison, buffaloe beef, mutton, and goats flesh. They season their meat very high with pepper, garlic, and onions, and generally colour their rice yellow with turmeric.

Their

Their buffaloe beef is very coarſe food, and the little fat that is upon it is as yellow as ſaffron. When their meat has hung a few hours in the market it turns black, and is little better than carrion: their fowls and mutton are alſo dry and inſipid; and though pork is the beſt meat they have, there are but few hogs. Their veniſon, however, is pretty good, eſpecially the hog-deer, which we have juſt deſcribed, for its fleſh is as white as a chicken. Their ducks are alſo much better than their land fowls. They have a kind of liquid butter like oil, brought from Bengal, which is ſaid to be made of buffaloes milk, and mixed with hogs lard; with this they butter their rice. They have alſo mangoes and other fruits pickled when green.

Their meat is ſerved up in ſilver, brazen, or earthen veſſels, according to the circumſtances of the maſter of the houſe, and is always either boiled or broiled, and cut into ſmall pieces, and as they uſe only their fingers in eating, they waſh both before and after their meals.

They uſually drink fair water or tea; but they have likewiſe palm wine, and toddy, which is drawn from the cut branches of the cocoa-tree: they likewiſe drink the ſoft liquor found on the inſide of young cocoa nuts, which is very cooling and pleaſant; arrack is alſo very common here.

The natives are as fond of chewing betel and areka, and of taking opium, as thoſe of the other iſlands already mentioned. They alſo take bang, which raiſes the ſpirits almoſt as ſoon as opium; this plant, which reſembles hemp, they infuſe in their liquors. Tobacco is ſeldom ſmoked in pipes, but a leaf of it being rolled up to about the length and thickneſs of a man's finger, is lighted at one end, and ſmoked at the other, till about two thirds of it is conſumed, and then it is thrown away. They ſeldom drink when they ſmoke.

Like other Aſiatics, they ſit croſs-legged on the floor at their meals, and whenever they meet to converſe with each other. Their ordinary ſalutations are performed by lifting up one or both hands to their head; but before the great, they proſtrate themſelves with their faces to the ground.

The people are immoderately fond of gaming, both with cards and dice, which were probably introduced by the Chineſe; as they are alſo of cock-fighting. Inſtead of trimming their cocks, they produce them with all their gay plumage, and faſten ſuch ſharp inſtruments to their heels, of the ſhape and length of the blade of a penkniſe, that the battle is over in an inſtant, one ſtroke frequently bringing down the ſtouteſt cock. They ſtake their whole fortunes upon one of theſe battles; but the conqueſt is not admitted, unleſs the victor peck or ſtrike his enemy after he has diſpatched him; for if he does not they draw ſtakes.

Stag-hunting is one of the chief of their rural ſports: the game is rouzed by ſome littled yelping dogs, and the huntſmen, who are almoſt naked, run it down on foot, darting their lances at the deer, when they come within their reach. One of our governors of Bencoolen relates, that the company's ſlaves being one day ſeeking for game, inſtead of a ſtag, happened to rouſe a tyger, who coming behind one of them, leaped upon him, and with his claws tore the poor fellow's fleſh off his back, and the calves of his legs, in a terrible manner; but the brave fellow ſuddenly turning, pierced the beaſt with his lance, as did ſome of the reſt of his fellow ſlaves with theirs, and though they did not quite kill him, he was glad to retire with ſeveral lances in his body. The wounded ſlave was brought to the fort ſo mangled, that his recovery was thought impoſſible; but being of a ſtrong conſtitution, and uſed to a temperate life, his wounds were ſoon healed.

Elephants, horſes, and buffaloes, are ſometimes uſed for carriage; but they commonly employ porters, when they have not the convenience of a navigable river, and for the moſt part travel on foot.

Their mechanics are, in general, but indifferent workmen, their carpenters, indeed, will run up one of their cane tenements in a few days; but both the model and materials being always the ſame, this requires but little ingenuity.

Their flying proas are the moſt admired of any of their workmanſhip; they are very long, but ſo narrow, that two men cannot ſtand a-breaſt in any part of them. The keel is only a large tree hollowed, and the ſides are raiſed with a plank about three feet above it, and each end left as ſharp as poſſible, the keel projecting beyond the other part of the veſſel, though, when loaded, it is quite under water. Inſtead of a rudder they ſteer with a long piece of wood not broader than one's hand. Theſe veſſels carry a great ſail, and have outlayers on each ſide, with planks of light wood at the ends, and when it blows hard, they ſend out a man or two to ſit at the extremity of the windward outlayer to keep the veſſel from overſetting. Thus managed, they will bear the greateſt ſea; and when an Engliſh pinnace, with two ſails, makes five miles an hour, theſe will run ten or twelve; however, they are never uſed but in fiſhing, or to ſail to ſome neighbouring iſland. They have larger proas that carry fourteen or fifteen ton, with which they trade to Siam, Malacca, Pegu, and other places; but they have no large ſhips or veſſels of force.

They have alſo blackſmiths, but their work is not much admired, and their taylors are ſtill greater bunglers. The Chineſe are the beſt mechanics among them. Some of that nation live at Achen all the year round; but there uſually arrives ten or twelve ſail in June, with great quantities of rice, and all ſorts of merchandize. Theſe take up a whole ſtreet at the end of the town next the ſea. With this fleet come over various kinds of mechanics, as carpenters, joiners, and painters, who immediately ſet themſelves to work, making cheſts of drawers, cabinets, tables, and all ſorts of toys and utenſils; which are preſently expoſed to ſale; ſo that for two or three months this part of the town is like a fair, all manner of people reſorting thither. If the Chineſe can meet chapmen to their minds, they will even ſell their ſhips too, reſerving only ſo many as are neceſſary to carry them home.

But though the people of Sumatra are, in general, ſuch indifferent mechanics, there is hardly any great man or even a ſovereign prince, upon the weſt coaſt, but learns ſome handicraft trade; their favourite employment is that of a goldſmith, in which they excel, for the people are very expert in making all ſorts of gold plate with very few tools, and yet with ſuch extraordinary dexterity, that whatever is of their workmanſhip, ſells at a very high price throughout the Indies.

The old women are the only phyſicians. Some of theſe have obſerved the nature of their ſimples and drugs, and found their ſkill on their own experience. The flux is the moſt common diſtemper in theſe countries, and the moſt fatal to foreigners; though there are many kinds of fruit and herbs that would be of ſervice to the Europeans, were they to take them when firſt ſeized by this diſtemper; particularly the guavas and pomegranates: they ſhould alſo avoid being too free with ſome other fruits, or with unboiled water, and ſherbet is ſtill more unwholeſome. There is alſo a diſtemper called the Mortcluchin, or a perpetual vomiting and looſeneſs, which frequently proceeds from too plentiful meals, and ſuddenly carries off the patient; but dropſies, the gout, and the ſtone, are ſeldom heard of in this part of the world.

All their learning conſiſts in writing, reading, and ſome traditional accounts of their hiſtory and religion. The Mahometans, who poſſeſs the greateſt part of the iſland, generally ſpeak and write the Malayan tongue; but there are ſome offices of their religion in Arabic, and there are ſchools at Achen where the children are taught theſe languages. The inhabitants of the mountains have a language peculiar to themſelves, and as the Malayans write from the right hand to the left, the mountaineers write, like us, from the left hand to the right, and inſtead of pen, ink, and paper, write, or rather engrave, with a ſharp pencil on the ſmooth outſide of a bamboo; but the Malayans uſe ink, and write upon a thin browniſh paper that will hardly bear. They are very indifferent accomptants; but the Banians and Guzarats, who reſide among them, and whom they employ when they have any conſiderable accounts to ſettle, are ſaid to be a match for any European.

The greateſt part of the people are Mahometans, but they are not ſo zealous as thoſe in other parts of the world. Their moſques are mean and poorly built; at Achen, however, they are of brick or ſtone; but in the ſouthern part of the iſland they are hardly to be diſtinguiſhed

ed from the common houſes. Yet their prieſts, and particularly the cady or high-prieſt at Achen, is held in high veneration, and they ſeem to have a great hand in conducting the affairs of ſtate.

Polygamy and concubinage are allowed here, as in other Mahometan countries: and it is eaſy for the huſband to obtain a divorce; but the prieſt muſt be conſulted, he being eſteemed the only judge of its expediency; for as he at firſt ratifies the contract, none but one of the ſame order is allowed to diſſolve it.

SECT. IV.

A Deſcription of the City of Achen, with ſome account of the Palace. A diverting Incident, ſhewing the ſagacity of an elephant.

ACHEN, or Achem, the moſt conſiderable port of the iſland, and the metropolis of a kingdom of the ſame name, is ſituated at the north-weſt end of Sumatra, in five degrees thirty minutes north latitude, and ſtands in a plain ſurrounded with woods and marſhes, about a mile and a half diſtant from the ſea, near a pleaſant rivulet. It is an open town, without either wall or mote, and the king's palace ſtands in the middle of it. This is of an oval form, about a mile and a half in circumference, encompaſſed by a mote twenty-five feet broad, and as many deep, and by great banks of earth well planted with reeds and canes, that grow to a prodigious height and thickneſs. Theſe cover the palace, and render it in a manner inacceſſible; they are continually green, and not eaſily ſet on fire. The gates are not defended by a ditch and drawbridge, but only by a ſtone wall about ten feet high, that ſupports a terras on which ſome guns are planted. A ſmall rivulet lined with ſtone runs through the middle of the palace, and has ſteps leading to the bottom, for the convenience of bathing.

Four gates, and as many courts, are to be paſſed before you can reach the royal apartments. In ſome of the outward courts are the magazines, and the elephants: but the inward courts are hardly ever entered by foreigners, or even by the natives, ſo that no juſt deſcription can be given of them. The avenues to this place or caſtle, as it is ſometimes called, are well defended by nature; for all the country round Achen is full of rivulets, marſhes, and thick woods of bamboos, which are in a manner impenetrable, and very hard to cut. Several little forts are alſo erected at proper diſtances in the marſhes, where guards are planted to prevent any ſurpriſe. Some authors tell us, that in the king's magazines are depoſited a numerous artillery, and a multitude of fire-arms; but that his greateſt ſtrength conſiſts in his elephants, who are trained up to trample upon fire, and to ſtand unmoved at the report of a cannon.

The city contains ſeven or eight thouſand houſes, which are not contiguous, every perſon's dwelling being encompaſſed by pales at ſome yards diſtance from it, except in two or three of the principal ſtreets where the markets are kept, and alſo in the Chineſe and European ſtreets, where the inhabitants chuſe to live pretty cloſe together, the better to defend themſelves from the thieves with which this city is much infeſted.

Moſt of the houſes are built upon poſts nine or ten feet above the ground, to ſecure them from the annual inundations. The ſides, floors, and partitions are all of ſplit cane, or bamboo, and the roofs covered with palmeto leaves; but to ſave the beſt of their goods from fire, they have a warehouſe of brick or ſtone in the form of an oven, and as large as an ordinary room. The entrance is not above three or four feet high, and very narrow, and they have a large ſtone ready fitted to ſtop it up in caſe of fires, which often happen, and ſpread with ſuch fury through theſe ſlight buildings, that they have hardly time to ſave themſelves.

There are a great number of moſques in the city built with ſtone, and roofed with tile; but they are neither large nor lofty, nor have any towers or ſteeples belonging to them. Beſides the natives, the city is inhabited by the Dutch, Danes, Portugueſe, Guzarats, and Chineſe, of whom the latter are the moſt numerous, and carry on a conſiderable trade.

Elephants are very plentiful in this city, and captain Hamilton obſerves, that in 1702, he ſaw one that had been kept there above one hundred years; but by report was then three hundred years old; he was about eleven feet high, and was remarkable for his extraordinary ſagacity, as an inſtance of which he relates a comical piece of revenge he took on a taylor. In the year 1692, ſays he, a ſhip called the Dorothy, commanded by captain Thwaits, called at Achen for refreſhments, and two Engliſh gentlemen in that city went aboard to furniſh themſelves with what European neceſſaries they had occaſion for, and amongſt other things, bought ſome Norwich ſtuffs for cloaths, and there being no Engliſh taylor to be had, they employed a Surat, who kept a ſhop in the great market place, and had commonly ſix or ten workmen ſewing in his ſhop. It was the elephant's cuſtom to reach in his trunk at doors or windows as he paſſed along the ſide of the ſtreet, as begging for the decayed fruits and roots, which the inhabitants generally gave him.

One morning as he was going to the river to be waſhed, with his rider on his back, he chanced to put his trunk in at this taylor's window, and the taylor, inſtead of giving him what he wanted, pricked him with his needle. The elephant ſeemed to take no notice of the affront: but went ca'mly on to the river, and was waſhed; after which he troubled the water with one of his fore feet, and then ſucked up a good quantity of the dirty water into his trunk, and paſſing unconcernedly along the ſame ſide of the ſtreet, where the taylor's ſhop was, he put in his trunk at the window, and blew his noſe on the taylor with ſuch a force and quantity of water, that the poor taylor and his journeymen, were blown off the table they worked on, almoſt frightened out of their ſenſes; but the Engliſh gentlemen had their cloaths ſpoiled by the elephant's comical, but innocent revenge.

SECT. V.

Of the Government of Achen, and the other Parts of the Iſland of Sumatra. The Revenues of the Princes. The Arms uſed by the Soldiers, and the Puniſhments inflicted on Criminals at Achen.

THE moſt ancient accounts we have of the iſle of Sumatra, mention its being divided into a multitude of little kingdoms, and principalities, which when the Europeans firſt arrived there, were moſtly united under the king of Achen; but that the king of Bantam, in the iſland of Java, claimed the ſovereignty over ſome diſtricts on the ſouth coaſt of Sumatra, and particularly of Jamby and Palambam; whoſe governors, however, ſtill enjoyed the title of Pangarans, or ſovereign princes, and continued in the adminiſtration of their reſpective governments, though ſubject to the controul of the king of Bantam.

The ſeveral kingdoms and ſtates in this iſland ſeem to be very differently conſtituted, and moſt of them have experienced great revolutions and alterations in the laſt century.

We ſhall begin with the kingdom of Achen, which is by far the moſt conſiderable, and includes all the northern part of the iſland. Some travellers ſay, that this is a mixed, and others that it is an unlimited monarchy; ſome that it is hereditary, and others that it is elective; ſome that it is governed by a man, and others that none but women are ſuffered to reign. That they have not always been governed by queens is evident from the letters ſent by their kings to queen Elizabeth and king James I. and it appears moſt likely that they have been governed by both, and that the ſex is no bar to the ſucceſſion. In this kingdom are twelve oran cayas, or great lords, who exerciſe ſovereign authority in their ſeveral diſtricts, and yet are in ſome reſpects ſubject to the king, and are the principal officers of his court. Theſe oran cayas have ſometimes depoſed the king, elected another, and reſtrained his authority. At other times the regal power has prevailed, and the oran cayas been aſſaſſinated or made dependant on the court; and then the prince was abſolute. As to the eldeſt

eldeſt ſon's ſucceeding to the throne, this does not ſeem to be much regarded by the Eaſtern princes, who generally diſpoſe of their crowns to which of their children they think fit, whether he be the ſon of a wife or a concubine: though this ſometimes occaſions a ſtruggle after their death, but that competitor who can make the greateſt intereſt among the perſons of higheſt diſtinction uſually carries it, and hence the crown is frequently thought to be elective.

The king of Achen is repreſented by ſome authors as the moſt voluptuous prince in the world; his palace is filled with an incredible number of women: ſome remain continually about his perſon, either to cool and refreſh the air with large fans, to amuſe him with their converſation, to divert him with their ſongs, or to ſatisfy his deſires. There are about thirteen hundred in the halls and courts of entry, where they mount guard by turns night and day. Others are in the kitchens and the offices, where they prepare every thing that is for the king's immediate ſervice. It has been obſerved, that his palace is the theatre of jealouſy, hatred, and perpetual complaints. The ſeverity of the laws, and the rigour of the puniſhments, are the only barriers capable of containing them within bounds.

His revenues are acknowledged to be very great, there being ſuch plenty of gold in the iſland: for the cuſtoms of Achen are very conſiderable, and the crown-lands, which are cultivated by the king's ſlaves, ſupply his court with proviſions.

That part of the iſland which lies to the ſouth of the equator is divided into ſeveral petty kingdoms, the princes of which ſtile themſelves ſultans as well as the king of Achen, but they are frequently called pangarans and rajahs. Each of theſe has his nobility, of which his council is compoſed; and almoſt every town and village has a governor, who is uſually choſen by the inhabitants of the diſtrict, and confirmed by the ſultan. There are alſo ſome free towns upon the coaſt, governed by their own magiſtrates, who are called datoos: of theſe Bencoolen has twelve, and Silebar four, who do not ſeem to be under the dominion of any neighbouring ſultan, but to have the ſupreme power lodged in themſelves; though they generally pay great reſpect to the princes that are near them.

The revenues of the kings of the ſouthern provinces chiefly ariſe from the duties on pepper and the gold mines. Their forces are ſeparately inconſiderable; but upon certain occaſions they have expelled both the Dutch and the Engliſh from very conſiderable ſettlements.

The arms uſed by theſe people are a broad-ſword, a dagger, which they wear naked in their girdles, and a long ſhield made of tough rattans, interwoven and covered with the ſkin of a tyger, or ſome other beaſt: and both in the kingdom of Achen and ſome other parts of the country they have great guns and muſkets. They have alſo ſome war-elephants, but theſe ſeem rather to be kept for ſtate than uſe.

They have no written laws, except thoſe recorded in the Koran. They proceed upon immemorial cuſtom; and in doubtful caſes the moſt ancient people are conſulted; and if a precedent be remembered, it is thought ſufficient to regulate the ſentence. Murder and adultery are puniſhed with death, and a crowd of executioners ſtab the criminal with their daggers; but female offenders are uſually ſtrangled. For robbery and theft they cut off one or more joints of the criminal's fingers or toes, and ſometimes an arm or leg, according to the nature of the crime; and the third offence is puniſhed with death. This cruel puniſhment of diſmembering is performed in a very rude and aukward manner. They have a block with a broad hatchet fixed in it, with the edge upward, and the limb being laid upon it, is ſtruck with a wooden mallet till the amputation is made. They alſo uſe beheading and impaling; and ſome of the ſultans of Achen are charged with inflicting the moſt inhuman tortures on their ſubjects of the higheſt rank for very trivial offences: for perſons of all conditions, who have fallen into a fault, are liable to puniſhment; and in ſome reigns perſons of the royal family have been ſeen at court without either hands or feet, and have been treated in that manner for faults which would hardly have deſerved notice in any other country. The ſultan is frequently the ſpectator, and even the executioner of the puniſhments inflicted; and is ſaid to have elephants trained to torment criminals, who underſtand by the leaſt ſigns what the prince requires of them. He has been ſeen to paſs cooly from that ſpectacle to that of cock-fighting, in which many of the Indian kings take great pleaſure. This was probably the caſe under ſome of their tyrants. Admiral Beaulieu relates a dreadful ſcene of cruelties committed by the king in his preſence: but theſe monarchs have behaved with greater moderation ſince the Engliſh have traded to that city; and later travellers give us no formidable idea of their power and grandeur.

All offenders are brought to a ſpeedy trial, and ſentence is no ſooner paſſed than it is executed. As to civil cauſes, they are decided by the opinion of the magiſtrate, and ſuch precedents as tradition or his own experience has furniſhed him with. Thoſe of their magiſtrates who live in the neighbourhood of the Engliſh, where the affair is intricate, frequently deſire the opinion of the principal perſons among the Engliſh, and pay an uncommon regard to an European who is a man of ſenſe and temper, when they are ſo happy as to meet with him; but nothing endears the Engliſh more to this people than their learning the Malayan tongue, they having been greatly impoſed on by linguiſts.

SECT. V.

A conciſe Account of the firſt Settlement of the Trade to Sumatra by the Engliſh; with the Reception they met with from the King of Achen.

BEFORE we give a particular account of the Engliſh and Dutch factories on the coaſt of Sumatra, for purchaſing pepper and other valuable articles of commerce, it may be expected that we ſhould give the reader a view of the manner in which that trade began; which is the more neceſſary, as Sumatra was the firſt country to which the Engliſh Eaſt-India company traded in the Indies.

Captain Lancaſter, who, according to the cuſtom of that age, was ſtiled general, commanded the Engliſh fleet, and arrived in the road of Achen on the fifth of June, 1602, where he found the ſhips of ſeveral nations; and the fame of queen Elizabeth's victories over the Spaniards having reached this part of the world before him, made way for his favourable reception among the Indian princes.

Soon after the general's arrival, he ſent captain Middleton, who had the title of vice-admiral, with four or five Engliſh gentlemen, to wait upon the king of Achen, and ſolicit for his obtaining the honour of delivering the queen of England's letter into his majeſty's hands.

Captain Middleton not only met with a favourable reception, but was entertained by the king, preſented with a habit of the country, and was ordered to aſſure the general, that he might come on ſhore with the ſame freedom and ſecurity as if he was in her majeſty's dominions; and if he was under any apprehenſions, ſuch hoſtages ſhould be ſent on board as he deſired.

Two days after the general went on ſhore, and there being two Dutch factors at Achen, they invited him to their houſe: here a nobleman from the king came to attend the general, and aſk for her majeſty's letter; but being informed that it was not cuſtomary in Europe to deliver letters of this kind to any but the king in perſon, ſix elephants, with drums, trumpets, ſtreamers, and a vaſt retinue, were inſtantly ſent to bring the general to court. The largeſt of theſe elephants was about fourteen feet high, and carried a machine upon his back that had ſome reſemblance to the body of a coach covered with crimſon velvet, and in the middle of it ſtood a gold baſon, in which the queen's letter was put, and covered with a piece of rich ſilk. The general was mounted on another elephant, ſome of his retinue on the reſt, and others walked on foot.

On their coming to the gate of the palace, a nobleman, who appeared as maſter of the ceremonies, deſired them to ſtay till the king was informed of their approach. They were ſoon after diſmounted, and admitted to his majeſty's preſence, whom the general ſaluted after the manner of the country, and, declaring he was ſent from the moſt mighty

queen of England to propoſe an alliance and friendſhip between her and his majeſty, was going on with a long harangue, he not being informed of the averſion of the Indian princes to long ſpeeches; but the king, interrupting him, deſired him to ſit down, and told him that he was welcome to his country, and might depend upon all the favours he could reaſonably aſk, in behalf of that noble princeſs of whom fame had uttered many great things.

The general then delivered the queen's letter to his majeſty, who gave it to an officer that ſtood by him, and the queen's preſent was ſet before the king, conſiſting of a large ſilver baſon, with a fountain in the middle of it, weighing upwards of two hundred ounces, a large ſilver cup, a fine looking-glaſs, an embroidered ſword-belt, a very handſome pair of piſtols, a plume of feathers, and a fan made of feathers. He ſeemed moſt pleaſed with the fan, and immediately bid one of the women fan him with it.

Soon after the company were ordered to ſit croſs-legged, after the manner of the Eaſt, and an entertainment was ſerved up in diſhes of gold, or tamback, which is a mixture of gold and braſs. The king was ſeated in a gallery raiſed about ſix feet above the hall of audience, and frequently drank to the general a glaſs of arrack; who, having pledged him in that liquor, was afterwards allowed to drink what liquor he pleaſed.

After dinner the king's women were called in, and danced after the manner of the country. The king then ordered the general to be preſented with a country habit, which he put on in his majeſty's preſence; and then withdrawing, went with his retinue on board the ſhips.

His majeſty having ordered two of his noblemen to treat with the general on the alliance with the queen, and ſettling articles of commerce, it was at length agreed, that the Engliſh ſhould enjoy a free trade, and no cuſtoms be paid for goods imported or exported: that in caſe of ſhipwreck aſſiſtance ſhould be given to the Engliſh, and the goods reſtored to the owners; and, in caſe of death, the Engliſh ſhould have liberty to bequeath their effects to whom they pleaſed: that all contracts with the king's ſubjects ſhould be punctually performed; and if the Engliſh received any injury from the natives, the king ſhould do them juſtice: that they ſhould determine all differences among their own people, and enjoy the freedom of their religion.

Theſe articles being ſettled, the Engliſh factors proceeded to purchaſe pepper; but the Portugueſe uſing all arts to obſtruct their trade, the general reſolved to cruiſe in the ſtreights of Malacca for their ſhips; and, on the third of October, 1602, took a large Portugueſe carrack of nine hundred tons burthen, with above ſix hundred perſons on board, and laden with nine hundred and fifty bales of chints, and calicoes, with abundance of rice and rich merchandize ſufficient to freight all the Engliſh veſſels.

The general, on his return to Achen, made the king a preſent of ſome of the moſt valuable things he had taken in the prize: upon which his majeſty congratulated him, and ſeemed rejoiced at his ſucceſs; for the Portugueſe had behaved with ſuch inſolence, that all the Indian princes were exaſperated againſt them.

The general having finiſhed his affairs, and ſettled ſeveral factors at Achen, had his audience of leave, when he received from the king a letter to her majeſty in the Arabic tongue, and alſo two habits for the queen of rich ſilks embroidered with gold, and a ring ſet with a fine ruby. The general himſelf was preſented with another ring of the ſame kind; and, on his taking leave of his majeſty, that prince aſſured him, that whenever any Engliſh ſhips came into his ports, they ſhould meet with the ſame kind uſage he had found there. This our countrymen long experienced, no other nation enjoying the ſame privileges as the Engliſh at the city of Achen.

The general now ſending one of his ſhips laden with pepper to England, directed his courſe to Bantam, in the iſle of Java, where he met with a very favourable reception; and having taken a houſe in the city, brought goods aſhore, which he ſold to the natives, and bought pepper and other ſpices with the money: then leaving eight factors in his houſe at Bantam, to manage the affairs of the company there, he took leave of the king, and ſetting ſail for England, arrived in the Downs on the eleventh of December, 1603, after having made a very advantageous voyage for the company.

In ſhort, the Engliſh had a factory many years at Achen; but at length, the company finding that it did not anſwer the expence, it was recalled. In that city all other foreigners pay five and ſometimes eight per cent. cuſtom; while the Engliſh made only the uſual preſents to the king and court, amounting in the whole to ſixteen or ſeventeen tael. Theſe preſents conſiſted of two pieces of fine cotton cloth, preſented to the king at the ſhip's firſt coming to land, and two more at their departure; two or three tael to the eunuch who delivered the firſt preſent, and two more to him that carried the laſt: and when the four firſt boats, loaded with goods, were ſent aſhore, a tael and a half was paid inſtead of all cuſtoms. A piece of ſilk, or calicoe, was alſo preſented to the ſabandar, or governor of the port of Achen; and another to the chief oran caya, or miniſter of ſtate, when the firſt preſent was ſent to the king.

SECT. VII.

A conciſe Account of the Engliſh Factories in the Iſle of Sumatra, particularly of Bencoolen, Marlborough-Fort, and Sillebar.

BENCOOLEN is ſituated on the ſouth-weſt coaſt of Sumatra, in three degrees ten minutes ſouth latitude, and one hundred and three degrees eaſt longitude from London, and, from the year 1685, to the year 1719, was the principal ſettlement of the Engliſh upon that iſland. It is known at ſea by a high ſlender mountain, called the Sugar Loaf, that riſes in the country twenty miles behind it. Before the town of Bencoolen a ſmall iſland, called Rat Iſland, breaks the ſwell of the ſea, and with the point of Sillebar, which extends two or three leagues to the ſouthward, forms a large bay. Within this iſland the ſhips uſually ride; but this road is inconvenient, eſpecially during the ſouth-weſt monſoons. On the north-weſt ſide is a river, which brings the pepper out of the inland country; but there is great inconvenience in ſhipping it, on account of a dangerous bar at the river's mouth.

The town is near two miles in compaſs, and was chiefly inhabited by the natives, who build their houſes upon pillars of bamboo, as in other parts of the iſland; and formerly the Engliſh, Portugueſe, and Chineſe had each a ſeparate quarter, in which the houſes of the Engliſh were erected after their own model. Though there was no want of brick or ſtone, they found themſelves under the neceſſity of building with timber, on account of the frequent earthquakes, to which the iſland is ſubject; but the Chineſe, after the manner of their country, had low houſes that had only the ground-floor.

As Bencoolen is ſituated on a ſtinking moraſs, its unhealthy ſituation proved fatal to great numbers of the Engliſh: beſides, the natives had for ſeveral years appeared very uneaſy, and ſeemed to threaten the deſtruction of the Engliſh ſettlement; which is the leſs wonderful, as the Engliſh, who were unhappily ſent thither, were ſo void of underſtanding as to treat the natives like their ſlaves; for Dampier obſerves, that while he was there, the Engliſh chief who governed Bencoolen had ſo little diſcretion as to put two of the neighbouring rajas, or kings, in the ſtocks, becauſe their people did not bring down pepper ſo faſt as he expected. In ſhort, the badneſs of the air, and the ill conduct of the Engliſh company, made it neceſſary to fix upon a ſituation that was at once more healthy, and would admit of a more regular fortification than the place where the old fort ſtood.

Accordingly a fort was marked out upon a riſing ground about two or three miles to the ſouthward of Bencoolen, the foundations were laid, and the walls, which are of brick, began to riſe, when the country being ripe for an inſurrection, aſſembled in arms againſt the Engliſh, cut off part of the garriſon, and the reſt eſcaped in their boats to ſea, and got on board one of the company's ſhips.

But though the natives had thus driven the Engliſh from Bencoolen, in about a year's time they ſuffered them to return, and complete the fortifications at Marlborough-fort, as it is now called, without oppoſition; and there the factory enjoy the advantages of a pure air, ſound health, and

and flouriſhing trade, though it is only two or three miles diſtant from Bencoolen.

About ten miles to the ſouthward of Bencoolen is Sillebar, which is ſituated in a bay at the mouth of a large river of the ſame name, in four degrees ſouth latitude. But this place has no good freſh water; for if that which proceeds from the ſprings there be drank for a conſiderable time, it occaſions gripings and fluxes. The town is encompaſſed by large woods and rocky mountains, and, with the adjacent country, was formerly ſubject to the king of Bantam. The Engliſh have a ſmall colony there, which is a detachment from Marlborough-fort, to receive the pepper brought thither by the natives.

Beſides theſe Engliſh ſettlements we have Lattoun, which is ſituated about forty miles to the northward of Bencoolen; Bentall, which lies at leaſt an hundred miles to the northward of Bencoolen; and Mocho-Mocho, which is ſituated near Indrapour, and is now the moſt northerly of all our ſettlements.

SECT. VIII.

Of the Settlements of the Dutch at Sumatra, particularly of Padang, Pullambam, and Bancalis.

ON a part of the coaſt of Sumatra, called the Gold Coaſt, the Dutch have a factory at Padang, under the management of a chief, who has his council and fiſcal; and this is conſidered as a very profitable as well as honourable poſt.

The Dutch have likewiſe a factory at Pullambam, about eight leagues from the ſea, on the banks of a very large river which empties itſelf by four different channels into the ſea. The great trade carried on there is that of pepper, which the Dutch endeavour to monopolize in the ſame manner as they do cloves, nutmegs, and cinnamon; and are therefore at a very great expence in keeping ſeveral armed barks cruizing at the mouth of this river, to prevent what they are pleaſed to call ſmuggling. They have indeed contracted with the king of Pullambam to take off all the pepper in his dominions at the rate of ten pieces of eight, or fifty ſhillings, for a bahaar, or four hundred pounds weight, which is eſteemed a fair price: they have, however, introduced a clauſe in their contract, by which it is agreed, that half the purchaſe of the pepper ſhall be paid in cloth, at ſuch a price as greatly reduces the value of their cargoes; and on this account they are ſo much afraid of ſmuggling: yet, it is ſaid, that in ſpite of their armed barks, on paying a thouſand florins to the king of Pullambam, and the ſame ſum to the Dutch chief, a cargo of a thouſand bahaars of pepper may be carried off the iſland without any great difficulty.

Though the country is mountainous, this is not conſidered as a great inconvenience, ſince moſt of the mountains abound with gold, ſilver, lead, and other metals; and the company are poſſeſſed of ſome gold mines, which are extremely rich, and great care is taken both to ſecure and conceal the profits that are made of them.

The chiefs of Padang have, however, been ſo unfortunate as to have their honeſty always ſuſpected. This, ſays commodore Roggewein, is chiefly owing to their management of the mines, that do not turn out greatly to the advantage of the company, while all their officers get immenſe eſtates out of them; which the council at Batavia can neither underſtand nor digeſt; and for this reaſon they very often change the chiefs, but to very little purpoſe.

The principal places where gold is found by the natives, are Triou and Manicabo, where they obtain it in the following manner. They dig at the bottom of the mountain ditches, where the water being ſtopped, when rolling down the ſides of the mountains in the winter, they, in the ſummer, draw it off; and by waſhing the mud which remains at the bottom, obtain from thence conſiderable quantities of gold duſt. Indeed it is generally thought by thoſe, who are beſt acquainted with the commerce of the Indies, that this iſland furniſhes annually five thouſand pounds weight of this precious metal; yet very little, if any, of this gold is ever brought to Europe, the Dutch diſpoſing of it in other places, where gold is highly valuable, to purchaſe other commodities, which in Europe turn to a better account.

Beſides Padang and Pullambam, already mentioned, the Dutch have a ſtrong fort and a great factory at Jamby, and another at Siack; but this laſt place is very unhealthy. It ſtands on the great river Andraghira, into which, at a certain ſeaſon of the year, come vaſt quantities of ſhads of a very large ſize, whoſe roes being accounted a great delicacy, are taken out, and the reſt of the fiſh thrown away, which, lying in great heaps, corrupt and exhale peſtilential vapours that infect the air. The perſons therefore that are ſent to Siack, are much of the ſame ſtamp with thoſe that are ſent to Banda, that is, men of abandoned characters and deſperate fortunes.

The above roes they pickle with ſalt and tamarinds, and then dry them in ſmoke; after which they wrap them up in large leaves, and carry them to all the countries from Achen to Siam. Theſe roes, when dried, are called Turbaw, and captain Hamilton thinks their taſte far exceeds that of caviar.

They have another conſiderable factory on the banks of the river Bancalis, that produces large profit from the ſale of cloth and opium, which are conſtantly paid for in gold duſt. This was diſcovered by a factor in the company's ſervice, who, after he had carried it on privately for about ten years, and acquired by it upwards of one hundred thouſand pounds ſterling, reſolved to ſecure what he had got, by making a free diſcovery of this branch of commerce to the company, who then took it into their own hands.

About Bancalis there are prodigious numbers of wild ſwine, and in the months of December and January their fleſh is very ſweet and fat. In thoſe months great numbers of people reſort thither in ſmall proas. Some go into the woods, and drive them towards the river, while others are ready with dogs to drive them into it, and when one goes, all the herd follow; others are ready with lances in their proas, to purſue them in the water, and lance them. They are taken up on the oppoſite ſhore, and immediately carried to places appointed, where there are many fires made of bruſh-wood, with which they ſinge off the hair, and then taking out the entrails, cut them in proper pieces, and ſalt them in the proas, each proa having a ſhare proper to the number of men it brings. After the pork has lain three or four days in ſalt, they waſh it, hang it in ſmoak, and then put it in caſks with ſome dry ſalt; after which it is ſold by the caſk to the beſt bidder.

There are likewiſe ſeveral other Dutch plantations on this iſland, which are all comprehended under the general title of the Weſt Coaſt.

SECT. IX.

Of the Coin, Weights, and Meaſures uſed at Sumatra.

IN this country there are but two ſorts of money of their own coining; the firſt is of lead, which they call caſh, of which fifteen hundred make a maſs, or fifteen pence, which is their gold coin: a quarter of a maſs is called a pollam, or copong, which is imaginary: ſixteen maſs make one tael, which is likewiſe imaginary, and equivalent to twenty ſhillings Engliſh. Dollars and other Spaniſh money are current almoſt all over the iſland: but though fifteen hundred caſh are commonly reckoned the value of a maſs, they riſe and fall as the money-changers think proper, only there are ſeldom leſs than a thouſand, or more than fifteen hundred, reckoned to a maſs.

At Achen pieces of gold are oftener uſed in merchandize than their coin, eſpecially in conſiderable bargains; it is therefore neceſſary to expreſs at what rate you intend to receive and pay gold, as well as what catty you buy and ſell by. The receiving a thouſand pounds in their gold maſs would be attended with inconceivable trouble, for braſs, mixed metals, and ſilver gilt, are frequently found among them, and even the money-changers, who are employed in examining them, are ſometimes deceived, tho', if they receive any bad, they are obliged to make them good to the perſon by whom they are employed.

A merchant may likewiſe be greatly impoſed on by receiving their gold duſt, for they will mix ſmall bits of other metal with it, which are not eaſily diſtinguiſhed, and make it neceſſary to employ the money-changers upon

on theſe occaſions. Great numbers of theſe people are to be found in the ſtreets of Achen, and they are generally either Guzarats, or natives of the Hither India.

As to the weights uſed at Sumatra for money and goods, five tael make a buncal, twenty buncal make a catty, and one hundred catty a pecul, or one hundred and thirty-two pounds Engliſh weight. Three peculs are a China bahar, or three hundred and ninety-ſix pounds China weight, and of Malayan weight at Achen, four hundred and twenty-two pounds, fifteen ounces; and upon the Weſt Coaſt, particularly at Bencoolen, a bahar is five hundred pounds weight, or five hundred and ſixty pounds Engliſh.

The uſual meaſure for corn or liquids is the bamboo, which holds about a gallon, and it does not appear that there is any other meaſure for cloth, beſides the natural cubit and fathom.

SECT. X.

Of the Nicobar and Andoman Iſlands.

THE Nicobar iſlands extend northward from the end of Sumatra into the entrance of the bay of Bengal, and lie from the ſeventh to the tenth degree of north latitude, and between the ninety-ſecond and ninety-fourth degrees of longitude. The largeſt of them, at which ſhips uſually touch, and that gives name to the reſt, is ſituated moſt to the ſouthward, and is about forty miles long, and twelve or fifteen broad.

The ſouth end of this iſland is mountainous, and has ſteep cliffs towards the ſea; but all the reſt of the iſland is low uneven land, covered with woods, in which are a great number of tall trees fit for building, or any other uſes. The ſoil is a rich black mould, and might produce any grain was it cultivated. The iſland does not appear to produce any valuable commodities, nor has any nation attempted to make a ſettlement upon it, or to bring the people under their dominion.

The iſlands are neither divided into kingdoms, nor provinces, nor does it appear that any towns have been built upon them: but in every creek or bay are ſeen four or five little houſes ſtanding by the ſea-ſide, on poſts about eight feet from the ground. Theſe have but one room, which is about eight feet in height: but, inſtead of being ridged like a barn, they are neatly arched with bended canes, and covered with palmeto leaves.

The country is over-run with wood, for they have only a few plantations of cocoa-nut-trees near the ſea-ſhore, from which they draw their beloved liquor toddy, and the nuts afford them meat and drink; for they are ſaid to have neither rice, nor any other grain growing in the country. Inſtead of bread they uſe the fruits of the melory-tree, which grows wild in the woods: it is of the ſize of a large apple-tree, has a blackiſh bark, and a pretty broad leaf. The fruit has the ſhape of a pear, and, in the largeſt part, is twelve or thirteen inches round. It has a tough ſmooth rind, of a light green colour, and the fruit within it is much like an apple, but full of ſmall ſtrings or fibres. They ſcrape the pulp from the ſtrings with a wooden knife, and making it up in great lumps as big as threepenny loaves, boil them in earthen pots: they will keep a week, but afterwards turn ſour. This is their chief food, for they have no roots, except a few yams, nor do they ſeem fond of hogs-fleſh or poultry, though they are in no want of either; but fiſh is eaten more plentifully, every houſe keeping a fiſhing-boat or two.

The natives are tall, clean limbed, and of a dark tawny complexion: they have ſtraight hair and black eyes, their viſage is pretty long; their noſes are well turned and proportioned, and their faces, taken altogether, tolerably handſome; but the women pull the hair off their eyebrows, which renders them not quite ſo agreeable as they otherwiſe would be.

The men only wear a narrow piece of linnen tied round their waiſts, to which they faſten another cloth of about a hand's breadth, and bringing it up between their legs, juſt cover their nakedneſs; but the women have a cloth about their loins, which reaches as low as their knees, and ſerves inſtead of a petticoat.

The natives are a peaceable, harmleſs people; and being friendly, and not inclined to quarrel, murder and robbery are ſeldom heard of among them. They confine themſelves to one woman, and live as man and wife, without any prieſt to tie the nuptial knot. As to their religion, we only know that they have ſome caves dug in the rocks, towards which, the miſſionaries obſerve, they pay a kind of adoration. It is alſo ſuppoſed that they worſhip the moon, from their great rejoicings at its firſt appearance. They are not divided into caſts or tribes, like the natives of the continent of India, but eat and drink, and mingle with each other, and with ſtrangers, without the leaſt ſcruple.

Their language is peculiar to themſelves: they have, however, ſome few Portugueſe and Malayan words, which are of uſe to them in bartering with the foreigners who touch upon their coaſt: for when any ſhips paſs by, both men and women come on board, bringing with them, hogs, poultry, fruit, and other proviſions. They alſo ſometimes bring ambergris, but oftener a mixture, which looks very like it, and with which the Europeans are ſometimes impoſed upon. They uſually take in return tobacco, iron, linnen, and old cloaths.

The Andoman iſlands are ſituated in the bay of Bengal to the northward of the Nicobar iſlands, extending from the eleventh to the fifteenth of north latitude. As the manners and cuſtoms of theſe people are the ſame with thoſe of the inhabitants of the Nicobar iſlands, the above deſcription will ſerve for both. Several writers have charged the natives of all theſe iſlands with being canibals, and would perſuade us, that they have a particular fondneſs for human fleſh; but this is ſo far from being the caſe, that like the people of the firſt ages, they live chiefly on fruit, and are found to be as harmleſs and inoffenſive as any people upon earth.

CHAP. XIV.

Of CEYLON.

SECT. I.

The Iſland poſſeſſed by the Portugueſe, who are expelled by the Dutch. The Situation and extent of Ceylon. Its Climate, and Seaſons. With a Deſcription of the Face of the Country, and of the Mountain called Adam's Mount.

WE ſhall now take a view of the delightful iſland of Ceylon, the moſt weſterly of thoſe beyond the great peninſula of India, and then return back to the continent. The ancients, to whom it was known by the name of Taprobane, conſidered it as a plentiful ſource of all ſorts of riches and curious merchandize; and the learned Bochart was of opinion, that this was the country of Ophir and Tarſis, with whoſe treaſures Solomon's fleets were loaded.

The Portugueſe diſcovered this fine iſland, and conſidering the advantages that might be drawn from it, landed here in 1506, under the conduct of Laurence Almeida, who took poſſeſſion of it in the name of Emanuel, king of Portugal, by erecting a column with an inſcription, importing, that it had no maſter, though he at the ſame time treated with one of the kings of Ceylon, whom he promiſed the protection of Emanuel, on condition of his paying a yearly acknowledgment of two thouſand five hundred quintals of cinnamon. "The Dutch, ſays the author of

" the New Hiſtory of the Eaſt Indies, jealous of ſo lucra-
" tive an eſtabliſhment, begun in 1602 to make attempts
" to take it from them. The violence they exerciſed
" rendered them as odious to the Cinglaſſes (for ſo the
" inhabitants of Ceylon are called) as the Portugueſe
" already were on the ſame account. But they accom-
" pliſhed their deſigns fifty-five years afterwards. They
" declared war againſt the Portugueſe; they drove them
" from the places they had fortified and poſſeſſed for a
" hundred and fifty years before; they ſeized on the
" cities of Colombo and Negombo; they placed a garriſon
" in the fort of Punto Gallo; they made themſelves ab-
" ſolute maſters of the coaſts and harbours, but did not
" enter into the dominions of the king of Candy, who
" poſſeſſes the middle of the iſland; and they are ſo anxious
" to engroſs the trade of Ceylon, that they ſuffer no fo-
" reign veſſels to approach it."

The iſland of Ceylon is ſituated between the ſixth and tenth degree of north latitude, and between the ſeventy-ninth and eighty-ſecond of eaſt longitude from London. It is therefore about two hundred and fifty miles in length from north to ſouth, and near two hundred in breadth from eaſt to weſt; and the Dutch obſerve, that in its ſhape it reſembles a Weſtphalia ham. It is ſituated about forty-five miles to the ſouth-eaſt of the hither peninſula of India, and is one of the fineſt countries in the world.

The monſoons and ſeaſons are the ſame as on the neighbouring continent; for the rains begin to fall much ſooner on the Weſtern coaſt than on the Eaſtern, juſt as they fall ſooner on the Malabar ſide of the coaſt of India, than on the coaſt of Coromandel, which probably proceeds from the ſame cauſe, Ceylon, as well as that great peninſula, being divided by very high mountains. The northern part of the iſland is ſubject to great droughts of very long continuance, an affliction that is the more ſenſibly felt as there are ſcarce any ſprings or rivers in that part of the iſland, and the inhabitants are obliged to be ſupplied with water as well as food from the South.

There are, however, ſeveral rivers in the iſland, which fall down from the mountains, but are generally ſo rapid and full of rocks as not to be navigable; the largeſt is that of Mavillagonga, which has its ſource in a mountain called Adam's Mount, and running north-eaſt falls into the ſea.

As to the face of the country, it is for the moſt part covered with fragrant woods and groves, and between the mountains are little fertile vallies watered by fine ſprings. In ſhort, this iſland not only produces gold and other metals, but topazes, rubies, ſaphires, granates, and cryſtal.

In the ſouthern part of the iſland, about twenty leagues from the ſea, is a vaſt plain, in the middle of which is the above mountain covered with a fine turf, on which riſes a rock of a pyramidal form; but ſo rugged, that, it is ſaid, it can only be aſcended by means of an iron chain, which hangs from the top to the bottom. It is ſuppoſed to be two leagues from the plain to the topmoſt ſummit; but the way ſo bad, that ſetting out early in the morning, one cannot arrive thither till two hours after mid-day; and the height is ſo prodigious, that the ſailors begin to deſcry it twenty leagues out to ſea. Though the ſummit of the rock, when viewed from the bottom in the plain, appears like a point, yet it forms a terraſs two hundred paces in diameter; in the center of which is a large and deep lake of ſome of the beſt water in the world. From thence proceed ſeveral rivulets which fall in torrents down the ſides of the mountain, and, after being reunited, form three great rivers in the plain. Near the lake is a large ſtone, on which is the print of a man's foot, two palms in length, and eight in breadth, as perfectly engraved as if the impreſſion had been made on wax. The Cinglaſſes are perſuaded that it is a veſtige of the firſt man, and therefore have called that mountain Hamalel, or Adam's Mountain; which the Portugueſe have tranſlated Pico de Adam, or the Peak of Adam. The people believe, that the firſt man was created here; that the lake aroſe from the tears which Eve ſhed at Abel's death; and that Ceylon was part of the terreſtrial paradiſe. This tradition, which could only be received from the Jews, it is ſaid came from king Vigia Raïa, who, according to the common opinion, lived five hundred years before Chriſt.

SECT. II.

Of the Trees and Plants of Ceylon, with a particular Deſcription of the Tallipot-Tree, the Reffule, the Cinnamon-Tree, the Jaka, the Orula, and the Downekaia. Of the different Kinds of Grain, and the Method of Huſbandry practiſed by the Natives.

ONE of the moſt remarkable trees in Ceylon is the tallipot, which grows ſtraight and tall, and is as large as the maſt of a ſhip: the leaves are ſaid to be ſo large as to cover fifteen or twenty men, and keep them dry; they are round, and fold up like a fan. The natives wear a piece of the leaf on their heads when they travel, to ſhade them from the ſun; and they are ſo tough, that they are not eaſily torn, though they make their way through the woods and buſhes with theſe kind of umbrellas. Every ſoldier carries one, which alſo ſerves him for a tent to lie in; and, without theſe leaves, it would be impoſſible to live abroad in the rainy ſeaſon. This tree bears no fruit till the laſt year in which it lives, and then has plenty of a hard fruit of the ſize of a nutmeg. The trunk of this tree contains a pith, which is ſometimes eaten like the pith of the ſago-tree, and bread is made of it as well as of ſago.

They have a tree called reffule, that is as ſtraight and as tall as the cocoa-tree, and is alſo full of pith. From this tree the natives draw a cool pleaſant liquor that is very agreeable, though it is no ſtronger than water, and an ordinary tree yields three or four gallons a day. By boiling this liquor they obtain a kind of brown ſugar, which in India is called jaggory; and, it is ſaid, that they can refine it, and make it fit to anſwer all the purpoſes of ſugar. They obtain this liquor in the following manner: on the very top of the tree grows a bud, which they cut off, and bind about it pepper, ſalt, limes, garlick, and leaves: under this bud they hang an earthen-pot to catch the liquor, and every day cut a thin ſlice from the end where the bud grew. The leaves of this tree fall off, and are renewed every year till it arrives at its full growth, and then the ſame leaves continue on it for ſeveral years together; but when they fall no more new ones come in their room. As the bud at the top ripens and withers, others come out lower every year, till they reach to the bottom of the boughs, and then the tree has done bearing, and dies within ſeven or eight years after. The wood of this tree, which is very hard and heavy, is black, and of this the inhabitants make the peſtles with which they beat the rice out of the huſks in mortars.

There are here whole foreſts of oranges, citrons, and cinnamon-trees; and the laſt are ſo common, that the ſmell of them ſpreads eight leagues round. Salmon ſays, that in his voyage to India, when the ſhip was judged by the beſt ſeamen on board to be a hundred miles from that or any other land, the air was ſo extremely ſweet, ſo repleniſhed with fragrant ſmells, that he was morally certain they muſt be near ſome land. " I called up, ſays he, ſeveral of
" my travellers, who regaled their ſmelling faculty in the
" ſame manner; and it was the general opinion, that this
" muſt proceed from the cinnamon-groves in Ceylon.
" However, it is obſervable, that when people have been
" long at ſea, and draw near any coaſt, if the wind ſets off
" of it, it will bring a very refreſhing ſmell along with it,
" though not comparable to that perfumed air we meet
" with on the coaſt of Ceylon."

The cinnamon-tree is peculiar to this iſland, and is of ineſtimable value to the Dutch. This tree grows on the ſouth-weſt part of the iſland, where it is as common as any other in the woods; but there are few or none to be found towards the northern coaſt; yet the Dutch have ſecured all the bays and the mouths of the rivers round the iſland, to prevent other nations ſettling there, or having any commerce with the natives.

The cinnamon-tree is of the middle-ſize, not very large, and its leaf in thickneſs, ſhape, and colour, reſembles the laurel.

When the leaves firſt ſprout they are as red as ſcarlet, and on being rubbed between the fingers ſmell like a clove. The tree bears a fruit in September that is like an acorn, but neither its taſte nor ſmell has any reſemblance to that of the bark. By boiling the fruit in winter

they obtain an oil which ſwims on the top, and has a very agreeable ſmell; and when it is cold is white and as hard as tallow. This is ſometimes uſed as an ointment for aches and pains; and as it is very common they alſo burn it in their lamps. Some people aſſert, that the cinnamon-tree has three barks; but all agree that it has two, and that the cinnamon is the ſecond. The beſt is that ſtripped from trees of a middling growth; for neither thoſe that are very young, nor thoſe that are old, are proper for peeling. Having ſtripped off the outward bark, they cut the next round the tree in ſeveral places with a pruning-knife, and cutting them lengthways in ſlips, peel them off, and lay them in the ſun to dry, on which they roll up together as we ſee them brought to Europe.

Whether the tree be killed by cutting the inward bark, as ſome affirm, is not very material, ſince there are abundantly more of them in this iſland than are neceſſary to ſupply the whole world; and therefore the Dutch do not care into how narrow a compaſs the cinnamon-groves are brought, ſince, as they have monopolized this ſpice, they can ſet what price upon it they pleaſe; and the leſs extent theſe woods have, the better they will be able to defend them. The body of the tree under the bark is perfectly white, and ſerves for building and other uſes; but it has neither the fragrant ſmell nor taſte of the bark.

Among the other extraordinary trees of this iſland, is the Orula, which is of the ſize of an apple-tree, and bears a fruit like an olive; this they ſometimes take as a purge: they alſo uſe it to dye their cloaths black, by dipping them into water, in which this fruit has been infuſed; and it is ſaid, that if a piece of ruſty iron be thrown into this water, it will eat off the ruſt, and the iron become bright; but that the water will be ſo black, that it will ſerve for ink.

Here are a great variety of fruits; but the natives ſeldom eat them ripe, or cultivate any but thoſe which ſerve for pickles. The fruit called jack, or jaka, is a part of their food, it grows upon large trees, is round, and of the ſize of a peck-loaf: it is covered with a green prickly rind, and has ſeeds or kernels within it, that reſemble a cheſnut, both in ſize, colour, and taſte. This fruit they gather before it is is ripe, and when boiled it has the taſte of cabbage: but when mellow it is eaten raw, and is very good. The kernels roaſted in the embers ſerve them for food when on a journey.

There is another fruit called jambo, which is very juicy, and has the taſte of an apple: the colour is white, ſtreaked with red, and it looks very beautiful. They have alſo ſome fruits that reſemble our plumbs and cherries; nor do they want any of the common Indian fruits, as pine-apples, cocoas, limes, melons, pomegranates, and mangoes.

The kitchen-gardens of this iſland are well ſupplied with roots and herbs; the roots they eat are known by the general name of yams, though they have a great variety of them. They have alſo ſeveral ſorts of vegetables, which they eat with butter, ſome of which are nearly equal to aſparagus. They alſo dreſs ſome of their green fruit with rice. The Portugueſe and Dutch have introduced almoſt all the herbs and roots uſed in our kitchens, as coleworts, lettuce, ſage, mint, roſemary, radiſhes, and carrots; and their woods afford plenty of medicinal herbs, which are well known to the natives, who, by applying them, perform conſiderable cures.

The country alſo abounds with flowers of the fineſt colours, and the moſt fragrant ſmells, but the natives never cultivate them, or take any delight in fine gardens; yet the young fellows and girls adorn their hair with them: among others they have white and red roſes, that ſmell as ſweet as ours, and alſo a white flower that reſembles jeſſamine, of which a noſegay is brought every morning to the king, who claims the property of them wherever they grow.

There is another flower called the hopmaul that grows upon trees. Theſe have a very fine ſcent, and are particularly uſed by the young people in their hair. They have likewiſe a flower called the ſindricmal, which is remarkable for opening every evening at about four o'clock, and cloſing again about four in the morning.

The downekaia is a ſhrub that bears a leaf that is only about two fingers broad, and yet is ſix or eight feet long, and on both ſides full of thorns. Theſe leaves they ſplit, and make mats of them. This ſhrub bears a bud that opens into a bunch of fragrant whitiſh flowers, like a noſegay, and the roots being full of ſmall fibres, they make their cordage of them.

They have ſeveral kinds of rice, ſome of which require ſome months before the corn is ripe, ſome ſix, others five; and there are other kinds that will be ripe in three or four months from the ſeed-time: that which ripens faſteſt has the beſt taſte, but yields the leaſt increaſe. As all ſorts of rice grow in water, the inhabitants take great pains in levelling the ground they deſign for tillage, and in making channels, for their wells and reſervoirs to convey the water to theſe fields. If they apprehend they have water enough, they ſow that kind of rice which yields moſt, and is the longeſt in growing; but if they apprehend the water will not hold out, they ſow that which ripens ſooneſt. They alſo contrive to have all their rice ripe together; for as their fields are common, they turn in their cattle after harveſt; and if any huſbandman is much later than his neighbours, his corn is eaten up by the cattle.

As there are but few ſprings in the north part of the iſland, the natives, during the rainy ſeaſon, ſave the rain-water in great ponds a mile in extent; and when their fields are ſown, let it gradually flow into them a little at a time, that it may hold out till harveſt.

Their uſual ſeed-time is in July or Auguſt, ſoon after the beginning of the rains, and their harveſt in January or February; but where they have always plenty of water, they pay little regard to the ſeaſons, but ſow and reap almoſt at any time.

Their plough has a handle and foot ſhod with iron, much like our foot ploughs; but they are both of a piece, and much leſs and ſhorter on account of their turning on the ſide of hills where they are cramped for want of room. A ſmall beam is let into that part which the ploughman holds in his hand, and to which the geers of the buffaloes are faſtened: theſe ploughs do not, like ours, bury the ſward, but only ſerve to break up the ground that is ſoon after overflowed with water, which rots the graſs and weeds. The lands are indeed ploughed twice; after the firſt they make up the banks, which ſerve to keep in the water, and for cauſeys to walk upon from one field to another; for the fields, when overflowed, are knee-deep in water and mud. When the weeds and graſs are rotted, they drag a heavy board edge-ways over the land to make it ſmooth, that it may every where be equally overflowed.

Before they ſow their ſeed they ſoak it in water, and then let it lie four or five days on a heap till it grows. When the ſeed is ready they drain the water off the land, and then with ſquare boards faſtened to poles again ſmooth the mud; after which they ſow the rice as our huſbandmen do wheat and barley, aud ſuffer it to ſtand without water till it riſes a ſpan above the ground. The women then come to weed the rice, and tranſplant it where it grows too thick; after which they again let in the water, and the rice grows half a foot or a foot deep in water till it is ripe.

Inſtead of threſhing their corn they tred it out with oxen and buffaloes, which is frequently done in the fields where it grows. When it is reaped they lay out a round ſpot of ground for this purpoſe, about twenty-five feet in diameter, and dig it a foot and a half deep. This method is ſo expeditious, that half a dozen oxen will trample out forty or fifty buſhels in a day. It is remarkable, that the people, before they begin this work of treading out the corn, always perform ſome religious ceremony, and apply to their idols for a bleſſing on their labours.

There are ſeveral other kinds of grain which the people eat towards the end of the year, when rice begins to grow ſcarce, particularly curacan, which is as ſmall as muſtard-ſeed; this they beat or grind into flower, and make cakes of it. This grain grows on dry ground, and is ripe within three or four months after it is ſown.

They have another grain called tanna, which is as ſmall as the former. Every ſeed ſhoots out four or five ſtalks, each of which has an ear, and it is ſaid to multiply a thou-

a thouſand fold. The women who perform moſt part of the harveſt-work cut off the ears when it is ripe, and carry them home in baſkets. This is very dry food, and is only eaten when rice is not to be had.

There likewiſe grows here a ſeed called tolla, of which they make oil, with which they anoint themſelves.

SECT. III.

Of the Beaſts and Inſects of Ceylon, particularly the Elephants, the Ants, and the Bees. Of the Birds and Fiſhes.

IN this iſland there are plenty of buffaloes, oxen, deer, goats, and hogs; they have likewiſe elephants, monkies, bears, tygers, jackalls, hares, and dogs; but no lions, wolves, ſheep, horſes, or aſſes, except ſuch as are imported by Europeans. Some of their deer are larger than our red deer; but there is another animal that is in all reſpects like them, except in the ſize and colour, it is no bigger than a hare, and is grey ſpotted with white.

This iſland is moſt famous for its elephants, which are ſo numerous, that they do incredible damage to the huſbandmen by breaking their trees, and eating and trampling down their corn. Hence the country people are obliged to watch thoſe of their own fields that lie near the woods every night, and they are not ſecure of their corn when it is placed in their yards. It is with great difficulty that, with lighted torches and making a great noiſe, they can frighten them away; ſometimes they ſhoot at them, and wound them with their arrows; but the enraged elephant frequently kills them. Their tygers and bears are far leſs troubleſome, for they do no damage to the corn, and ſeldom attack people without provocation.

The Abbé de Guyon obſerves, that the tame elephants of Ceylon are more eſteemed than any other in the Indies, not only on account of their prodigious bulk, and the beauty of their ivory, but alſo for their remarkable docility: "They uſe no other animals but theſe, he adds, "in the carriage of hogſheads, and other ſuch burthens. "The elephant takes hold of the rope with his trunk "and his teeth, he draws it, twiſts it about, throws the "load on his back, and ſo goes off with it. He draws "with equal eaſe a caravel, or half-galley, on dry "ground."

Their monkies are alſo very numerous, and theſe are of ſeveral kinds, ſome are of a dark grey and very large, with black faces, and white beards that reach from ear to ear, which make them reſemble old men. There is another ſort like the former, and as large, but both their bodies and faces are milk-white; neither of theſe are miſchievous: but there is a third ſort that is very troubleſome, theſe have white faces, and no beards, but have long hair on their heads like men: about harveſt-time theſe come in large companies, and not only eat up a great deal of corn, but carry a conſiderable quantity of it away in their hands; they likewiſe plunder the gardens about the houſes.

In ſome parts of the iſland are alligators, and they have alſo a great variety of ſerpents, ſome of which are ſaid to be of an incredible ſize. They have abundance of polecats, ferrets, weazels, and other vermin, which are ſo numerous, that they deſtroy almoſt all the wild rabbits.

The ants ſwarm here in an amazing degree, and ſting ſo ſharply that there is no bearing them; they devour almoſt every thing they come at, and people can ſcarce ſet down a diſh of meat but it will be filled with them. They run up the walls of the houſes, building arches or covered paſſages as they go; and if an arch happens to break, they come down and aſſiſt in repairing it. The Cinglaſſes take great care in watching every thing they value, leſt they ſhould be ſpoiled by theſe inſects, which they diſcover by theſe arches of dirt, which they always build whenever they go up any thing. At a diſtance from the houſes theſe ants raiſe hillocks, five or ſix feet high, of a pure refined clay, ſo firm and hard that it will require a pick-ax to break it, and under theſe they contrive their neſts in the manner of an honey-comb. Theſe inſects increaſe prodigiouſly, and great numbers of them alſo die at a time; for when they have arrived at their full growth, and have obtained wings, they iſſue out of an evening after ſun-ſet in ſuch vaſt numbers, that they darken the ſky; and having flown out of ſight, in a ſhort time fall down dead, when the birds which are gone to rooſt frequently pick up a great many of them. The poultry live almoſt entirely upon theſe ants, which muſt greatly decreaſe their number.

They have one ſort of bees like thoſe common in England, theſe build in holes in the ground and in hollow-trees. They have alſo a larger ſort of a brighter colour, and that make much thinner honey: theſe fix their combs upon the boughs of trees at a great height, and as they may be eaſily ſeen, whole villages at the proper time of the year go into the weeds to gather the honey, and come home loaded with it. They ſometimes hold torches under the bees till they drop down from the trees, and then boil and eat them, thinking them very good food.

In this iſland are leeches of a reddiſh colour, of about the thickneſs of a gooſe-quill; theſe appear about the time when the rains begin to fall, and ſoon after the graſs and woods are full of them. At firſt they are almoſt as ſmall as a horſe-hair, and creeping up the legs of travellers, who always go without ſhoes or ſtockings, make the blood run down their heels; and if they have any ſore, will be ſure to get to it. To avoid this ſome rub their legs with lemon and ſalt, to make them drop off, and others uſe a flat ſtick to ſcrape them off; but they are ſo ſoon ſucceeded by others, that it is almoſt in vain, and they moſt commonly let them alone till they reach the end of their journey; for though their legs ſmart a little, this bleeding is eſteemed ſalutary. When they come to their houſes, they get rid of them at once by rubbing their legs with aſhes.

As to fowls they have plenty of them; but it is ſaid the king prohibits the people's keeping tame turkies, geeſe, ducks, and pigeons, though he himſelf keeps them: they have likewiſe a water fowl that is black, and as big as a duck; it lives upon fiſh, and will remain under water a long time, and at length will come up at a vaſt diſtance. There is another fowl that haunts the ponds and marſhes; it lives on fiſh, and is larger than a ſwan.

There are a few partridges and woodcocks, ſome ſnipes, wood-pigeons, and ſparrows; but wild peacocks and green parrots are very numerous.

The macowda ſpeaks very plain, when taught, and is of the ſize and colour of a black-bird. There is another ſpecies of a very beautiful gold colour, and theſe too may be taught to ſpeak.

The fineſt bird of this country is of the ſize of a ſparrow; it is as white as ſnow, except its head, which is black, with a plume of feathers ſtanding upright, and the tail is a foot long. There are others of a deep yellow, but in every other reſpect like the former; neither of them have any muſical notes, or are good for any thing but to look at.

There are great plenty of fiſh in the rivers and ponds, which the natives eat with their rice much oftener than they do fleſh. They take them with a wicker baſket, made in the form of a bell, which they put down in the water, and ſoon feel if there be any fiſh, by their beating againſt the walls of their little priſon, and putting their arms in at the top, they take them out with their hands. They ſeldom uſe nets except on the ſea-coaſt. In ſeveral places fiſh are kept for the king's uſe, who diverts himſelf with feeding them, and in thoſe places people are prohibited to take them, which renders them ſo tame, that they will ſwim after any body to the ſides of the pond to be fed.

SECT. IV.

Of the Perſons, Dreſs, Manners, and Cuſtoms of the Cinglaſſes, or Inhabitants of Ceylon.

THE Cinglaſſes are well ſhaped, of a middle ſtature, and have long black hair. Their features are regular, their complexion dark, but leſs ſwarthy than that of the Malabars, and their eyes, like thoſe of all other Indians, are black.

Among the people of rank the young men wear their hair long and combed back; but when they are on a journey they tie it up. Elderly people wear a cap, that has

on these occasions. Great numbers of these people are to be found in the streets of Achen, and they are generally either Guzarats, or natives of the Hither India.

As to the weights used at Sumatra for money and goods, five tael make a buncal, twenty buncal make a catty, and one hundred catty a pecul, or one hundred and thirty-two pounds English weight. Three peculs are a China bahar, or three hundred and ninety-six pounds China weight, and of Malayan weight at Achen, four hundred and twenty-two pounds, fifteen ounces; and upon the West Coast, particularly at Bencoolen, a bahar is five hundred pounds weight, or five hundred and sixty pounds English.

The usual measure for corn or liquids is the bamboo, which holds about a gallon, and it does not appear that there is any other measure for cloth, besides the natural cubit and fathom.

SECT. X.

Of the Nicobar and Andoman Islands.

THE Nicobar islands extend northward from the end of Sumatra into the entrance of the bay of Bengal, and lie from the seventh to the tenth degree of north latitude, and between the ninety-second and ninety-fourth degrees of longitude. The largest of them, at which ships usually touch, and that gives name to the rest, is situated most to the southward, and is about forty miles long, and twelve or fifteen broad.

The south end of this island is mountainous, and has steep clifts towards the sea; but all the rest of the island is low uneven land, covered with woods, in which are a great number of tall trees fit for building, or any other uses. The soil is a rich black mould, and might produce any grain was it cultivated. The island does not appear to produce any valuable commodities, nor has any nation attempted to make a settlement upon it, or to bring the people under their dominion.

The islands are neither divided into kingdoms, nor provinces, nor does it appear that any towns have been built upon them: but in every creek or bay are seen four or five little houses standing by the sea-side, on posts about eight feet from the ground. These have but one room, which is about eight feet in height: but, instead of being ridged like a barn, they are neatly arched with bended canes, and covered with palmeto leaves.

The country is over-run with wood, for they have only a few plantations of cocoa-nut-trees near the sea-shore, from which they draw their beloved liquor toddy, and the nuts afford them meat and drink; for they are said to have neither rice, nor any other grain growing in the country. Instead of bread they use the fruits of the melory-tree, which grows wild in the woods: it is of the size of a large apple-tree, has a blackish bark, and a pretty broad leaf. The fruit has the shape of a pear, and, in the largest part, is twelve or thirteen inches round. It has a tough smooth rind, of a light green colour, and the fruit within it is much like an apple, but full of small strings or fibres. They scrape the pulp from the strings with a wooden knife, and making it up in great lumps as big as threepenny loaves, boil them in earthen pots: they will keep a week, but afterwards turn sour. This is their chief food, for they have no roots, except a few yams, nor do they seem fond of hogs-flesh or poultry, though they are in no want of either; but fish is eaten more plentifully, every house keeping a fishing-boat or two.

The natives are tall, clean limbed, and of a dark tawny complexion: they have straight hair and black eyes, their visage is pretty long; their noses are well turned and proportioned, and their faces, taken altogether, tolerably handsome; but the women pull the hair off their eyebrows, which renders them not quite so agreeable as they otherwise would be.

The men only wear a narrow piece of linnen tied round their waists, to which they fasten another cloth of about a hand's breadth, and bringing it up between their legs, just cover their nakedness; but the women have a cloth about their loins, which reaches as low as their knees, and serves instead of a petticoat.

The natives are a peaceable, harmless people; and being friendly, and not inclined to quarrel, murder and robbery are seldom heard of among them. They confine themselves to one woman, and live as man and wife, without any priest to tie the nuptial knot. As to their religion, we only know that they have some caves dug in the rocks, towards which, the missionaries observe, they pay a kind of adoration. It is also supposed that they worship the moon, from their great rejoicings at its first appearance. They are not divided into casts or tribes, like the natives of the continent of India, but eat and drink, and mingle with each other, and with strangers, without the least scruple.

Their language is peculiar to themselves: they have, however, some few Portuguese and Malayan words, which are of use to them in bartering with the foreigners who touch upon their coast: for when any ships pass by, both men and women come on board, bringing with them, hogs, poultry, fruit, and other provisions. They also sometimes bring ambergris, but oftener a mixture, which looks very like it, and with which the Europeans are sometimes imposed upon. They usually take in return tobacco, iron, linnen, and old cloaths.

The Andoman islands are situated in the bay of Bengal to the northward of the Nicobar islands, extending from the eleventh to the fifteenth of north latitude. As the manners and customs of these people are the same with those of the inhabitants of the Nicobar islands, the above description will serve for both. Several writers have charged the natives of all these islands with being canibals, and would persuade us, that they have a particular fondness for human flesh; but this is so far from being the case, that like the people of the first ages, they live chiefly on fruit, and are found to be as harmless and inoffensive as any people upon earth.

CHAP. XIV.

Of CEYLON.

SECT. I.

The Island possessed by the Portuguese, who are expelled by the Dutch. The Situation and extent of Ceylon. Its Climate, and Seasons. With a Description of the Face of the Country, and of the Mountain called Adam's Mount.

WE shall now take a view of the delightful island of Ceylon, the most westerly of those beyond the great peninsula of India, and then return back to the continent. The ancients, to whom it was known by the name of Taprobane, considered it as a plentiful source of all sorts of riches and curious merchandize; and the learned Bochart was of opinion, that this was the country of Ophir and Tarsis, with whose treasures Solomon's fleets were loaded.

The Portuguese discovered this fine island, and considering the advantages that might be drawn from it, landed here in 1506, under the conduct of Laurence Almeida, who took possession of it in the name of Emanuel, king of Portugal, by erecting a column with an inscription, importing, that it had no master, though he at the same time treated with one of the kings of Ceylon, whom he promised the protection of Emanuel, on condition of his paying a yearly acknowledgment of two thousand five hundred quintals of cinnamon. "The Dutch, says the author of

" the New Hiſtory of the Eaſt Indies, jealous of ſo lucra-
" tive an eſtabliſhment, begun in 1602 to make attempts
" to take it from them. The violence they exerciſed
" rendered them as odious to the Cinglaſſes (for ſo the
" inhabitants of Ceylon are called) as the Portugueſe
" already were on the ſame account. But they accom-
" pliſhed their deſigns fifty-five years afterwards. They
" declared war againſt the Portugueſe; they drove them
" from the places they had fortified and poſſeſſed for a
" hundred and fifty years before; they ſeized on the
" cities of Colombo and Negombo; they placed a garriſon
" in the fort of Punto Gallo; they made themſelves ab-
" ſolute maſters of the coaſts and harbours, but did not
" enter into the dominions of the king of Candy, who
" poſſeſſes the middle of the iſland; and they are ſo anxious
" to engroſs the trade of Ceylon, that they ſuffer no fo-
" reign veſſels to approach it."

The iſland of Ceylon is ſituated between the ſixth and tenth degree of north latitude, and between the ſeventy-ninth and eighty-ſecond of eaſt longitude from London. It is therefore about two hundred and fifty miles in length from north to ſouth, and near two hundred in breadth from eaſt to weſt; and the Dutch obſerve, that in its ſhape it reſembles a Weſtphalia ham. It is ſituated about forty-five miles to the ſouth-eaſt of the hither peninſula of India, and is one of the fineſt countries in the world.

The monſoons and ſeaſons are the ſame as on the neighbouring continent; for the rains begin to fall much ſooner on the Weſtern coaſt than on the Eaſtern, juſt as they fall ſooner on the Malabar ſide of the coaſt of India, than on the coaſt of Coromandel, which probably proceeds from the ſame cauſe, Ceylon, as well as that great peninſula, being divided by very high mountains. The northern part of the iſland is ſubject to great droughts of very long continuance, an affliction that is the more ſenſibly felt as there are ſcarce any ſprings or rivers in that part of the iſland, and the inhabitants are obliged to be ſupplied with water as well as food from the South.

There are, however, ſeveral rivers in the iſland, which fall down from the mountains, but are generally ſo rapid and full of rocks as not to be navigable; the largeſt is that of Mavillagonga, which has its ſource in a mountain called Adam's Mount, and running north-eaſt falls into the ſea.

As to the face of the country, it is for the moſt part covered with fragrant woods and groves, and between the mountains are little fertile vallies watered by fine ſprings. In ſhort, this iſland not only produces gold and other metals, but topazes, rubies, ſaphires, granates, and cryſtal.

In the ſouthern part of the iſland, about twenty leagues from the ſea, is a vaſt plain, in the middle of which is the above mountain covered with a fine turf, on which riſes a rock of a pyramidal form; but ſo rugged, that, it is ſaid, it can only be aſcended by means of an iron chain, which hangs from the top to the bottom. It is ſuppoſed to be two leagues from the plain to the topmoſt ſummit; but the way ſo bad, that ſetting out early in the morning, one cannot arrive thither till two hours after mid-day; and the height is ſo prodigious, that the ſailors begin to deſcry it twenty leagues out to ſea. Though the ſummit of the rock, when viewed from the bottom in the plain, appears like a point, yet it forms a terraſs two hundred paces in diameter; in the center of which is a large and deep lake of ſome of the beſt water in the world. From thence proceed ſeveral rivulets which fall in torrents down the ſides of the mountain, and, after being reunited, form three great rivers in the plain. Near the lake is a large ſtone, on which is the print of a man's foot, two palms in length, and eight in breadth, as perfectly engraved as if the impreſſion had been made on wax. The Cinglaſſes are perſuaded that it is a veſtige of the firſt man, and therefore have called that mountain Hamalel, or Adam's Mountain; which the Portugueſe have tranſlated Pico de Adam, or the Peak of Adam. The people believe, that the firſt man was created here; that the lake aroſe from the tears which Eve ſhed at Abel's death; and that Ceylon was part of the terreſtrial paradiſe. This tradition, which could only be received from the Jews, it is ſaid came from king Vigia Raïa, who, according to the common opinion, lived five hundred years before Chriſt.

SECT. II.

Of the Trees and Plants of Ceylon, with a particular Deſcription of the Tallipot-Tree, the Reffule, the Cinnamon-Tree, the Jaka, the Orula, and the Downekaia. Of the different Kinds of Grain, and the Method of Huſbandry practiſed by the Natives.

ONE of the moſt remarkable trees in Ceylon is the tallipot, which grows ſtraight and tall, and is as large as the maſt of a ſhip: the leaves are ſaid to be ſo large as to cover fifteen or twenty men, and keep them dry; they are round, and fold up like a fan. The natives wear a piece of the leaf on their heads when they travel, to ſhade them from the ſun; and they are ſo tough, that they are not eaſily torn, though they make their way through the woods and buſhes with theſe kind of umbrellas. Every ſoldier carries one, which alſo ſerves him for a tent to lie in; and, without theſe leaves, it would be impoſſible to live abroad in the rainy ſeaſon. This tree bears no fruit till the laſt year in which it lives, and then has plenty of a hard fruit of the ſize of a nutmeg. The trunk of this tree contains a pith, which is ſometimes eaten like the pith of the ſago-tree, and bread is made of it as well as of ſago.

They have a tree called reffule, that is as ſtraight and as tall as the cocoa-tree, and is alſo full of pith. From this tree the natives draw a cool pleaſant liquor that is very agreeable, though it is no ſtronger than water, and an ordinary tree yields three or four gallons a day. By boiling this liquor they obtain a kind of brown ſugar, which in India is called jaggory; and, it is ſaid, that they can refine it, and make it fit to anſwer all the purpoſes of ſugar. They obtain this liquor in the following manner: on the very top of the tree grows a bud, which they cut off, and bind about it pepper, ſalt, limes, garlick, and leaves: under this bud they hang an earthen-pot to catch the liquor, and every day cut a thin ſlice from the end where the bud grew. The leaves of this tree fall off, and are renewed every year till it arrives at its full growth, and then the ſame leaves continue on it for ſeveral years together; but when they fall no more new ones come in their room. As the bud at the top ripens and withers, others come out lower every year, till they reach to the bottom of the boughs, and then the tree has done bearing, and dies within ſeven or eight years after. The wood of this tree, which is very hard and heavy, is black, and of this the inhabitants make the peſtles with which they beat the rice out of the huſks in mortars.

There are here whole foreſts of oranges, citrons, and cinnamon-trees; and the laſt are ſo common, that the ſmell of them ſpreads eight leagues round. Salmon ſays, that in his voyage to India, when the ſhip was judged by the beſt ſeamen on board to be a hundred miles from that or any other land, the air was ſo extremely ſweet, ſo repleniſhed with fragrant ſmells, that he was morally certain they muſt be near ſome land. " I called up, ſays he, ſeveral of
" my travellers, who regaled their ſmelling faculty in the
" ſame manner; and it was the general opinion, that this
" muſt proceed from the cinnamon-groves in Ceylon.
" However, it is obſervable, that when people have been
" long at ſea, and draw near any coaſt, if the wind ſets off
" of it, it will bring a very refreſhing ſmell along with it,
" though not comparable to that perfumed air we meet
" with on the coaſt of Ceylon."

The cinnamon-tree is peculiar to this iſland, and is of ineſtimable value to the Dutch. This tree grows on the ſouth-weſt part of the iſland, where it is as common as any other in the woods; but there are few or none to be found towards the northern coaſt; yet the Dutch have ſecured all the bays and the mouths of the rivers round the iſland, to prevent other nations ſettling there, or having any commerce with the natives.

The cinnamon-tree is of the middle-ſize, not very large, and its leaf in thickneſs, ſhape, and colour, reſembles the laurel.

When the leaves firſt ſprout they are as red as ſcarlet, and on being rubbed between the fingers ſmell like a clove. The tree bears a fruit in September that is like an acorn, but neither its taſte nor ſmell has any reſemblance to that of the bark. By boiling the fruit in winter

they obtain an oil which ſwims on the top, and has a very agreeable ſmell; and when it is cold is white and as hard as tallow. This is ſometimes uſed as an ointment for aches and pains; and as it is very common they alſo burn it in their lamps. Some people aſſert, that the cinnamon-tree has three barks; but all agree that it has two, and that the cinnamon is the ſecond. The beſt is that ſtripped from trees of a middling growth; for neither thoſe that are very young, nor thoſe that are old, are proper for peeling. Having ſtripped off the outward bark, they cut the next round the tree in ſeveral places with a pruning-knife, and cutting them lengthways in ſlips, peel them off, and lay them in the ſun to dry, on which they roll up together as we ſee them brought to Europe.

Whether the tree be killed by cutting the inward bark, as ſome affirm, is not very material, ſince there are abundantly more of them in this iſland than are neceſſary to ſupply the whole world; and therefore the Dutch do not care into how narrow a compaſs the cinnamon-groves are brought, ſince, as they have monopolized this ſpice, they can ſet what price upon it they pleaſe; and the leſs extent theſe woods have, the better they will be able to defend them. The body of the tree under the bark is perfectly white, and ſerves for building and other uſes; but it has neither the fragrant ſmell nor taſte of the bark.

Among the other extraordinary trees of this iſland, is the Orula, which is of the ſize of an apple-tree, and bears a fruit like an olive; this they ſometimes take as a purge: they alſo uſe it to dye their cloaths black, by dipping them into water, in which this fruit has been infuſed; and it is ſaid, that if a piece of ruſty iron be thrown into this water, it will eat off the ruſt, and the iron become bright; but that the water will be ſo black, that it will ſerve for ink.

Here are a great variety of fruits; but the natives ſeldom eat them ripe, or cultivate any but thoſe which ſerve for pickles. The fruit called jack, or jaka, is a part of their food, it grows upon large trees, is round, and of the ſize of a peck-loaf: it is covered with a green prickly rind, and has ſeeds or kernels within it, that reſemble a cheſnut, both in ſize, colour, and taſte. This fruit they gather before it is is ripe, and when boiled it has the taſte of cabbage: but when mellow it is eaten raw, and is very good. The kernels roaſted in the embers ſerve them for food when on a journey.

There is another fruit called jambo, which is very juicy, and has the taſte of an apple: the colour is white, ſtreaked with red, and it looks very beautiful. They have alſo ſome fruits that reſemble our plumbs and cherries; nor do they want any of the common Indian fruits, as pine-apples, cocoas, limes, melons, pomegranates, and mangoes.

The kitchen-gardens of this iſland are well ſupplied with roots and herbs; the roots they eat are known by the general name of yams, though they have a great variety of them. They have alſo ſeveral ſorts of vegetables, which they eat with butter, ſome of which are nearly equal to aſparagus. They alſo dreſs ſome of their green fruit with rice. The Portugueſe and Dutch have introduced almoſt all the herbs and roots uſed in our kitchens, as coleworts, lettuce, ſage, mint, roſemary, radiſhes, and carrots; and their woods afford plenty of medicinal herbs, which are well known to the natives, who, by applying them, perform conſiderable cures.

The country alſo abounds with flowers of the fineſt colours, and the moſt fragrant ſmells, but the natives never cultivate them, or take any delight in fine gardens; yet the young fellows and girls adorn their hair with them: among others they have white and red roſes, that ſmell as ſweet as ours, and alſo a white flower that reſembles jeſſamine, of which a noſegay is brought every morning to the king, who claims the property of them wherever they grow.

There is another flower called the hopmaul that grows upon trees. Theſe have a very fine ſcent, and are particularly uſed by the young people in their hair. They have likewiſe a flower called the ſindricmal, which is remarkable for opening every evening at about four o'clock, and cloſing again about four in the morning.

The downekaia is a ſhrub that bears a leaf that is only about two fingers broad, and yet is ſix or eight feet long, and on both ſides full of thorns. Theſe leaves they ſplit, and make mats of them. This ſhrub bears a bud that opens into a bunch of fragrant whitiſh flowers, like a noſegay, and the roots being full of ſmall fibres, they make their cordage of them.

They have ſeveral kinds of rice, ſome of which require ſome months before the corn is ripe, ſome ſix, others five; and there are other kinds that will be ripe in three or four months from the ſeed-time: that which ripens faſteſt has the beſt taſte, but yields the leaſt increaſe. As all ſorts of rice grow in water, the inhabitants take great pains in levelling the ground they deſign for tillage, and in making channels, for their wells and reſervoirs to convey the water to theſe fields. If they apprehend they have water enough, they ſow that kind of rice which yields moſt, and is the longeſt in growing; but if they apprehend the water will not hold out, they ſow that which ripens ſooneſt. They alſo contrive to have all their rice ripe together; for as their fields are common, they turn in their cattle after harveſt; and if any huſbandman is much later than his neighbours, his corn is eaten up by the cattle.

As there are but few ſprings in the north part of the iſland, the natives, during the rainy ſeaſon, ſave the rain-water in great ponds a mile in extent; and when their fields are ſown, let it gradually flow into them a little at a time, that it may hold out till harveſt.

Their uſual ſeed-time is in July or Auguſt, ſoon after the beginning of the rains, and their harveſt in January or February; but where they have always plenty of water, they pay little regard to the ſeaſons, but ſow and reap almoſt at any time.

Their plough has a handle and foot ſhod with iron, much like our foot ploughs; but they are both of a piece, and much leſs and ſhorter on account of their turning on the ſide of hills where they are cramped for want of room. A ſmall beam is let into that part which the ploughman holds in his hand, and to which the geers of the buffaloes are faſtened: theſe ploughs do not, like ours, bury the ſward, but only ſerve to break up the ground that is ſoon after overflowed with water, which rots the graſs and weeds. The lands are indeed ploughed twice; after the firſt they make up the banks, which ſerve to keep in the water, and for cauſeys to walk upon from one field to another; for the fields, when overflowed, are knee-deep in water and mud. When the weeds and graſs are rotted, they drag a heavy board edge-ways over the land to make it ſmooth, that it may every where be equally overflowed.

Before they ſow their ſeed they ſoak it in water, and then let it lie four or five days on a heap till it grows. When the ſeed is ready they drain the water off the land, and then with ſquare boards faſtened to poles again ſmooth the mud; after which they ſow the rice as our huſbandmen do wheat and barley, aud ſuffer it to ſtand without water till it riſes a ſpan above the ground. The women then come to weed the rice, and tranſplant it where it grows too thick; after which they again let in the water, and the rice grows half a foot or a foot deep in water till it is ripe.

Inſtead of threſhing their corn they tred it out with oxen and buffaloes, which is frequently done in the fields where it grows. When it is reaped they lay out a round ſpot of ground for this purpoſe, about twenty-five feet in diameter, and dig it a foot and a half deep. This method is ſo expeditious, that half a dozen oxen will trample out forty or fifty buſhels in a day. It is remarkable, that the people, before they begin this work of treading out the corn, always perform ſome religious ceremony, and apply to their idols for a bleſſing on their labours.

There are ſeveral other kinds of grain which the people eat towards the end of the year, when rice begins to grow ſcarce, particularly curacan, which is as ſmall as muſtard-ſeed; this they beat or grind into flower, and make cakes of it. This grain grows on dry ground, and is ripe within three or four months after it is ſown.

They have another grain called tanna, which is as ſmall as the former. Every ſeed ſhoots out four or five ſtalks, each of which has an ear, and it is ſaid to multiply a thou-

a thouſand fold. The women who perform moſt part of the harveſt-work cut off the ears when it is ripe, and carry them home in baſkets. This is very dry food, and is only eaten when rice is not to be had.

There likewiſe grows here a ſeed called tolla, of which they make oil, with which they anoint themſelves.

SECT. III.

Of the Beaſts and Inſects of Ceylon, particularly the Elephants, the Ants, and the Bees. Of the Birds and Fiſhes.

IN this iſland there are plenty of buffaloes, oxen, deer, goats, and hogs; they have likewiſe elephants, monkies, bears, tygers, jackalls, hares, and dogs; but no lions, wolves, ſheep, horſes, or aſſes, except ſuch as are imported by Europeans. Some of their deer are larger than our red deer; but there is another animal that is in all reſpects like them, except in the ſize and colour, it is no bigger than a hare, and is grey ſpotted with white.

This iſland is moſt famous for its elephants, which are ſo numerous, that they do incredible damage to the huſbandmen by breaking their trees, and eating and trampling down their corn. Hence the country people are obliged to watch thoſe of their own fields that lie near the woods every night, and they are not ſecure of their corn when it is placed in their yards. It is with great difficulty that, with lighted torches and making a great noiſe, they can frighten them away; ſometimes they ſhoot at them, and wound them with their arrows; but the enraged elephant frequently kills them. Their tygers and bears are far leſs troubleſome, for they do no damage to the corn, and ſeldom attack people without provocation.

The Abbé de Guyon obſerves, that the tame elephants of Ceylon are more eſteemed than any other in the Indies, not only on account of their prodigious bulk, and the beauty of their ivory, but alſo for their remarkable docility: "They uſe no other animals but theſe, he adds, "in the carriage of hogſheads, and other ſuch burthens. "The elephant takes hold of the rope with his trunk "and his teeth, he draws it, twiſts it about, throws the "load on his back, and ſo goes off with it. He draws "with equal eaſe a caravel, or half-galley, on dry "ground."

Their monkies are alſo very numerous, and theſe are of ſeveral kinds, ſome are of a dark grey and very large, with black faces, and white beards that reach from ear to ear, which make them reſemble old men. There is another ſort like the former, and as large, but both their bodies and faces are milk-white; neither of theſe are miſchievous: but there is a third ſort that is very troubleſome, theſe have white faces, and no beards, but have long hair on their heads like men: about harveſt-time theſe come in large companies, and not only eat up a great deal of corn, but carry a conſiderable quantity of it away in their hands; they likewiſe plunder the gardens about the houſes.

In ſome parts of the iſland are alligators, and they have alſo a great variety of ſerpents, ſome of which are ſaid to be of an incredible ſize. They have abundance of polecats, ferrets, weazels, and other vermin, which are ſo numerous, that they deſtroy almoſt all the wild rabbits.

The ants ſwarm here in an amazing degree, and ſting ſo ſharply that there is no bearing them; they devour almoſt every thing they come at, and people can ſcarce ſet down a diſh of meat but it will be filled with them. They run up the walls of the houſes, building arches or covered paſſages as they go; and if an arch happens to break, they come down and aſſiſt in repairing it. The Cinglaſſes take great care in watching every thing they value, leſt they ſhould be ſpoiled by theſe inſects, which they diſcover by theſe arches of dirt, which they always build whenever they go up any thing. At a diſtance from the houſes theſe ants raiſe hillocks, five or ſix feet high, of a pure refined clay, ſo firm and hard that it will require a pick-ax to break it, and under theſe they contrive their neſts in the manner of an honey-comb. Theſe inſects increaſe prodigiouſly, and great numbers of them alſo die at a time; for when they have arrived at their full growth, and have obtained wings, they iſſue out of an evening after ſun-ſet in ſuch vaſt numbers, that they darken the ſky; and having flown out of ſight, in a ſhort time fall down dead, when the birds which are gone to rooſt frequently pick up a great many of them. The poultry live almoſt entirely upon theſe ants, which muſt greatly decreaſe their number.

They have one ſort of bees like thoſe common in England, theſe build in holes in the ground and in hollow-trees. They have alſo a larger ſort of a brighter colour, and that make much thinner honey: theſe fix their combs upon the boughs of trees at a great height, and as they may be eaſily ſeen, whole villages at the proper time of the year go into the weeds to gather the honey, and come home loaded with it. They ſometimes hold torches under the bees till they drop down from the trees, and then boil and eat them, thinking them very good food.

In this iſland are leeches of a reddiſh colour, of about the thickneſs of a gooſe-quill; theſe appear about the time when the rains begin to fall, and ſoon after the graſs and woods are full of them. At firſt they are almoſt as ſmall as a horſe-hair, and creeping up the legs of travellers, who always go without ſhoes or ſtockings, make the blood run down their heels; and if they have any ſore, will be ſure to get to it. To avoid this ſome rub their legs with lemon and ſalt, to make them drop off, and others uſe a flat ſtick to ſcrape them off; but they are ſo ſoon ſucceeded by others, that it is almoſt in vain, and they moſt commonly let them alone till they reach the end of their journey; for though their legs ſmart a little, this bleeding is eſteemed ſalutary. When they come to their houſes, they get rid of them at once by rubbing their legs with aſhes.

As to fowls they have plenty of them; but it is ſaid the king prohibits the people's keeping tame turkies, geeſe, ducks, and pigeons, though he himſelf keeps them: they have likewiſe a water fowl that is black, and as big as a duck; it lives upon fiſh, and will remain under water a long time, and at length will come up at a vaſt diſtance. There is another fowl that haunts the ponds and marſhes; it lives on fiſh, and is larger than a ſwan.

There are a few partridges and woodcocks, ſome ſnipes, wood-pigeons, and ſparrows; but wild peacocks and green parrots are very numerous.

The macowda ſpeaks very plain, when taught, and is of the ſize and colour of a black-bird. There is another ſpecies of a very beautiful gold colour, and theſe too may be taught to ſpeak.

The fineſt bird of this country is of the ſize of a ſparrow; it is as white as ſnow, except its head, which is black, with a plume of feathers ſtanding upright, and the tail is a foot long. There are others of a deep yellow, but in every other reſpect like the former; neither of them have any muſical notes, or are good for any thing but to look at.

There are great plenty of fiſh in the rivers and ponds, which the natives eat with their rice much oftener than they do fleſh. They take them with a wicker baſket, made in the form of a bell, which they put down in the water, and ſoon feel if there be any fiſh, by their beating againſt the walls of their little priſon, and putting their arms in at the top, they take them out with their hands. They ſeldom uſe nets except on the ſea-coaſt. In ſeveral places fiſh are kept for the king's uſe, who diverts himſelf with feeding them, and in thoſe places people are prohibited to take them, which renders them ſo tame, that they will ſwim after any body to the ſides of the pond to be fed.

SECT. IV.

Of the Perſons, Dreſs, Manners, and Cuſtoms of the Cinglaſſes, or Inhabitants of Ceylon.

THE Cinglaſſes are well ſhaped, of a middle ſtature, and have long black hair. Their features are regular, their complexion dark, but leſs ſwarthy than that of the Malabars, and their eyes, like thoſe of all other Indians, are black.

Among the people of rank the young men wear their hair long and combed back; but when they are on a journey they tie it up. Elderly people wear a cap, that has

ſome reſemblance to a biſhop's mitre. They ſuffer their beards to grow long, and wear a waiſtcoat of blue or white calicoe, and a piece of blue or ſtained calicoe round their waiſt, over which they have a ſaſh, in which they ſtick their knife, which has generally a fine wrought handle: they alſo wear a hanger by their ſides, the hilt of which is frequently inlaid, and the ſcabbard almoſt covered with ſilver. They walk with a cane, which ſometimes has a tuck in it, and are followed by a boy, who carries a little bag, in which there is betel and areka. The common people are naked to the waiſt, about which they wrap a piece of calicoe that reaches down to their knees.

The women have their hair combed back and hanging on their ſhoulders, ſhining with cocoa-nut oil; a waiſtcoat, fixed cloſe to their bodies, ſhews their ſhape, aad a piece of calicoe being wrapped about them falls below their knees, and is longer or ſhorter according to their quality. They wear jewels in their ears, in which they bore great holes: they alſo wear necklaces, and have bracelets on their arms, abundance of rings on their fingers and toes, and a girdle or two of ſilver-wire or plate about their waiſts. Though they have a ſtately mien, they are very obliging to their inferiors, with whom they freely converſe. When they go abroad, they throw a piece of ſtripped ſilk over their heads.

They ſalute an acquaintance by holding out both their hands, with the palm upwards, and bowing their bodies; but a perſon of ſuperior quality holds out but one hand, or perhaps only nods his head. The women ſalute by clapping the palms of their hands together, and lifting them to their foreheads; and the firſt enquiry is about their health, as it is here. When the neareſt relations viſit, they ſit ſilent and reſerved; for they are not fond of talking much. It is uſual for them to carry proviſions and ſweetmeats with them to the houſe of their friend, who, however, makes an entertainment for them the firſt day; and if the gueſt ſtays longer than a night, he begins to aſſiſt the maſter of the houſe in his buſineſs; for they think it unreaſonable that idle people, who have nothing to do, ſhould diſturb and hinder others as long as they pleaſe. But the people in general are not very able to make entertainments; for when they go abroad, they are obliged to borrow a great part of the cloaths and ornaments they then wear; which is ſo common, that they do not eſteem it any diſgrace.

The Cinglaſſes are ſaid not to want courage, they have quick parts, are of a complaiſant inſinuating addreſs, and are naturally grave: they are of an even temper, and not eaſily moved; and, when they happen to be in a paſſion, are ſoon reconciled: they are temperate in their diet, neat in their apparel, ſomewhat nice in their eating, and do not indulge themſelves in ſleep; but, though they commend induſtry, they, like the natives of other hot countries, are a little inclined to lazineſs: they are not given to theft, but are intolerably addicted to lying, and pay little regard to their promiſes: they allow their women great liberty, and are ſeldom jealous: they are extremely ſuperſtitious, and great obſervers of omens. If at their firſt going out in a morning they ſee a white man, ot a great bellied woman, they promiſe themſelves ſucceſs in what they are going to undertake. Sneezing is an ill omen; and if they hear the cry of a certain little animal, like a lizard, they think it ſo unlucky, that they will defer what they were about till another opportunity.

Their principal food is rice, with ſome ſavoury ſoups made of fleſh or fiſh. Thoſe in affluent circumſtances have ſix or ſeven diſhes at their table; but moſt of them are ſoup, herbs, or other garden-ſtuff; and they have ſeldom above one or two of fleſh or fiſh; and of theſe they eat very ſparingly. The meat is cut in ſmall pieces and laid by the rice; and inſtead of knives and forks they uſe ſpoons made of the ſhell of the cocoa-nut. They have braſs and china-plates on which they eat; and the poor who want theſe, are contented with making uſe of broad leaves. If they have rice and ſalt in the houſe, the poor think themſelves well ſupplied with food; for with a ſallad and the juice of a lemon, inſtead of vinegar, they will make a good meal. The eating of beef is prohibited, and they chooſe to ſell their pork and fowls to tho foreigners who come amonſt them; and would think themſelves hardly uſed, were they compelled to make a meal of either. The wife dreſſes the food, and waits on her huſband; and when he has done ſits down with her children, and takes what is left.

Their uſual drink is water, for they have neither wine nor beer, and drink but little arrack. They pour the water into their mouths, holding the veſſel at a diſtance from their heads, without ever touching it with their lips.

Cock-fighting, and the game of draughts, are their uſual diverſions. The cocks of this iſland are larger, and their ſpurs much longer, than in any other part of the known world; they fix to them large gaffs, and bet upon theſe occaſions gold, ſilver, orchards, lands, and many other things, which are gained by the maſters of that cock which is victorious. Their paſſion for play is carried to ſuch an extravagant length, that at the game of draughts, they venture not only all they have in the world, but even their very limbs. When they have nothing more to loſe, they ſet a veſſel full of ſeſame, or oil of nuts, for they have no olives on the fire, and by its ſide a ſmall ax, but very ſharp. He who loſes lays his hand upon a ſtone, and they cut off the joint of a finger, which is immediately dipt in the boiling oil, in order to cauterize the wound. This cruel operation cannot cure them of their bad habit of gaming, and ſometimes they are ſo obſtinate, that they will not give over till all their fingers are cut off.

SECT. V.

Of their Marriages and Divorces. The Treatment of their Wives; their Cruelty to their Children occaſioned by their ſuperſtitious Regard to Aſtrology; and of their Funerals.

MARRIAGES, in this country, are uſually concluded by the parents while their children are very young, without conſulting them: but the ſame care is taken as in India, that the married couple be of the ſame caſt or tribe. When every thing is concluded, and it is thought proper for them to cohabit, the young man ſends his wife ſix or ſeven yards of calicoe, and flowered linnen waiſtcoat: if he carries them himſelf, they ſleep together that night, and appoint a time for the ſolemnization of the wedding, or bringing her home. The evening before he takes her from her father's, he comes with his friends, bringing ſweetmeats and other proviſions, and they have a ſupper ſuitable to their rank, after which the bride and the bridegroom ſleep in the ſame apartment. The next day after dinner the proceſſion begins from the wife's father's to the huſband's houſe, the wife at theſe ſolemnities always going before the huſband. A few days after their friends and relations make them a viſit, bringing proviſions, and rejoicing on the happy occaſion; but it does not appear that the prieſt is called in, even ſo much as to bleſs the marriage.

Theſe contracts are far from being conſidered as indiſſoluble, for the parties, after trying one another's temper, are at liberty to part and match elſewhere, and this they will ſometimes do two or three times over, before they fix on thoſe they like; but as they give with their daughters portions of cattle, ſlaves, and money, either theſe, or an equivalent muſt be returned with the woman, the man keeping the male children, and the woman the girls.

Though no man is allowed more than one wife, it is ſaid to be common for a woman to have two huſbands, and thoſe brothers, who keep houſe together, and the children acknowledge both for their father.

If their daughters are grown up, and marriageable, they make no ſcruple of letting young fellows lie with them, in hopes they will take them off their hands by marrying them.

The men are ſo complaiſant after marriage, that if they are viſited by a friend, they will offer him their wife or daughter to ſleep with them, eſpecially if he be of a ſuperior caſt, though it would be an unpardonable crime to proſtitute either to a man of lower rank; and lying with a man's wife without his leave is even here, where they allow ſuch liberties, eſteemed ſo great a crime, that the huſband is indemnified if he kills both the adulterer and the adultereſs, where he finds them together.

It

It is ſaid the women are very dexterous at procuring abortion, which they think no crime. They have no midwives, but the good women of the neighbourhood perform that office. The child is no ſooner born than the aſtrologer is conſulted to know whether it comes into the world under a lucky planet, and if they ſay that the hour is unfortunate, the child is expoſed, thrown into a river, or given to ſomebody elſe; for though they ſuppoſe the child would bring misfortunes on the parents, they imagine, that he may procure happineſs to a ſtranger. In ſhort, from the prevailing ſuperſtition of the country, with reſpect to aſtrology, many people, who are afraid of the charge of children, are ſo cruel as to diſpatch them, under the pretence that they are born under an unlucky planet. They give their children what names they pleaſe to diſtinguiſh them in their infancy; but when they grow up they take the name of the family or place to which they belong, or the employment or office they hold.

A perſon of rank no ſooner dies than his corpſe is laid out and waſhed, and a linen cloth being thrown over it, it is carried out upon a bier to ſome high place and burnt; but if he was an officer of the court, the corpſe muſt not be burnt without the king's orders, which are ſometimes not ſent till a conſiderable time after. His friends in this caſe hollow the body of a tree, and having embowelled and embalmed the body, they put it in, filling up the hollow with pepper, and having made it as cloſe as poſſible, bury the corpſe in ſome room of the houſe, till the king ſends an order for its being burnt. The corpſe is laid upon a pile of wood three feet high, and then more wood is heaped upon it; but if it be a perſon of diſtinction an arch is built over it, adorned with colours and ſtreamers, and the whole is conſumed together in the flames. Afterwards the aſhes are ſwept up, the place fenced in, and a kind of arbour raiſed over it. The poor are uſually wrapt in the mats they lay on, and attended by two or three friends, who bury them without ceremony in the woods.

Some days after a prieſt is ſent for to the houſe of the deceaſed, who ſings ſeveral funeral ſongs, and prays for the repoſe of his ſoul. The women, who are preſent, then let looſe their hair, wring their hands, and vent the moſt paſſionate exclamations for the loſs of their relation, enumerating all his good actions, and bewailing their own unhappy lot, in being forced to live without him; and this they repeat morning and evening for ſeveral days, the men ſtanding by, and expreſſing their grief by their ſighs and groans.

SECT. VI.

Of the Languages of the Cinglaſſes, and their Skill in the Arts and Sciences.

THE Cinglaſſes have a language peculiar to themſelves, and alſo a learned or dead language, underſtood only by their bramins or prieſts, in which is written every thing relating to the rites and ceremonies of their religion. Their common tongue is copious, ſmooth, and elegant, and in all their addreſſes to their ſuperiors, is a great mixture of compliment: they are ſo exact in the titles they give to men and women, that they are varied at leaſt a dozen ways, according to the quality or circumſtance of the people to whom they ſpeak, and it is an unpardonable miſtake to give any perſon a wrong title or epithet. Their very peaſants are ſaid to be as well verſed in theſe praiſes as the men of rank, and make handſome ſpeeches to ingratiate themſelves where they have a favour to aſk: to this they are uſed from their infancy, their parents taking all opportunities of introducing them into the company of their ſuperiors, with whom they are taught to converſe; ſo that they are ſeldom guilty of the rudeneſs or aukward baſhfulneſs obſervable in the clowns of other countries.

Inſtead of paper they uſe the leaf of the tallipot-tree, which they cut into ſlips of about two feet long, and three fingers broad, and upon it form their letters with a ſteel bodkin, writing from the left-hand to the right. Their children are firſt taught to write by making letters in the ſand of the ſtreets.

They are fond of aſtronomy, which they probably learned firſt from the Egyptians and Arabs, who have long had a correſpondence with this iſland. They even foretel the eclipſes of the ſun and moon, and make almanacks, in which they give the age of the moon, the lucky or unlucky times for ploughing, ſowing, taking a journey, or entering on any buſineſs; and, according to the poſition of the planets, pretend to determine whether the ſick ſhall recover, or a child at its birth prove fortunate or not. Their parents, it is ſaid, always conſult their aſtrologers on theſe ſubjects.

Their year, like ours, has three hundred and ſixty-five days, and they begin it on the twenty-ſeventh, twenty-eighth, or twenty-ninth of March. They alſo divide the year into twelve months, and theſe into weeks; the firſt day of which they imagine to be fortunate, for the undertaking of any new affair. Their day is divided into thirty parts, and the night into as many, beginning the one at ſun-riſe, and the other at ſun-ſet, which is here about ſix o'clock all the year round, ſo that their fifteenth part, or pay, as they call it, anſwers to twelve o'clock at noon. They have no clocks or ſun-dials, but inſtead of them uſe a copper-diſh, which holds about a pint, with a little hole at the bottom: this is put empty into a veſſel of water, and having filled itſelf in the ſpace of one of their pay, it ſinks, and then is ſet upon the water again, to meaſure another pay.

As to medicine, every body appears to underſtand common remedies, though none have any great ſkill. Theſe remedies are compoſed of herbs, leaves, roots, or the bark of trees found in the woods, with which they purge or vomit themſelves as they think proper; they alſo cure green wounds, and though the bite of ſome of their ſnakes be followed by certain death, if a ſpeedy remedy be not adminiſtered, they apply an herb, which effectually cures the patient, and at the ſame time ſing to him, which they call charming the patient. They have alſo many antidotes againſt poiſon taken inwardly; for as they abound in poiſonous plants and herbs, providence has graciouſly ordained that they ſhould have remedies of the ſame kind to prevent their dangerous effects.

The diſeaſes to which the people are ſubject, are the ſmall-pox, agues, and fevers, the bloody-flux, and pains in their limbs; for the laſt they uſe certain ointments with great ſucceſs.

They ſeem perfectly ſtrangers to anatomy and bleeding, except bleeding with leeches, which, as hath been already obierved, is in a manner unavoidable, and they acknowledge that they receive great benefit from it.

As to hiſtory, that of this iſland is recorded in the learned language; but inſtead of conveying any real inſtruction, it contains little elſe but fabulous accounts of their gods and ancient heroes removed to a ſtate of bliſs, and theſe they make the objects of their worſhip. Theſe records are kept by their bramins in a language unknown to the vulgar, who know no more of it than what is communicated to them in ſongs and ballads, which they are always repeating.

SECT. VII.

Of their Houſes, Furniture, Temples, and Fortifications.

THEIR towns are extremely irregular, and not laid out in ſtreets; for every man encloſes a ſpot of ground with a bank or pale, in which he builds his houſe. The dwellings of the generality of the people are low thatched cottages, conſiſting of one or two ground rooms; the ſides are formed of ſplintered rattans, or canes, which are not always covered with clay, and when this is done they are not permitted to whitewaſh them, this being a royal privilege. The more wealthy people have a ſquare in the middle of their houſes, round which are banks of earth raiſed a yard high, on which they ſit croſs-legged, and eat or converſe with their friends. They have no chimnies, but their meat is frequently dreſſed in the yards, or in the corner of a room.

Their furniture only conſiſts of a mat, a ſtool or two on which they ſet the ſtrangers, to whom they would ſhew particular reſpect, a few china-plates, and ſome earthen and brazen veſſels, to hold their water, and in which they dreſs their proviſions. They have one bed-

ſtead, for the maſter of the houſe to ſit or ſleep on, and this is platted with ſmall canes, and has a mat or two, and a ſtraw pillow, but neither teſter nor curtains. The women and children lie by the fire-ſide on mats, covered only with a cloth they wear in the day-time; but they have a fire burning all night at their feet; for the pooreſt people never want fewel, there being ſuch plenty of wood, that no body thinks it worth his while to claim any property in it.

In the inland country are reckoned five capital cities, Candy, which was the metropolis of the iſland, and the reſidence of moſt of the kings, till it was taken and burnt by the Portugueſe; but being too much expoſed, the royal ſeat was removed to Nellembyneur, a city in the heart of the country. The third city is Alloutneur, which lies to the north-eaſt of Candy. The fourth is Badoula, which is ſeated between three and fourſcore miles to the eaſtward of Candy, and Digligineur, which is ſituated between Candy and Badoula.

Their ancient pagodas, or temples, are of hewn ſtone with a multitude of images, both on the inſide and without; but they have no windows. Their modern temples are little low buildings with clay walls, nearly in the form of a dove-houſe. They have likewiſe ſmall chapels in their yards, that are ſometimes not above two feet ſquare. Theſe are ſet each upon a pillar four feet high, and having placed in it their favourite image, they light candles and lamps before it, and every morning ſtrewing flowers about the idol, perform their devotions.

The inland country, called Conde Uda, is ſo well defended by nature, that it ſtands in need of no artificial fortifications, for on every ſide it is protected by mountains of a prodigious height, covered with thick woods, in which is left only a narrow path fenced at proper diſtances, where centinels are placed day and night. Theſe fences are made of a tree, whoſe branches are ſet with thorns as long and thick, and almoſt as hard as a tenpenny nail; theſe form a kind of gates, which are not made to ſhut like ours; but to lift up, like ſome old faſhioned ſhop windows. They are of the nature of a portcullis; for when the natives are cloſe purſued they ſuddenly let them fall, and then making a ſtand, fire through them, as well as from the thickets to the right and left; ſo that the ſhot and arrows ſometimes fly as thick as hail, when there is not an enemy to be ſeen.

There are no wheel carriages in the country, at leaſt among the Cinglaſſes; for if they had them it would be impoſſible to uſe them in the woods and mountains, while their ways are ſo narrow, that two men can ſcarce go a-breaſt. The king directs the roads to be kept in this manner, as the greateſt ſecurity he has againſt the Dutch. The baggage of people of condition is carried by their ſlaves, and by others on their backs. There were no horſes in the country till they were brought thither by the Portugueſe, and it ſeems the king thinks it too great an honour to permit his ſubjects, or even foreigners, to ride on them in his territories; but they have oxen with bunches on their backs, which ſerve for carriage, and when the king and his court go a journey, the baggage is carried both by elephants and oxen.

SECT. VIII.

Of the Power, Forces, and Revenues of the King of Candy; with the Puniſhments inflicted on Criminals.

THE king of Candy, who poſſeſſes all the middle part of the iſland, is formidable to his ſubjects, by the abſolute empire he has over their poſſeſſions, their actions, and their lives. The ſucceſſion to the crown is hereditary, where the reigning prince does not limit it in his life-time, for he has the power of appointing any of his children to ſucceed him, and, if he ſees fit, of dividing his dominions amongſt them, as hath been ſometimes practiſed.

The palace, where the king of Candy uſually reſides, is in the moſt retired and inacceſſible part of the mountains near the town of Digligineur; it is compoſed of ſeveral buildings incloſed within a wall, and is ſo contrived, that it is not known in what diſtinct houſe or apartment he lies. His generals and great officers guard the inner courts, where they have every night their fixed ſtations; and there they are obliged to remain without having any converſation with each other; and their troops lie without the walls. The guards neareſt his perſon are compoſed of negroes, in whom he places the greateſt confidence, and every night ſends out parties at uncertain times, to ſee if the officers and centinels are at their reſpective poſts.

He is chiefly attended by beautiful boys, whom the governors of the ſeveral provinces ſend to court, as they do young girls, who ſerve him for concubines, and to dreſs his meat for his table. Mr. Knox obſerves, that when he was in the country the king ſent for all the handſome Portugueſe women without diſtinction that could be met with, and having made choice of thoſe he liked beſt, he ſent back the reſt, or had them placed in certain villages to be kept till called for.

When he goes abroad he is attended by a numerous body of guards, and among others has a company of Dutch, and another of Portugueſe, under the command of officers of their reſpective nations: he is alſo preceded by drums, trumpets, and other inſtrumental muſic, together with ſinging women, and has his elephants, led horſes, and huntſmen with hawks, in his train. All this company frequently aſſemble by his majeſty's order at the gates of his palace, in expectation of his going out, when he has no ſuch deſign.

He eats by himſelf, ſitting on a ſtool with a little table covered with white calicoe placed before him. Twenty or thirty diſhes are brought into the room, by perſons who have mufflers before their mouths, and the king having a deep gold plate with a plantain-leaf at the bottom of it, calls for what he chuſes, which is alſo brought him by a perſon muffled to prevent his breathing on the meat.

When his ſubjects enter into his preſence they fall three times on their faces, and then ſitting on their legs, addreſs him in terms little inferior to thoſe they uſe in their religious worſhip. One of their uſual expreſſions is, "May "your majeſty be a god;" at the ſame time ſtiling themſelves the limb of a dog, or ſome animal, which they ſay, is unworthy to approach him, and when they retire from his preſence, they creep backwards till they are out of ſight.

He intruſts the management of moſt of his affairs to two great officers, ſtiled Adigars, to whom his ſubjects may appeal from the judgment of the inferior judges or governors. Next to the Adigars are the Diſſauvas, or governors of provinces, who are entruſted with the civil as well as military power. Theſe reſide at court, and manage their reſpective governments by a deputy, who has ſeveral inferior officers under him; but in every province ſome towns and villages are exempt from the governor's juriſdiction, as the lands which belong to the king, and the poſſeſſions of the prieſts.

The power of the king is reſtrained by no laws, ſo that he may do whatever he pleaſes. The lands are all holden of him by one tenure or other, ſome to ſerve him by their labours, others in his wars, and the reſt pay certain quantities of their manufactures, cattle, grain, or fruit. In many villages this prince reſerves the produce of the ſoil to himſelf, allowing only a bare ſubſiſtance to the huſbandman; and theſe villages are frequently beſtowed upon his officers, who enjoy them as long as they retain their poſts. The reſt of their lands are hereditary, deſcending from father to ſon, being only ſubject to the tenures by which they were held by their anceſtors.

Three times a year the people bring their rents to court; and all who have any poſts or offices in the government make preſents to the king every New Year's-day of gold, precious ſtones, plate, arms, or calicoe. The great men ſtrive to procure ſome valuable jewel, or extraordinary rarity, as the moſt certain way to procure their advancement, or, at leaſt, to ſecure what they already poſſeſs. Beſides theſe rents and annual preſents, the king ſends for whatever he pleaſes from any of his ſubjects; and if his officers appropriate any of their fruit-trees, or other produce of the earth to the king's uſe, the proprietor dare not touch them. Thus he commands the revenues and produce of all the lands in his dominions, whenever the exigences of the ſtate induce him to call for them.

The king has no ſtanding troops, beſides his Coffree guards and a few Europeans. The common ſoldiers, who

hold their lands by a military tenure, mount the guard by turns, and the diſſauvas and generals are conſtantly upon duty, either about the palace or in the field. Theſe militia are all foot, and divided into bodies of about a thouſand men each, under the command of one officer, called a moteral. The king ſeldom truſts the command of the whole army to one general, but they act in ſeparate bodies, which has ſometimes proved very prejudicial, eſpecially in his wars againſt the Dutch; but he chooſes this as the leſſer evil, from the apprehenſion that if any man ſhould be intruſted with the command of all his forces he might dethrone him.

The ſoldiers are armed with muſkets, broad-ſwords, pikes, bows and arrows; beſides they have ſome little pieces of artillery, ſo light that three or four men may carry them on their ſhoulders.

Their tents are made of the leaves of the tallipot-tree, which they ſet up with tent-poles in much the ſame manner as the tents of our common ſoldiers. Every one carries his own proviſions and baggage, and when their food is ſpent, they are allowed to go home for more; ſo that when they have been a month in the field, the army is generally ſcattered over the country to provide themſelves with food: but, it is ſaid, the Dutch, Portugueſe, and other Europeans in this prince's ſervice, have of late cauſed better diſcipline to be introduced.

They are not eaſily brought to venture a general engagement, without having an apparent advantage; therefore, in their wars with the Dutch, when the latter invaded any part of their country, they uſually retired till they had drawn them into the defiles and difficult paſſes of the mountains, where they frequently ſurprized and cut them off, when they thought there was no enemy near. They had no ſooner diſcharged their muſkets and arrows, than they ran up into the rocks and woods, where no European could follow them, and waited till they found their enemy again entangled in the woods, and then never failed to renew the charge.

Though they have no other laws than the arbitrary will of the prince, he never ſuffers his governors to inflict capital puniſhments on the offenders; this he reſerves to himſelf. He tries offenders in a ſummary way, and thoſe whom he thinks guilty muſt ſuffer, let the proof be ever ſo ſlight. His elephants are frequently his executioners, by breaking the bones of the offender, or cruſhing him to pieces as they are directed; others are impaled; and thoſe whom he ſuſpects that they have conſpired againſt him are tortured, and not only the criminal but his father and the whole family are ſometimes put to death, or reduced to a ſtate of ſlavery.

For ſlight offences the greateſt officers are frequently laid in irons, and afterwards reſtored to their poſts, this being thought no diſgrace; but the moſt uſual way of puniſhing thoſe who are intended to be reſtored, is baniſhing them to ſome diſtant village, where they remain confined till they are made ſenſible of their faults; but ſometimes they are forgotten, and it proves an impriſonment for life.

SECT. IX.

Of the Religion, Temples, Idols, and ſolemn Feſtivals of the Cinglaſſes.

THE Cinglaſſes pay their adorations to the one ſupreme God, the Creator of heaven and earth; and alſo proſtrate themſelves before the images of their ſaints and heroes, who, they ſuppoſe, have dwelt upon earth, and are now the miniſtering ſpirits of the Almighty Creator. The principal of theſe inferior deities they call Buddou, whom they imagine deſcended from heaven to procure the eternal happineſs of mankind, and at length re-aſcended from the top of that mountain called by the Portugueſe Pico de Adam. They likewiſe worſhip the ſun, moon, and other planets, which they imagine influence their fortunes. Every town has its titular deity, whoſe power is imagined to be only exerciſed over the inhabitants of the place; and beſides theſe almoſt every perſon has his houſhold gods, for whom they erect little chapels in their yards, placing lamps and ſtrewing flowers before them, and offering them rice and other food. Theſe little mediators they addreſs at leaſt every morning, ſuppoſing that the perſon repreſented by the image has a powerful intereſt in the court of heaven. They alſo believe there are wicked ſpirits whom God permits to afflict mankind, and their anger they endeavour to avert by prayers and ſacrifices.

It ſeems there are neither prieſts nor temples dedicated to the ſupreme God; theſe only belong to the inferior deities, of which they reckon three claſſes, and have ſeveral orders of prieſts to officiate at their reſpective altars.

The firſt are the tirinanxes, or chief prieſts of the god Buddou, who live in his vehars, or temples, which are endowed with great eſtates in land. Theſe prieſts are always choſen out of the higheſt caſt or tribe, and are ſuperior to all others. They wear a yellow garment plaited like a veſt, and a piece of the ſame cloth thrown over their left ſhoulder. They have long beards; but their heads are cloſe ſhaved, and both their head and arms bare. They likewiſe wrap a large yellow ſaſh about their loins, and carry in their hands a round fan faſtened to a ſtick to ſhade them from the ſun. The people bow down to the ground to theſe prieſts, in the ſame manner as to the images or their prince; and whoever they viſit, a white cloth is laid upon a ſtool for them to ſit on, an honour that is ſhewn to none beſides, except thoſe of the royal blood: their eſtates are alſo exempted from taxes.

As they are ſolely devoted to the ſervice of their god, they are not allowed to have any ſecular employment. They are likewiſe debarred from having wives, or any commerce with women: they muſt neither drink wine, nor eat more than one meal a day; nor kill any animal. They are allowed to quit the prieſthood, which ſome do in order to marry; on which occaſion they only pull off the yellow garment, and throwing it into the river, waſh themſelves from head to foot: after which they become perfect laymen. Theſe prieſts are ſtiled the ſons of the god Buddou, and their perſons held ſo ſacred that the king would be deemed an infidel ſhould he preſume to call them to an account for any crimes whatever; but, notwithſtanding this, one of the kings cauſed ſome of theſe prieſts, who were found in arms againſt him, to be put to death. There are inferior prieſts of the god Buddou, who are called Gonni, and wear the ſame habit.

The ſecond order of prieſts attend the temples of other ſaints and heroes, to which lands are ſo appropriated. Theſe prieſts are alſo taken from the higheſt caſt; but are not diſtinguiſhed by their habit from the laity, except in having their cloaths always clean, and waſhing themſelves whenever they officiate. They are allowed to follow huſbandry and other employments, their revenues alone not being ſufficient to maintain them. They however attend the ſervice of the temples morning and evening, when the people bring boiled rice and fruit to the door of the temple, which the prieſt takes and preſents before the idol: after it has ſtood ſome time the prieſt brings it out again, when the muſicians who ſing and play before the idols, and the other ſervants of the temple, with the poor who attend, feaſt together upon the offering.

The third order of prieſts are named jaddeſes, and their temples covels; theſe have no revenues, for any perſon that pleaſes may erect one of theſe temples, and be himſelf the prieſt, without any conſecration. Theſe ſeem to be the prieſts of their evil genii; and therefore, when the people are ſick, they ſend for their jaddeſe, and dedicate a cock to the demon, whom they ſuppoſe the cauſe of their illneſs; but the owner keeps the cock till the prieſt thinks fit to ſacrifice him. The people alſo apply to theſe genii as oracles, when the prieſt perſonating a fury, the people think him inſpired, propoſing their queſtions, and receive his anſwers as the voice of infallibility.

Whatever they ſacrifice they never eat of themſelves, it being diſtributed among the ſervants of the temple, the muſicians, ſinging girls, and the poor.

The Cinglaſſes aſſemble together for divine worſhip only at their ſolemn feſtivals, for at other times every one goes to the temple whenever he thinks fit; but on Wedneſdays and Saturdays they particularly apply themſelves to their deities, from the opinion that on thoſe days they will be moſt propitious to their prayers.

A ſolemn feſtival is annually performed at the new moon in June, or July, called Perakar, which laſts till the full moon.

moon. In their principal cities there are at this time no leſs than forty or fifty elephants magnificently adorned and hung with braſs bells, which march round the place and through all the principal ſtreets, followed by people dreſſed up to repreſent the giants, who they ſay formerly inhabited the earth: then come drums, trumpets, and other wind muſic, with the dancing-men and women, who ſerve in their temples, in ſeveral companies; and after them two prieſts mounted on a ſtately elephant covered with white cloth and rich trappings, one carrying on his ſhoulders a painted ſtaff, to which is fixed ſilk ſtreamers and ſtrings of flowers, and the other prieſts ſitting behind him holds an umbrella over his head: then come two other elephants, on each of which are mounted two prieſts of the inferior deities, followed by the ſervants of the prieſts in all their finery: then advance ſome hundreds of women of the higheſt rank, richly dreſſed, and marching three a-breaſt. The ſtreets are all the way adorned with flags, penons, branches of cocoa-nut trees, and lighted lamps whether it be day or night; and the proceſſion is cloſed by the generals with their troops and the great officers of ſtate, who make the whole tour of the city, once in the day-time, and again at night, and this they repeat every day, from the new to the full moon. In the intervals nothing is to be ſeen but dancing, ſinging, and ſuch ſports as is ſuitable to great feſtivals.

Another annual feſtival is celebrated on the full moon in November, when they plant long poles before their temples, which they hang full of lights to a great height, as they alſo do before the king's palace. This feſtival laſts only one night.

At the new and full moon they preſent offerings to their god Buddou of rice and fruits; and on New-Year's-day, which is in March, they perform a ſolemn feſtival to him on the mountain called Hammalella, or Adam's peak, or elſe under a certain great tree; and to one of theſe places all the people in the country think themſelves under an indiſpenſable obligation to go annually with their wives and their children, unleſs prevented by ſickneſs, or any other accident. On that mountain, which is the higheſt ground in the whole iſland, they worſhip, and ſet lighted lamps round the print of the foot, which ſome ſay that Buddou, and others that Adam, left on his aſcending to heaven, and lay their offering on the top of the rock, which bears the impreſſion, as upon an altar.

The ſacred tree we have juſt mentioned grows in the north part of the king's dominions, at a place called Annurodgburro. This tree, like the chapel of Loretto, has travelled from one country to another, and at length planted itſelf at Annurodgburro. Under the branches of this tree, it is ſaid, Buddou uſed to repoſe himſelf; and near this place are the remains of temples, hewn with incredible labour out of the rocks, and ſuch as the people imagine could only be made by the race of giants they annually commemorate.

They eſteem it a moſt pious act, to procure temples to be erected to the honour of Buddou, and to offer ſacrifices, to him. Women of the beſt quality will ſend out their ſervants to beg the contributions of the people towards this ſacrifice, and others for the ſame purpoſe will carry about his image, and to theſe the people are very liberal. On receiving any thing, they cry out, "Let the bleſſing of "the gods and the Buddou go along with you; may "your corn ripen, your cattle increaſe, and your life be "long."

Others cauſe a temple to be built, and an image to be made, and then beg for money to pay the builder or founder. Before the eyes of the image are made, it is thrown about the work-ſhop as an ordinary piece of metal; but the eyes are no ſooner finiſhed than the idol is complete and ſacred, and is removed from the work-ſhop to the temple, where it is attended with muſic, dancing, and ſacrifices.

They have here, as well as upon the continent, idols of monſtrous ſhapes and forms, made of ſilver, braſs, and other metals, and ſometimes of clay; but thoſe in the Buddou's temples are the figures of men ſitting croſs-legged in yellow habits, like his prieſts, repreſenting ſome holy men, who, they ſay, are teachers of virtue and benefactors to mankind.

A prodigious number of idol temples of all kinds are diſperſed over the country, ſome built of hewn-ſtone, and of excellent workmanſhip. Theſe muſt have ſtood many ages, the people being entirely ignorant of this kind of architecture, and do not even know how to repair the decays occaſioned in them by time. One at Vintane is one hundred and thirty feet in circumference, and of a very great height; at the bottom it is of an oval form; it riſes to a point like a pyramid, and is gilt at the top.

SECT. X.

Of their Trade and Manufactures; the Settlements of the Dutch; and the Coins, Weights, and Manufactures of Ceylon.

THE people of Ceylon have a little home trade, one part of the iſland ſupplying the other with what they want of the produce of their reſpective countries. There are, however, no markets held in the iſland; but they have a few ſhops in the great towns, where are ſold rice, calicoe, braſs, copper, and earthen-veſſels; ſwords, knives, and other inſtruments of iron and ſteel, in which they work very well; making all manner of tools for carpenters and huſbandmen, and pretty good fire-arms. Their calicoes are ſtrong, but not ſo fine as thoſe of the coaſt of Coromandel: goldſmiths-work, painting, and carving, they likewiſe perform tolerably well.

The Dutch Eaſt-India company are poſſeſſed not only of the whole coaſt of Ceylon, but of ten or twelve leagues within land. And as the Dutch, ſays commodore Roggewein, take great pains to preſerve a good underſtanding with the king, they obtain from him almoſt every thing they can deſire. The company ſend to him every year an ambaſſador with preſents, and, in return, his majeſty ſends the company a cabinet of jewels of ſuch value, that the veſſel which carries it home is thought to be worth half the fleet. The governor-general of Batavia takes care himſelf to have it ſo packed up among the reſt of the merchandize, that not only none of the ſhip's company, but even the captain of the veſſel that carries it, knows not whether it be on board his ſhip or no.

The two principal places in this iſland belonging to the Dutch Eaſt-India company are Punta de Galo and Columbo; which laſt is the reſidence of the governor and his council. This city the Dutch have contracted into one quarter of its antient bounds, and have fortified it with a wall and baſtions. It is now about a mile in length, and three quarters of a mile in breadth. The ſtreets of the New Town are wide and ſpacious, and the buildings in the modern taſte. The governor's houſe is a noble ſtructure, and ſeveral other houſes are very beautiful.

The natives however do not pay any great reſpect to the Dutch, but rather treat them with contempt, ſcornfully ſtiling them their coaſt-keepers. The Dutch give themſelves little trouble about this, but, like good politicians, take all poſſible care to keep up a perfect correſpondence with the king, that he may never be tempted to quarrel with and refuſe them his aſſiſtance, which would deſtroy a moſt valuable part of their commerce. This, however, his majeſty might do if he thought fit, without being under any great apprehenſions from their power, ſince his dominions, as hath been already obſerved, are ſeparated from theirs by ſuch thick foreſts, that it is in a manner impoſſible to penetrate them.

The Dutch Eaſt India company, beſides the advantage they make of the cinnamon, gain conſiderably by the precious ſtones found in this iſland; particularly rubies, white and blue ſaphires, and topazes: they alſo receive conſiderable profit from the manufactures of muſlin, chints, and other ſtuffs; but the greateſt part of the muſlins they ſend into Europe come from the coaſt of Malabar.

The Cinglaſſes have very little coin, and therefore uſually barter one commodity for another. When the Portugueſe were eſtabliſhed in the iſland they coined ſome ſilver, which the Cinglaſſes call tangum maſſa; theſe are about the value of nine-pence, and are ſtill current all over the country. There is another coin which the common people themſelves make, in the ſhape of a fiſh-hook of a finer

finer silver than dollars: and there is a third coined by the king, which being very thin, seventy-five of them make a piece of eight, or Spanish dollar; and it is death for any person to coin or counterfeit these.

Their smallest weight is the colonda, six of which weigh a piece of eight, and twenty colondas make a pollam.

Their usual measure for cloth is the cubit; and the least corn-measure is the potta, which is as much as a man can hold heaped up in his hand: four pottas make a measure called bonder nellia, or the king's measure: four measures make a courney, and ten courneys a pale, which is forty measures; four pales are an ommounas, by which they usually reckon their stock of grain. People, it is said, are not punished for making their measures too small, but for having them too large; for corn frequently passing instead of money, the usurers make their measure as large as they can, that when they are paid they may receive the more from their debtors.

We have now surveyed the various islands rich in spices, gems, and gold, from the Ladrones to the coast of Coromandel, and shall therefore return to the continent, and beginning with Tibet, proceed to Tonquin and the countries of India beyond the Ganges.

CHAP. XV.

Of TIBET.

SECT. I.

Its Situation and Extent; the Coldness of the Climate, proceeding from the Height of the Land. The Country divided into the Provinces of Lassa, Great Tibet, and Little Tibet. The Boundaries of Lassa, the Produce of the Country, and a particular Description of the Roe-buck that produces Musk, and the Manner in which it is generated.

THE country called by the Europeans Tibet, or Thibet, is named by the orientals Tibt, and by the Tartars is called Barentola. This country, which some authors call Butan, is situated between the twenty-sixth and thirty-ninth degree of latitude, and is supposed to extend seventeen hundred and thirty-five miles in length from east to west, and where broadest seventeen hundred and eighty from north to south, though in some places it is not above half that breadth, in others scarcely a fourth part, and in others is still less. It is bounded on the north by the country of the Mongols and the desart of Kobi, on the east by China, on the west by Indostan, and on the south by the same empire, the kingdom of Ava, and other countries belonging to the peninsula of India beyond the Ganges.

The land of Tibet is in general very high. A mandarine, who had been there as envoy, informed a missionary, named Gerbillon, that in passing from China to Tibet he found a sensible ascent, and that the mountains, which are very numerous, are much more elevated on the east side towards China than on the west of Tibet: "Certainly, continues he, the little hills whence the Golden-"river takes its rise must be vastly higher than the sea, "since this river, which is sufficiently rapid, discharges "itself into the lakes of Tsing-su-hay, and from those "lakes the river Whangho has a very swift current for "two hundred leagues before it falls into the Eastern "Ocean. This elevation of the land renders the country "very cold, considering the latitude; but on descending "the mountains, and entering farther into Tibet, the air "is much more temperate."

On the western part the air is also extremely cold, especially on the tops of the mountains which divide Indostan from Great Tibet. These mountains appear extremely dreadful, and naturally strike the mind with awe and terror; they are heaped upon one another, and their summits are so contiguous, that they are scarcely separated by the torrents which rush impetuously down, and fall from the rocks with a noise sufficient to stun and terrify the boldest travellers. The road over them is commonly so narrow that the passenger can scarce find room to set his foot, and at the least false step he is precipitated down the precipices, where there are no bushes or shrubs to stop his fall, there not being so much as a plant or even a blade of grass on these desart mountains. Sometimes over the impetuous torrents that separate one mountain from another is a bridge, formed of a narrow tottering plank, or ropes stretched across, and a bottom formed of twisted boughs.

The country generally comprehended under Tibet is usually divided into Great Tibet, Little Tibet, and Lassa. We shall begin with the last, which is bounded on the south by a vast chain of mountains covered with snow, and are no less difficult to pass than those already mentioned to the west of Great Tibet; for the torrents, by which they are separated, are passed on planks laid on ropes stretched across them. On the east it is bounded by the countries of Kokonor and Tufan, which border on China; on the north by the desart of Kobi; and on the west by Great Tibet. The towns, both in this and in all the other parts of Tibet, are in general small, and none of them in a state of defence.

According to Tavernier the soil of this country is good, and produces rice and pulse; and the chief commodities in which the inhabitants trade with other nations, are furs, particularly those of martens, musk, rhubarb, and wormseed.

The creature which produces musk resembles the roe-buck; his skin and colour are the same; he has also slender legs, a split smooth horn, but somewhat bending. On each side he has two white teeth, which are straight, and rise above his muzzle, each about half a finger in length, and resembling in form the teeth of the elephant. This is the mark which distinguishes this from other roe-bucks. The musk produced by these creatures in Tibet is much preferable to that of China and other countries, from this animal feeding on aromatic pastures, and also from the inhabitants of Tibet preserving the bladders of musk in the natural state, while the Chinese adulterate all that come into their hands.

The most excellent musk is what the roe-bucks leave behind them, when they rub themselves against the rocks and mountains; for the humour whence it is generated falling down towards its navel, gathers like a bile or any other tumour; and when the swelling is ripe, the creature feeling a painful itching, searches for stones and rubs himself against them, till opening the sore, the matter runs out and coagulates. The wound closes, and the same kind of humour gathers to a head again as before.

There are men at Tibet who make it their business to collect this musk, and having gathered a quantity, put it up in bladders. The musk that has ripened in the skin of the roe-buck surpasses all others in goodness, just as fruit is better when it is gathered ripe from the tree, than when it is pulled green.

There is another method of getting musk by ensnaring the roe-buck in toils, and shooting him with arrows; but these hunters frequently cut the tumours before the musk is elaborated, and in this case it has at first an ill scent, that prevails till the matter is thickened, which sometimes does not happen in a great while; but as soon as it coagulates it turns to musk.

ed from the common houſes. Yet their prieſts, and particularly the cady or high-prieſt at Achen, is held in high veneration, and they ſeem to have a great hand in conducting the affairs of ſtate.

Polygamy and concubinage are allowed here, as in other Mahometan countries: and it is eaſy for the huſband to obtain a divorce; but the prieſt muſt be conſulted, he being eſteemed the only judge of its expediency; for as he at firſt ratifies the contract, none but one of the ſame order is allowed to diſſolve it.

SECT. IV.

A Deſcription of the City of Achen, with ſome account of the Palace. A diverting Incident, ſhewing the ſagacity of an elephant.

ACHEN, or Achem, the moſt conſiderable port of the iſland, and the metropolis of a kingdom of the ſame name, is ſituated at the north-weſt end of Sumatra, in five degrees thirty minutes north latitude, and ſtands in a plain ſurrounded with woods and marſhes, about a mile and a half diſtant from the ſea, near a pleaſant rivulet. It is an open town, without either wall or mote, and the king's palace ſtands in the middle of it. This is of an oval form, about a mile and a half in circumference, encompaſſed by a mote twenty-five feet broad, and as many deep, and by great banks of earth well planted with reeds and canes, that grow to a prodigious height and thickneſs. Theſe cover the palace, and render it in a manner inacceſſible; they are continually green, and not eaſily ſet on fire. The gates are not defended by a ditch and drawbridge, but only by a ſtone wall about ten feet high, that ſupports a terras on which ſome guns are planted. A ſmall rivulet lined with ſtone runs through the middle of the palace, and has ſteps leading to the bottom, for the convenience of bathing.

Four gates, and as many courts, are to be paſſed before you can reach the royal apartments. In ſome of the outward courts are the magazines, and the elephants: but the inward courts are hardly ever entered by foreigners, or even by the natives, ſo that no juſt deſcription can be given of them. The avenues to this place or caſtle, as it is ſometimes called, are well defended by nature; for all the country round Achen is full of rivulets, marſhes, and thick woods of bamboos, which are in a manner impenetrable, and very hard to cut. Several little forts are alſo erected at proper diſtances in the marſhes, where guards are planted to prevent any ſurpriſe. Some authors tell us, that in the king's magazines are depoſited a numerous artillery, and a multitude of fire-arms; but that his greateſt ſtrength conſiſts in his elephants, who are trained up to trample upon fire, and to ſtand unmoved at the report of a cannon.

The city contains ſeven or eight thouſand houſes, which are not contiguous, every perſon's dwelling being encompaſſed by pales at ſome yards diſtance from it, except in two or three of the principal ſtreets where the markets are kept, and alſo in the Chineſe and European ſtreets, where the inhabitants chuſe to live pretty cloſe together, the better to defend themſelves from the thieves with which this city is much infeſted.

Moſt of the houſes are built upon poſts nine or ten feet above the ground, to ſecure them from the annual inundations. The ſides, floors, and partitions are all of ſplit cane, or bamboo, and the roofs covered with palmeto leaves; but to ſave the beſt of their goods from fire, they have a warehouſe of brick or ſtone in the form of an oven, and as large as an ordinary room. The entrance is not above three or four feet high, and very narrow, and they have a large ſtone ready fitted to ſtop it up in caſe of fires, which often happen, and ſpread with ſuch fury through theſe ſlight buildings, that they have hardly time to ſave themſelves.

There are a great number of moſques in the city built with ſtone, and roofed with tile; but they are neither large nor lofty, nor have any towers or ſteeples belonging to them. Beſides the natives, the city is inhabited by the Dutch, Danes, Portugueſe, Guzarats, and Chineſe, of whom the latter are the moſt numerous, and carry on a conſiderable trade.

Elephants are very plentiful in this city, and captain Hamilton obſerves, that in 1702, he ſaw one that had been kept there above one hundred years; but by report was then three hundred years old; he was about eleven feet high, and was remarkable for his extraordinary ſagacity, as an inſtance of which he relates a comical piece of revenge he took on a taylor. In the year 1692, ſays he, a ſhip called the Dorothy, commanded by captain Thwaits, called at Achen for refreſhments, and two Engliſh gentlemen in that city went aboard to furniſh themſelves with what European neceſſaries they had occaſion for, and amongſt other things, bought ſome Norwich ſtuffs for cloaths, and there being no Engliſh taylor to be had, they employed a Surat, who kept a ſhop in the great market place, and had commonly ſix or ten workmen ſewing in his ſhop. It was the elephant's cuſtom to reach in his trunk at doors or windows as he paſſed along the ſide of the ſtreet, as begging for the decayed fruits and roots, which the inhabitants generally gave him.

One morning as he was going to the river to be waſhed, with his rider on his back, he chanced to put his trunk in at this taylor's window, and the taylor, inſtead of giving him what he wanted, pricked him with his needle. The elephant ſeemed to take no notice of the affront: but went ca'mly on to the river, and was waſhed; after which he troubled the water with one of his fore feet, and then ſucked up a good quantity of the dirty water into his trunk, and paſſing unconcernedly along the ſame ſide of the ſtreet, where the taylor's ſhop was, he put in his trunk at the window, and blew his noſe on the taylor with ſuch a force and quantity of water, that the poor taylor and his journeymen, were blown off the table they worked on, almoſt frightened out of their ſenſes; but the Engliſh gentlemen had their cloaths ſpoiled by the elephant's comical, but innocent revenge.

SECT. V.

Of the Government of Achen, and the other Parts of the Iſland of Sumatra. The Revenues of the Princes. The Arms uſed by the Soldiers, and the Puniſhments inflicted on Criminals at Achen.

THE moſt ancient accounts we have of the iſle of Sumatra, mention its being divided into a multitude of little kingdoms, and principalities, which when the Europeans firſt arrived there, were moſtly united under the king of Achen; but that the king of Bantam, in the iſland of Java, claimed the ſovereignty over ſome diſtricts on the ſouth coaſt of Sumatra, and particularly of Jamby and Palambam; whoſe governors, however, ſtill enjoyed the title of Pangarans, or ſovereign princes, and continued in the adminiſtration of their reſpective governments, though ſubject to the controul of the king of Bantam.

The ſeveral kingdoms and ſtates in this iſland ſeem to be very differently conſtituted, and moſt of them have experienced great revolutions and alterations in the laſt century.

We ſhall begin with the kingdom of Achen, which is by far the moſt conſiderable, and includes all the northern part of the iſland. Some travellers ſay, that this is a mixed, and others that it is an unlimited monarchy; ſome that it is hereditary, and others that it is elective; ſome that it is governed by a man, and others that none but women are ſuffered to reign. That they have not always been governed by queens is evident from the letters ſent by their kings to queen Elizabeth and king James I. and it appears moſt likely that they have been governed by both, and that the ſex is no bar to the ſucceſſion. In this kingdom are twelve oran cayas, or great lords, who exerciſe ſovereign authority in their ſeveral diſtricts, and yet are in ſome reſpects ſubject to the king, and are the principal officers of his court. Theſe oran cayas have ſometimes depoſed the king, elected another, and reſtrained his authority. At other times the regal power has prevailed, and the oran cayas been aſſaſſinated or made dependant on the court; and then the prince was abſolute. As to the eldeſt

eldeſt ſon's ſucceeding to the throne, this does not ſeem to be much regarded by the Eaſtern princes, who generally diſpoſe of their crowns to which of their children they think fit, whether he be the ſon of a wife or a concubine: though this ſometimes occaſions a ſtruggle after their death, but that competitor who can make the greateſt intereſt among the perſons of higheſt diſtinction uſually carries it, and hence the crown is frequently thought to be elective.

The king of Achen is repreſented by ſome authors as the moſt voluptuous prince in the world; his palace is filled with an incredible number of women: ſome remain continually about his perſon, either to cool and refreſh the air with large fans, to amuſe him with their converſation, to divert him with their ſongs, or to ſatisfy his deſires. There are about thirteen hundred in the halls and courts of entry, where they mount guard by turns night and day. Others are in the kitchens and the offices, where they prepare every thing that is for the king's immediate ſervice. It has been obſerved, that his palace is the theatre of jealouſy, hatred, and perpetual complaints. The ſeverity of the laws, and the rigour of the puniſhments, are the only barriers capable of containing them within bounds.

His revenues are acknowledged to be very great, there being ſuch plenty of gold in the iſland: for the cuſtoms of Achen are very conſiderable, and the crown-lands, which are cultivated by the king's ſlaves, ſupply his court with proviſions.

That part of the iſland which lies to the ſouth of the equator is divided into ſeveral petty kingdoms, the princes of which ſtile themſelves ſultans as well as the king of Achen, but they are frequently called pangarans and rajahs. Each of theſe has his nobility, of which his council is compoſed; and almoſt every town and village has a governor, who is uſually choſen by the inhabitants of the diſtrict, and confirmed by the ſultan. There are alſo ſome free towns upon the coaſt, governed by their own magiſtrates, who are called datoos: of theſe Bencoolen has twelve, and Silebar four, who do not ſeem to be under the dominion of any neighbouring ſultan, but to have the ſupreme power lodged in themſelves; though they generally pay great reſpect to the princes that are near them.

The revenues of the kings of the ſouthern provinces chiefly ariſe from the duties on pepper and the gold mines. Their forces are ſeparately inconſiderable; but upon certain occaſions they have expelled both the Dutch and the Engliſh from very conſiderable ſettlements.

The arms uſed by theſe people are a broad-ſword, a dagger, which they wear naked in their girdles, and a long ſhield made of tough rattans, interwoven and covered with the ſkin of a tyger, or ſome other beaſt: and both in the kingdom of Achen and ſome other parts of the country they have great guns and muſkets. They have alſo ſome war-elephants, but theſe ſeem rather to be kept for ſtate than uſe.

They have no written laws, except thoſe recorded in the Koran. They proceed upon immemorial cuſtom; and in doubtful caſes the moſt ancient people are conſulted; and if a precedent be remembered, it is thought ſufficient to regulate the ſentence. Murder and adultery are puniſhed with death, and a crowd of executioners ſtab the criminal with their daggers; but female offenders are uſually ſtrangled. For robbery and theft they cut off one or more joints of the criminal's fingers or toes, and ſometimes an arm or leg, according to the nature of the crime; and the third offence is puniſhed with death. This cruel puniſhment of diſmembering is performed in a very rude and aukward manner. They have a block with a broad hatchet fixed in it, with the edge upward, and the limb being laid upon it, is ſtruck with a wooden mallet till the amputation is made. They alſo uſe beheading and impaling; and ſome of the ſultans of Achen are charged with inflicting the moſt inhuman tortures on their ſubjects of the higheſt rank for very trivial offences: for perſons of all conditions, who have fallen into a fault, are liable to puniſhment; and in ſome reigns perſons of the royal family have been ſeen at court without either hands or feet, and have been treated in that manner for faults which would hardly have deſerved notice in any other country. The ſultan is frequently the ſpectator, and even the executioner of the puniſhments inflicted; and is ſaid to have elephants trained to torment criminals, who underſtand by the leaſt ſigns what the prince requires of them. He has been ſeen to paſs cooly from that ſpectacle to that of cock-fighting, in which many of the Indian kings take great pleaſure. This was probably the caſe under ſome of their tyrants. Admiral Beaulieu relates a dreadful ſcene of cruelties committed by the king in his preſence: but theſe monarchs have behaved with greater moderation ſince the Engliſh have traded to that city; and later travellers give us no formidable idea of their power and grandeur.

All offenders are brought to a ſpeedy trial, and ſentence is no ſooner paſſed than it is executed. As to civil cauſes, they are decided by the opinion of the magiſtrate, and ſuch precedents as tradition or his own experience has furniſhed him with. Thoſe of their magiſtrates who live in the neighbourhood of the Engliſh, where the affair is intricate, frequently deſire the opinion of the principal perſons among the Engliſh, and pay an uncommon regard to an European who is a man of ſenſe and temper, when they are ſo happy as to meet with him; but nothing endears the Engliſh more to this people than their learning the Malayan tongue, they having been greatly impoſed on by linguiſts.

SECT. V.

A conciſe Account of the firſt Settlement of the Trade to Sumatra by the Engliſh; with the Reception they met with from the King of Achen.

BEFORE we give a particular account of the Engliſh and Dutch factories on the coaſt of Sumatra, for purchaſing pepper and other valuable articles of commerce, it may be expected that we ſhould give the reader a view of the manner in which that trade began; which is the more neceſſary, as Sumatra was the firſt country to which the Engliſh Eaſt-India company traded in the Indies.

Captain Lancaſter, who, according to the cuſtom of that age, was ſtiled general, commanded the Engliſh fleet, and arrived in the road of Achen on the fifth of June, 1602, where he found the ſhips of ſeveral nations; and the fame of queen Elizabeth's victories over the Spaniards having reached this part of the world before him, made way for his favourable reception among the Indian princes.

Soon after the general's arrival, he ſent captain Middleton, who had the title of vice-admiral, with four or five Engliſh gentlemen, to wait upon the king of Achen, and ſolicit for his obtaining the honour of delivering the queen of England's letter into his majeſty's hands.

Captain Middleton not only met with a favourable reception, but was entertained by the king, preſented with a habit of the country, and was ordered to aſſure the general, that he might come on ſhore with the ſame freedom and ſecurity as if he was in her majeſty's dominions; and if he was under any apprehenſions, ſuch hoſtages ſhould be ſent on board as he deſired.

Two days after the general went on ſhore, and there being two Dutch factors at Achen, they invited him to their houſe: here a nobleman from the king came to attend the general, and aſk for her majeſty's letter; but being informed that it was not cuſtomary in Europe to deliver letters of this kind to any but the king in perſon, ſix elephants, with drums, trumpets, ſtreamers, and a vaſt retinue, were inſtantly ſent to bring the general to court. The largeſt of theſe elephants was about fourteen feet high, and carried a machine upon his back that had ſome reſemblance to the body of a coach covered with crimſon velvet, and in the middle of it ſtood a gold baſon, in which the queen's letter was put, and covered with a piece of rich ſilk. The general was mounted on another elephant, ſome of his retinue on the reſt, and others walked on foot.

On their coming to the gate of the palace, a nobleman, who appeared as maſter of the ceremonies, deſired them to ſtay till the king was informed of their approach. They were ſoon after diſmounted, and admitted to his majeſty's preſence, whom the general ſaluted after the manner of the country, and, declaring he was ſent from the moſt mighty

queen of England to propoſe an alliance and friendſhip between her and his majeſty, was going on with a long harangue, he not being informed of the averſion of the Indian princes to long ſpeeches; but the king, interrupting him, deſired him to ſit down, and told him that he was welcome to his country, and might depend upon all the favours he could reaſonably aſk, in behalf of that noble princeſs of whom fame had uttered many great things.

The general then delivered the queen's letter to his majeſty, who gave it to an officer that ſtood by him, and the queen's preſent was ſet before the king, conſiſting of a large ſilver baſon, with a fountain in the middle of it, weighing upwards of two hundred ounces, a large ſilver cup, a fine looking-glaſs, an embroidered ſword-belt, a very handſome pair of piſtols, a plume of feathers, and a fan made of feathers. He ſeemed moſt pleaſed with the fan, and immediately bid one of the women fan him with it.

Soon after the company were ordered to ſit croſs-legged, after the manner of the Eaſt, and an entertainment was ſerved up in diſhes of gold, or tamback, which is a mixture of gold and braſs. The king was ſeated in a gallery raiſed about ſix feet above the hall of audience, and frequently drank to the general a glaſs of arrack; who, having pledged him in that liquor, was afterwards allowed to drink what liquor he pleaſed.

After dinner the king's women were called in, and danced after the manner of the country. The king then ordered the general to be preſented with a country habit, which he put on in his majeſty's preſence; and then withdrawing, went with his retinue on board the ſhips.

His majeſty having ordered two of his noblemen to treat with the general on the alliance with the queen, and ſettling articles of commerce, it was at length agreed, that the Engliſh ſhould enjoy a free trade, and no cuſtoms be paid for goods imported or exported: that in caſe of ſhipwreck aſſiſtance ſhould be given to the Engliſh, and the goods reſtored to the owners; and, in caſe of death, the Engliſh ſhould have liberty to bequeath their effects to whom they pleaſed: that all contracts with the king's ſubjects ſhould be punctually performed; and if the Engliſh received any injury from the natives, the king ſhould do them juſtice: that they ſhould determine all differences among their own people, and enjoy the freedom of their religion.

Theſe articles being ſettled, the Engliſh factors proceeded to purchaſe pepper; but the Portugueſe uſing all arts to obſtruct their trade, the general reſolved to cruiſe in the ſtreights of Malacca for their ſhips; and, on the third of October, 1602, took a large Portugueſe carrack of nine hundred tons burthen, with above ſix hundred perſons on board, and laden with nine hundred and fifty bales of chints, and calicoes, with abundance of rice and rich merchandize ſufficient to freight all the Engliſh veſſels.

The general, on his return to Achen, made the king a preſent of ſome of the moſt valuable things he had taken in the prize: upon which his majeſty congratulated him, and ſeemed rejoiced at his ſucceſs; for the Portugueſe had behaved with ſuch inſolence, that all the Indian princes were exaſperated againſt them.

The general having finiſhed his affairs, and ſettled ſeveral factors at Achen, had his audience of leave, when he received from the king a letter to her majeſty in the Arabic tongue, and alſo two habits for the queen of rich ſilks embroidered with gold, and a ring ſet with a fine ruby. The general himſelf was preſented with another ring of the ſame kind; and, on his taking leave of his majeſty, that prince aſſured him, that whenever any Engliſh ſhips came into his ports, they ſhould meet with the ſame kind uſage he had found there. This our countrymen long experienced, no other nation enjoying the ſame privileges as the Engliſh at the city of Achen.

The general now ſending one of his ſhips laden with pepper to England, directed his courſe to Bantam, in the iſle of Java, where he met with a very favourable reception; and having taken a houſe in the city, brought goods aſhore, which he ſold to the natives, and bought pepper and other ſpices with the money: then leaving eight factors in his houſe at Bantam, to manage the affairs of the company there, he took leave of the king, and ſetting ſail for England, arrived in the Downs on the eleventh of December, 1603, after having made a very advantageous voyage for the company.

In ſhort, the Engliſh had a factory many years at Achen; but at length, the company finding that it did not anſwer the expence, it was recalled. In that city all other foreigners pay five and ſometimes eight per cent. cuſtom; while the Engliſh made only the uſual preſents to the king and court, amounting in the whole to ſixteen or ſeventeen tael. Theſe preſents conſiſted of two pieces of fine cotton cloth, preſented to the king at the ſhip's firſt coming to land, and two more at their departure; two or three tael to the eunuch who delivered the firſt preſent, and two more to him that carried the laſt: and when the four firſt boats, loaded with goods, were ſent aſhore, a tael and a half was paid inſtead of all cuſtoms. A piece of ſilk, or calicoe, was alſo preſented to the ſabandar, or governor of the port of Achen; and another to the chief oran caya, or miniſter of ſtate, when the firſt preſent was ſent to the king.

SECT. VII.

A conciſe Account of the Engliſh Factories in the Iſle of Sumatra, particularly of Bencoolen, Marlborough-Fort, and Sillebar.

BENCOOLEN is ſituated on the ſouth-weſt coaſt of Sumatra, in three degrees ten minutes ſouth latitude, and one hundred and three degrees eaſt longitude from London, and, from the year 1685, to the year 1719, was the principal ſettlement of the Engliſh upon that iſland. It is known at ſea by a high ſlender mountain, called the Sugar Loaf, that riſes in the country twenty miles behind it. Before the town of Bencoolen a ſmall iſland, called Rat Iſland, breaks the ſwell of the ſea, and with the point of Sillebar, which extends two or three leagues to the ſouthward, forms a large bay. Within this iſland the ſhips uſually ride; but this road is inconvenient, eſpecially during the ſouth-weſt monſoons. On the north-weſt ſide is a river, which brings the pepper out of the inland country; but there is great inconvenience in ſhipping it, on account of a dangerous bar at the river's mouth.

The town is near two miles in compaſs, and was chiefly inhabited by the natives, who build their houſes upon pillars of bamboo, as in other parts of the iſland; and formerly the Engliſh, Portugueſe, and Chineſe had each a ſeparate quarter, in which the houſes of the Engliſh were erected after their own model. Though there was no want of brick or ſtone, they found themſelves under the neceſſity of building with timber, on account of the frequent earthquakes, to which the iſland is ſubject; but the Chineſe, after the manner of their country, had low houſes that had only the ground-floor.

As Bencoolen is ſituated on a ſtinking moraſs, its unhealthy ſituation proved fatal to great numbers of the Engliſh: beſides, the natives had for ſeveral years appeared very uneaſy, and ſeemed to threaten the deſtruction of the Engliſh ſettlement; which is the leſs wonderful, as the Engliſh, who were unhappily ſent thither, were ſo void of underſtanding as to treat the natives like their ſlaves; for Dampier obſerves, that while he was there, the Engliſh chief who governed Bencoolen had ſo little diſcretion as to put two of the neighbouring rajas, or kings, in the ſtocks, becauſe their people did not bring down pepper ſo faſt as he expected. In ſhort, the badneſs of the air, and the ill conduct of the Engliſh company, made it neceſſary to fix upon a ſituation that was at once more healthy, and would admit of a more regular fortification than the place where the old fort ſtood.

Accordingly a fort was marked out upon a riſing ground about two or three miles to the ſouthward of Bencoolen, the foundations were laid, and the walls, which are of brick, began to riſe, when the country being ripe for an inſurrection, aſſembled in arms againſt the Engliſh, cut off part of the garriſon, and the reſt eſcaped in their boats to ſea, and got on board one of the company's ſhips.

But though the natives had thus driven the Engliſh from Bencoolen, in about a year's time they ſuffered them to return, and complete the fortifications at Marlborough-fort, as it is now called, without oppoſition; and there the factory enjoy the advantages of a pure air, ſound health, and

and flouriſhing trade, though it is only two or three miles diſtant from Bencoolen.

About ten miles to the ſouthward of Bencoolen is Sillebar, which is ſituated in a bay at the mouth of a large river of the ſame name, in four degrees ſouth latitude. But this place has no good freſh water; for if that which proceeds from the ſprings there be drank for a conſiderable time, it occaſions gripings and fluxes. The town is encompaſſed by large woods and rocky mountains, and, with the adjacent country, was formerly ſubject to the king of Bantam. The Engliſh have a ſmall colony there, which is a detachment from Marlborough-fort, to receive the pepper brought thither by the natives.

Beſides theſe Engliſh ſettlements we have Lattoun, which is ſituated about forty miles to the northward of Bencoolen; Bentall, which lies at leaſt an hundred miles to the northward of Bencoolen; and Mocho-Mocho, which is ſituated near Indrapour, and is now the moſt northerly of all our ſettlements.

SECT. VIII.

Of the Settlements of the Dutch at Sumatra, particularly of Padang, Pullambam, and Bancalis.

ON a part of the coaſt of Sumatra, called the Gold Coaſt, the Dutch have a factory at Padang, under the management of a chief, who has his council and fiſcal; and this is conſidered as a very profitable as well as honourable poſt.

The Dutch have likewiſe a factory at Pullambam, about eight leagues from the ſea, on the banks of a very large river which empties itſelf by four different channels into the ſea. The great trade carried on there is that of pepper, which the Dutch endeavour to monopolize in the ſame manner as they do cloves, nutmegs, and cinnamon; and are therefore at a very great expence in keeping ſeveral armed barks cruizing at the mouth of this river, to prevent what they are pleaſed to call ſmuggling. They have indeed contracted with the king of Pullambam to take off all the pepper in his dominions at the rate of ten pieces of eight, or fifty ſhillings, for a bahaar, or four hundred pounds weight, which is eſteemed a fair price: they have, however, introduced a clauſe in their contract, by which it is agreed, that half the purchaſe of the pepper ſhall be paid in cloth, at ſuch a price as greatly reduces the value of their cargoes; and on this account they are ſo much afraid of ſmuggling: yet, it is ſaid, that in ſpite of their armed barks, on paying a thouſand florins to the king of Pullambam, and the ſame ſum to the Dutch chief, a cargo of a thouſand bahaars of pepper may be carried off the iſland without any great difficulty.

Though the country is mountainous, this is not conſidered as a great inconvenience, ſince moſt of the mountains abound with gold, ſilver, lead, and other metals; and the company are poſſeſſed of ſome gold mines, which are extremely rich, and great care is taken both to ſecure and conceal the profits that are made of them.

The chiefs of Padang have, however, been ſo unfortunate as to have their honeſty always ſuſpected. This, ſays commodore Roggewein, is chiefly owing to their management of the mines, that do not turn out greatly to the advantage of the company, while all their officers get immenſe eſtates out of them; which the council at Batavia can neither underſtand nor digeſt; and for this reaſon they very often change the chiefs, but to very little purpoſe.

The principal places where gold is found by the natives, are Triou and Manicabo, where they obtain it in the following manner. They dig at the bottom of the mountain ditches, where the water being ſtopped, when rolling down the ſides of the mountains in the winter, they, in the ſummer, draw it off; and by waſhing the mud which remains at the bottom, obtain from thence conſiderable quantities of gold duſt. Indeed it is generally thought by thoſe, who are beſt acquainted with the commerce of the Indies, that this iſland furniſhes annually five thouſand pounds weight of this precious metal; yet very little, if any, of this gold is ever brought to Europe, the Dutch diſpoſing of it in other places, where gold is highly valuable, to purchaſe other commodities, which in Europe turn to a better account.

Beſides Padang and Pullambam, already mentioned, the Dutch have a ſtrong fort and a great factory at Jamby, and another at Siack; but this laſt place is very unhealthy. It ſtands on the great river Andraghira, into which, at a certain ſeaſon of the year, come vaſt quantities of ſhads of a very large ſize, whoſe roes being accounted a great delicacy, are taken out, and the reſt of the fiſh thrown away, which, lying in great heaps, corrupt and exhale peſtilential vapours that infect the air. The perſons therefore that are ſent to Siack, are much of the ſame ſtamp with thoſe that are ſent to Banda, that is, men of abandoned characters and deſperate fortunes.

The above roes they pickle with ſalt and tamarinds, and then dry them in ſmoke; after which they wrap them up in large leaves, and carry them to all the countries from Achen to Siam. Theſe roes, when dried, are called Turbaw, and captain Hamilton thinks their taſte far exceeds that of caviar.

They have another conſiderable factory on the banks of the river Bancalis, that produces large profit from the ſale of cloth and opium, which are conſtantly paid for in gold duſt. This was diſcovered by a factor in the company's ſervice, who, after he had carried it on privately for about ten years, and acquired by it upwards of one hundred thouſand pounds ſterling, reſolved to ſecure what he had got, by making a free diſcovery of this branch of commerce to the company, who then took it into their own hands.

About Bancalis there are prodigious numbers of wild ſwine, and in the months of December and January their fleſh is very ſweet and fat. In thoſe months great numbers of people reſort thither in ſmall proas. Some go into the woods, and drive them towards the river, while others are ready with dogs to drive them into it, and when one goes, all the herd follow; others are ready with lances in their proas, to purſue them in the water, and lance them. They are taken up on the oppoſite ſhore, and immediately carried to places appointed, where there are many fires made of bruſh-wood, with which they ſinge off the hair, and then taking out the entrails, cut them in proper pieces, and ſalt them in the proas, each proa having a ſhare proper to the number of men it brings. After the pork has lain three or four days in ſalt, they waſh it, hang it in ſmoak, and then put it in caſks with ſome dry ſalt; after which it is ſold by the caſk to the beſt bidder.

There are likewiſe ſeveral other Dutch plantations on this iſland, which are all comprehended under the general title of the Weſt Coaſt.

SECT. IX.

Of the Coin, Weights, and Meaſures uſed at Sumatra.

IN this country there are but two ſorts of money of their own coining; the firſt is of lead, which they call caſh, of which fifteen hundred make a maſs, or fifteen pence, which is their gold coin: a quarter of a maſs is called a pollam, or copong, which is imaginary: ſixteen maſs make one tael, which is likewiſe imaginary, and equivalent to twenty ſhillings Engliſh. Dollars and other Spaniſh money are current almoſt all over the iſland: but though fifteen hundred caſh are commonly reckoned the value of a maſs, they riſe and fall as the money-changers think proper, only there are ſeldom leſs than a thouſand, or more than fifteen hundred, reckoned to a maſs.

At Achen pieces of gold are oftener uſed in merchandize than their coin, eſpecially in conſiderable bargains; it is therefore neceſſary to expreſs at what rate you intend to receive and pay gold, as well as what catty you buy and ſell by. The receiving a thouſand pounds in their gold maſs would be attended with inconceivable trouble, for braſs, mixed metals, and ſilver gilt, are frequently found among them, and even the money-changers, who are employed in examining them, are ſometimes deceived, tho', if they receive any bad, they are obliged to make them good to the perſon by whom they are employed.

A merchant may likewiſe be greatly impoſed on by receiving their gold duſt, for they will mix ſmall bits of other metal with it, which are not eaſily diſtinguiſhed, and make it neceſſary to employ the money-changers upon

the outside rind, or shell, is thicker than that of the pomegranate, but softer and of a dark red; the inside is of a deep crimson, where the fruit consists of four or five cloves, about the size of a man's thumb, as white as milk, and very soft and juicy; and in the middle of each is a small stone.

The pumplenose is also a very fine fruit, and has an agreeable taste; it is bigger than the largest orange, and has a thick tender rind. The inside contains abundance of seeds of the size of a barley-corn, and full of juice; but it has no partitions like the orange.

The most valuable plant, with respect to commerce, produced in this island, is that of pepper, which grows in a flat soil, and is planted by a thorny tree, round which it creeps and winds like ivy, which it resembles in its leaf, though it is something larger and of a paler green. Having run up a considerable height, the twigs on which the berries hang bend down, and the fruit appears in clusters nearly as large as bunches of grapes, and of much the same figure; but are distinct like our currants or elder-berries. They produce no fruit till the third or fourth year; after which they bear for the three following years six or seven pound weight of pepper. In the three next years they decrease one-third, both in the quantity and size of the pepper, and thus continue decreasing for four or five years longer. When the plant begins to bear, the branches of the tree through which it creeps must be lopped off, lest they intercept the rays of the sun, which this plant stands most in need of. When the clusters of the fruit are formed, care must also be taken to support them with poles, lest the branches should be drawn down by their weight. The plants should likewise be pruned after the fruit is gathered, to prevent their growing too high, and bearing the less fruit.

The pepper-plant has commonly a white flower in April, which knots in June; and the next month the fruit being green and large, the natives make a rich pickle of it, by steeping it in vinegar. In October it is red, in November it begins to grow black, and in December it is all over black, and consequently ripe. This is generally the case, though in some places it is ripe sooner.

The fruit being ripe they cut off the clusters, and dry them in the sun, till the berries fall off the stalk, which, notwithstanding the excessive heat, it does not do in less than fifteen days; during which the clusters are turned from side to side, and covered up by night. Some of the berries neither change red nor black, but continue white: these are used in medicine, and sold at double the price of the other. But the inhabitants, finding that foreigners want them for the same use, have discovered a way of whitening the others by taking them while they are red, and washing off the red skin with water and sand, so that nothing remains but the heart of the pepper, which is white. Nothing can be kept neater than those pepper plantations, no rubbish, not so much as a stick or straw is to be found upon the ground; and if it happens to be a dry season, they are indefatigable in watering the plants, almost their whole subsistence depending on the crop.

Cotton and cabbage-trees also grow here, though they are not very common; and near the city of Achen the silk cotton-tree flourishes. These trees are large and have a smooth ash-coloured rind, and are generally full of fruit, which hangs down at the ends of the twigs like purses three or four inches long. No tree can grow more regular and uniform; the lower branches being always the largest and longest, and the upper gradually lessening to the top. When the cotton is ripe the cods drop off the tree, for the cotton is so short that it is not thought worth gathering, though they will sometimes take the pains to pick it off the ground to stuff their quilts with.

In the woods they have oaks, and other large timber trees, straight, tall, and fit for any uses; but few of them are known in Europe.

Scarce any country affords more canes and bamboos, particularly near Jamby, where are found those fine taper walking-canes called dragons blood.

In this island is also found the plant called bang, which very much resembles hemp; they infuse it in their liquors when they would raise their spirits, and it has much the same effects as opium.

The animals found in this island are a small kind of horses, elephants, buffaloes, goats, hogs, deer, bullocks, and hog-deer. This last is an animal something larger than a rabbet, the head resembles that of a hog, and its shanks and feet are like those of the deer. The bezoar-stone found in this animal has been valued at ten times its weight in gold: it is of a dark-drown colour, smooth on the outside, and the first coat being taken off, it appears still darker, with strings running underneath the coat; it will swim on the top of the water. If it be infused in any liquid it makes it extremely bitter: the virtues usually attributed to this stone are cleansing the stomach, creating an appetite, and sweetning the blood.

There are several kinds of wild beasts, as tygers, wild boars, and monkies: they have also porcupines, and squirrels, which are esteemed good eating: there are likewise alligators, lizards, guanoes, and several sorts of snakes and serpents, with ants, muscatoes, and other troublesome insects.

They have great plenty of dunghill-fowls and ducks, and their cocks are esteemed the largest in the world. In the woods are wild pigeons, and doves of several sorts, with parrots, paroquets, and mackaws; and a great variety of small birds different from ours, and distinguished by the beauty of their colours.

They have great plenty of sea and river fish, so that two or three nets and a boat will procure a man a very comfortable livelihood: they have also a way of catching fish by fixing a wooden grate at the mouth of the small brooks and creeks at high water, and this detaining the fish that have entered the creeks, they take them when the tide ebbs out. Among other fish they have mullets, cat-fish, eels, old-wives, craw-fish, shrimps, oysters, and green turtle, with several other kinds not known in Europe.

SECT. III.

Of the different Inhabitants of Sumatra, their Persons, Dress, Food, Customs, Manners, and Skill in mechanic Arts.

THE inhabitants of this country consist of two different people. Those of the inland mountainous parts are the original natives, and, like those of the other islands, are Pagans; while those on the coast are of the Mahometan religion, and probably came from Arabia and Persia.

As to the Malayans, who inhabit the coast, they are generally said to be proud and lazy, and, like the Spaniards, have most of their business done by foreigners; for they seldom apply themselves to cultivate their grounds, or to improve in any mechanic arts.

They are of a swarthy complexion, and their features not very engaging. Their faces pretty nearly resemble those of the inhabitants of the other islands we have already described. They have black eyes, and straight black hair, with high cheek bones, and little noses. They are of a middle stature, straight, and well-limbed, and, like the inhabitants of most hot countries, smear themselves with oil, which is probably intended to close up their pores, and prevent that profuse perspiration which would exhaust their strength; and at the same time preserve them from being bit, or stung by the insects, which are ever troublesome in hot countries.

Some of them wear caps of woollen cloth just fitted to their heads, but they more generally tie a piece of blue or white linen about their heads, letting the ends hang down, and leaving no other covering for the top of their heads, but their hair, part of which falls upon their shoulders. The poorer sort wear only a cloth about their loins to cover what modesty teaches them to conceal; but people of rank have a kind of drawers, and a piece of silk or calicoe thrown loose about their bodies. They also wear a sort of wooden clogs or sandals, when in their towns; but they all travel bare-foot.

Their ordinary food, as in other parts of India, is rice and fish; but the people who can afford it, also eat fowls, venison, buffaloe beef, mutton, and goats flesh. They season their meat very high with pepper, garlic, and onions, and generally colour their rice yellow with turmeric.

Their

Their buffaloe beef is very coarſe food, and the little fat that is upon it is as yellow as ſaffron. When their meat has hung a few hours in the market it turns black, and is little better than carrion: their fowls and mutton are alſo dry and inſipid; and though pork is the beſt meat they have, there are but few hogs. Their veniſon, however, is pretty good, eſpecially the hog-deer, which we have juſt deſcribed, for its fleſh is as white as a chicken. Their ducks are alſo much better than their land fowls. They have a kind of liquid butter like oil, brought from Bengal, which is ſaid to be made of buffaloes milk, and mixed with hogs lard; with this they butter their rice. They have alſo mangoes and other fruits pickled when green.

Their meat is ſerved up in ſilver, brazen, or earthen veſſels, according to the circumſtances of the maſter of the houſe, and is always either boiled or broiled, and cut into ſmall pieces, and as they uſe only their fingers in eating, they waſh both before and after their meals.

They uſually drink fair water or tea; but they have likewiſe palm wine, and toddy, which is drawn from the cut branches of the cocoa-tree: they likewiſe drink the ſoft liquor found on the inſide of young cocoa nuts, which is very cooling and pleaſant; arrack is alſo very common here.

The natives are as fond of chewing betel and areka, and of taking opium, as thoſe of the other iſlands already mentioned. They alſo take bang, which raiſes the ſpirits almoſt as ſoon as opium; this plant, which reſembles hemp, they infuſe in their liquors. Tobacco is ſeldom ſmoked in pipes, but a leaf of it being rolled up to about the length and thickneſs of a man's finger, is lighted at one end, and ſmoked at the other, till about two thirds of it is conſumed, and then it is thrown away. They ſeldom drink when they ſmoke.

Like other Aſiatics, they ſit croſs-legged on the floor at their meals, and whenever they meet to converſe with each other. Their ordinary ſalutations are performed by lifting up one or both hands to their head; but before the great, they proſtrate themſelves with their faces to the ground.

The people are immoderately fond of gaming, both with cards and dice, which were probably introduced by the Chineſe; as they are alſo of cock-fighting. Inſtead of trimming their cocks, they produce them with all their gay plumage, and faſten ſuch ſharp inſtruments to their heels, of the ſhape and length of the blade of a penknife, that the battle is over in an inſtant, one ſtroke frequently bringing down the ſtouteſt cock. They ſtake their whole fortunes upon one of theſe battles; but the conqueſt is not admitted, unleſs the victor peck or ſtrike his enemy after he has diſpatched him; for if he does not they draw ſtakes.

Stag-hunting is one of the chief of their rural ſports: the game is rouzed by ſome littled yelping dogs, and the huntſmen, who are almoſt naked, run it down on foot, darting their lances at the deer, when they come within their reach. One of our governors of Bencoolen relates, that the company's ſlaves being one day ſeeking for game, inſtead of a ſtag, happened to rouſe a tyger, who coming behind one of them, leaped upon him, and with his claws tore the poor fellow's fleſh off his back, and the calves of his legs, in a terrible manner; but the brave fellow ſuddenly turning, pierced the beaſt with his lance, as did ſome of the reſt of his fellow ſlaves with theirs, and though they did not quite kill him, he was glad to retire with ſeveral lances in his body. The wounded ſlave was brought to the fort ſo mangled, that his recovery was thought impoſſible; but being of a ſtrong conſtitution, and uſed to a temperate life, his wounds were ſoon healed.

Elephants, horſes, and buffaloes, are ſometimes uſed for carriage; but they commonly employ porters, when they have not the convenience of a navigable river, and for the moſt part travel on foot.

Their mechanics are, in general, but indifferent workmen, their carpenters, indeed, will run up one of their cane tenements in a few days; but both the model and materials being always the ſame, this requires but little ingenuity.

Their flying proas are the moſt admired of any of their workmanſhip; they are very long, but ſo narrow, that two men cannot ſtand a-breaſt in any part of them. The keel is only a large tree hollowed, and the ſides are raiſed with a plank about three feet above it, and each end left as ſharp as poſſible, the keel projecting beyond the other part of the veſſel, though, when loaded, it is quite under water. Inſtead of a rudder they ſteer with a long piece of wood not broader than one's hand. Theſe veſſels carry a great ſail, and have outlayers on each ſide, with planks of light wood at the ends, and when it blows hard, they ſend out a man or two to ſit at the extremity of the windward outlayer to keep the veſſel from overſetting. Thus managed, they will bear the greateſt ſea; and when an Engliſh pinnace, with two ſails, makes five miles an hour, theſe will run ten or twelve; however, they are never uſed but in fiſhing, or to ſail to ſome neighbouring iſland. They have larger proas that carry fourteen or fifteen ton, with which they trade to Siam, Malacca, Pegu, and other places; but they have no large ſhips or veſſels of force.

They have alſo blackſmiths, but their work is not much admired, and their taylors are ſtill greater bunglers. The Chineſe are the beſt mechanics among them. Some of that nation live at Achen all the year round; but there uſually arrives ten or twelve ſail in June, with great quantities of rice, and all ſorts of merchandize. Theſe take up a whole ſtreet at the end of the town next the ſea. With this fleet come over various kinds of mechanics, as carpenters, joiners, and painters, who immediately ſet themſelves to work, making cheſts of drawers, cabinets, tables, and all ſorts of toys and utenſils; which are preſently expoſed to ſale; ſo that for two or three months this part of the town is like a fair, all manner of people reſorting thither. If the Chineſe can meet chapmen to their minds, they will even ſell their ſhips too, reſerving only ſo many as are neceſſary to carry them home.

But though the people of Sumatra are, in general, ſuch indifferent mechanics, there is hardly any great man or even a ſovereign prince, upon the weſt coaſt, but learns ſome handicraft trade; their favourite employment is that of a goldſmith, in which they excel, for the people are very expert in making all ſorts of gold plate with very few tools, and yet with ſuch extraordinary dexterity, that whatever is of their workmanſhip, ſells at a very high price throughout the Indies.

The old women are the only phyſicians. Some of theſe have obſerved the nature of their ſimples and drugs, and found their ſkill on their own experience. The flux is the moſt common diſtemper in theſe countries, and the moſt fatal to foreigners; though there are many kinds of fruit and herbs that would be of ſervice to the Europeans, were they to take them when firſt ſeized by this diſtemper; particularly the guavas and pomegranates: they ſhould alſo avoid being too free with ſome other fruits, or with unboiled water, and ſherbet is ſtill more unwholeſome. There is alſo a diſtemper called the Mortcluchin, or a perpetual vomiting and looſeneſs, which frequently proceeds from too plentiful meals, and ſuddenly carries off the patient; but dropſies, the gout, and the ſtone, are ſeldom heard of in this part of the world.

All their learning conſiſts in writing, reading, and ſome traditional accounts of their hiſtory and religion. The Mahometans, who poſſeſs the greateſt part of the iſland, generally ſpeak and write the Malayan tongue; but there are ſome offices of their religion in Arabic, and there are ſchools at Achen where the children are taught theſe languages. The inhabitants of the mountains have a language peculiar to themſelves, and as the Malayans write from the right hand to the left, the mountaineers write, like us, from the left hand to the right, and inſtead of pen, ink, and paper, write, or rather engrave, with a ſharp pencil on the ſmooth outſide of a bamboo; but the Malayans uſe ink, and write upon a thin browniſh paper that will hardly bear. They are very indifferent accomptants; but the Banians and Guzarats, who reſide among them, and whom they employ when they have any conſiderable accounts to ſettle, are ſaid to be a match for any European.

The greateſt part of the people are Mahometans, but they are not ſo zealous as thoſe in other parts of the world. Their moſques are mean and poorly built; at Achen, however, they are of brick or ſtone; but in the ſouthern part of the iſland they are hardly to be diſtinguiſhed

on theſe occaſions. Great numbers of theſe people are to be found in the ſtreets of Achen, and they are generally either Guzarats, or natives of the Hither India.

As to the weights uſed at Sumatra for money and goods, five tael make a buncal, twenty buncal make a catty, and one hundred catty a pecul, or one hundred and thirty-two pounds Engliſh weight. Three peculs are a China bahar, or three hundred and ninety-ſix pounds China weight, and of Malayan weight at Achen, four hundred and twenty-two pounds, fifteen ounces; and upon the Weſt Coaſt, particularly at Bencoolen, a bahar is five hundred pounds weight, or five hundred and ſixty pounds Engliſh.

The uſual meaſure for corn or liquids is the bamboo, which holds about a gallon, and it does not appear that there is any other meaſure for cloth, beſides the natural cubit and fathom.

SECT. X.

Of the Nicobar and Andaman Iſlands.

THE Nicobar iſlands extend northward from the end of Sumatra into the entrance of the bay of Bengal, and lie from the ſeventh to the tenth degree of north latitude, and between the ninety-ſecond and ninety-fourth degrees of longitude. The largeſt of them, at which ſhips uſually touch, and that gives name to the reſt, is ſituated moſt to the ſouthward, and is about forty miles long, and twelve or fifteen broad.

The ſouth end of this iſland is mountainous, and has ſteep clifts towards the ſea; but all the reſt of the iſland is low uneven land, covered with woods, in which are a great number of tall trees fit for building, or any other uſes. The ſoil is a rich black mould, and might produce any grain was it cultivated. The iſland does not appear to produce any valuable commodities, nor has any nation attempted to make a ſettlement upon it, or to bring the people under their dominion.

The iſlands are neither divided into kingdoms, nor provinces, nor does it appear that any towns have been built upon them: but in every creek or bay are ſeen four or five little houſes ſtanding by the ſea-ſide, on poſts about eight feet from the ground. Theſe have but one room, which is about eight feet in height: but, inſtead of being ridged like a barn, they are neatly arched with bended canes, and covered with palmeto leaves.

The country is over-run with wood, for they have only a few plantations of cocoa-nut-trees near the ſea-ſhore, from which they draw their beloved liquor toddy, and the nuts afford them meat and drink; for they are ſaid to have neither rice, nor any other grain growing in the country. Inſtead of bread they uſe the fruits of the melory-tree, which grows wild in the woods: it is of the ſize of a large apple-tree, has a blackiſh bark, and a pretty broad leaf. The fruit has the ſhape of a pear, and, in the largeſt part, is twelve or thirteen inches round. It has a tough ſmooth rind, of a light green colour, and the fruit within it is much like an apple, but full of ſmall ſtrings or fibres. They ſcrape the pulp from the ſtrings with a wooden knife, and making it up in great lumps as big as threepenny loaves, boil them in earthen pots: they will keep a week, but afterwards turn ſour. This is their chief food, for they have no roots, except a few yams, nor do they ſeem fond of hogs-fleſh or poultry, though they are in no want of either; but fiſh is eaten more plentifully, every houſe keeping a fiſhing-boat or two.

The natives are tall, clean limbed, and of a dark tawny complexion: they have ſtraight hair and black eyes, their viſage is pretty long; their noſes are well turned and proportioned, and their faces, taken altogether, tolerably handſome; but the women pull the hair off their eyebrows, which renders them not quite ſo agreeable as they otherwiſe would be.

The men only wear a narrow piece of linnen tied round their waiſts, to which they faſten another cloth of about a hand's breadth, and bringing it up between their legs, juſt cover their nakedneſs; but the women have a cloth about their loins, which reaches as low as their knees, and ſerves inſtead of a petticoat.

The natives are a peaceable, harmleſs people; and being friendly, and not inclined to quarrel, murder and robbery are ſeldom heard of among them. They confine themſelves to one woman, and live as man and wife, without any prieſt to tie the nuptial knot. As to their religion, we only know that they have ſome caves dug in the rocks, towards which, the miſſionaries obſerve, they pay a kind of adoration. It is alſo ſuppoſed that they worſhip the moon, from their great rejoicings at its firſt appearance. They are not divided into caſts or tribes, like the natives of the continent of India, but eat and drink, and mingle with each other, and with ſtrangers, without the leaſt ſcruple.

Their language is peculiar to themſelves: they have, however, ſome few Portugueſe and Malayan words, which are of uſe to them in bartering with the foreigners who touch upon their coaſt: for when any ſhips paſs by, both men and women come on board, bringing with them, hogs, poultry, fruit, and other proviſions. They alſo ſometimes bring ambergris, but oftener a mixture, which looks very like it, and with which the Europeans are ſometimes impoſed upon. They uſually take in return tobacco, iron, linnen, and old cloaths.

The Andoman iſlands are ſituated in the bay of Bengal to the northward of the Nicobar iſlands, extending from the eleventh to the fifteenth of north latitude. As the manners and cuſtoms of theſe people are the ſame with thoſe of the inhabitants of the Nicobar iſlands, the above deſcription will ſerve for both. Several writers have charged the natives of all theſe iſlands with being canibals, and would perſuade us, that they have a particular fondneſs for human fleſh; but this is ſo far from being the caſe, that like the people of the firſt ages, they live chiefly on fruit, and are found to be as harmleſs and inoffenſive as any people upon earth.

CHAP. XIV.

Of CEYLON.

SECT. I.

The Iſland poſſeſſed by the Portugueſe, who are expelled by the Dutch. The Situation and extent of Ceylon. Its Climate, and Seaſons. With a Deſcription of the Face of the Country, and of the Mountain called Adam's Mount.

WE ſhall now take a view of the delightful iſland of Ceylon, the moſt weſterly of thoſe beyond the great peninſula of India, and then return back to the continent. The ancients, to whom it was known by the name of Taprobane, conſidered it as a plentiful ſource of all ſorts of riches and curious merchandize; and the learned Bochart was of opinion, that this was the country of Ophir and Tarſis, with whoſe treaſures Solomon's fleets were loaded.

The Portugueſe diſcovered this fine iſland, and conſidering the advantages that might be drawn from it, landed here in 1506, under the conduct of Laurence Almeida, who took poſſeſſion of it in the name of Emanuel, king of Portugal, by erecting a column with an inſcription, importing, that it had no maſter, though he at the ſame time treated with one of the kings of Ceylon, whom he promiſed the protection of Emanuel, on condition of his paying a yearly acknowledgment of two thouſand five hundred quintals of cinnamon. "The Dutch, ſays the author of

" the New Hiſtory of the Eaſt Indies, jealous of ſo lucra-
" tive an eſtabliſhment, begun in 1602 to make attempts
" to take it from them. The violence they exerciſed
" rendered them as odious to the Cinglaſſes (for ſo the
" inhabitants of Ceylon are called) as the Portugueſe
" already were on the ſame account. But they accom-
" pliſhed their deſigns fifty-five years afterwards. They
" declared war againſt the Portugueſe; they drove them
" from the places they had fortified and poſſeſſed for a
" hundred and fifty years before; they ſeized on the
" cities of Colombo and Negombo; they placed a garriſon
" in the fort of Punto Gallo; they made themſelves ab-
" ſolute maſters of the coaſts and harbours, but did not
" enter into the dominions of the king of Candy, who
" poſſeſſes the middle of the iſland; and they are ſo anxious
" to engroſs the trade of Ceylon, that they ſuffer no fo-
" reign veſſels to approach it."

The iſland of Ceylon is ſituated between the ſixth and tenth degree of north latitude, and between the ſeventy-ninth and eighty-ſecond of eaſt longitude from London. It is therefore about two hundred and fifty miles in length from north to ſouth, and near two hundred in breadth from eaſt to weſt; and the Dutch obſerve, that in its ſhape it reſembles a Weſtphalia ham. It is ſituated about forty-five miles to the ſouth-eaſt of the hither peninſula of India, and is one of the fineſt countries in the world.

The monſoons and ſeaſons are the ſame as on the neighbouring continent; for the rains begin to fall much ſooner on the Weſtern coaſt than on the Eaſtern, juſt as they fall ſooner on the Malabar ſide of the coaſt of India, than on the coaſt of Coromandel, which probably proceeds from the ſame cauſe, Ceylon, as well as that great peninſula, being divided by very high mountains. The northern part of the iſland is ſubject to great droughts of very long continuance, an affliction that is the more ſenſibly felt as there are ſcarce any ſprings or rivers in that part of the iſland, and the inhabitants are obliged to be ſupplied with water as well as food from the South.

There are, however, ſeveral rivers in the iſland, which fall down from the mountains, but are generally ſo rapid and full of rocks as not to be navigable; the largeſt is that of Mavillagonga, which has its ſource in a mountain called Adam's Mount, and running north-eaſt falls into the ſea.

As to the face of the country, it is for the moſt part covered with fragrant woods and groves, and between the mountains are little fertile vallies watered by fine ſprings. In ſhort, this iſland not only produces gold and other metals, but topazes, rubies, ſaphires, granates, and cryſtal.

In the ſouthern part of the iſland, about twenty leagues from the ſea, is a vaſt plain, in the middle of which is the above mountain covered with a fine turf, on which riſes a rock of a pyramidal form; but ſo rugged, that, it is ſaid, it can only be aſcended by means of an iron chain, which hangs from the top to the bottom. It is ſuppoſed to be two leagues from the plain to the topmoſt ſummit; but the way ſo bad, that ſetting out early in the morning, one cannot arrive thither till two hours after mid-day; and the height is ſo prodigious, that the ſailors begin to deſcry it twenty leagues out to ſea. Though the ſummit of the rock, when viewed from the bottom in the plain, appears like a point, yet it forms a terraſs two hundred paces in diameter; in the center of which is a large and deep lake of ſome of the beſt water in the world. From thence proceed ſeveral rivulets which fall in torrents down the ſides of the mountain, and, after being reunited, form three great rivers in the plain. Near the lake is a large ſtone, on which is the print of a man's foot, two palms in length, and eight in breadth, as perfectly engraved as if the impreſſion had been made on wax. The Cinglaſſes are perſuaded that it is a veſtige of the firſt man, and therefore have called that mountain Hamalel, or Adam's Mountain; which the Portugueſe have tranſlated Pico de Adam, or the Peak of Adam. The people believe, that the firſt man was created here; that the lake aroſe from the tears which Eve ſhed at Abel's death; and that Ceylon was part of the terreſtrial paradiſe. This tradition, which could only be received from the Jews, it is ſaid came from king Vigia Raïa, who, according to the common opinion, lived five hundred years before Chriſt.

SECT. II.

Of the Trees and Plants of Ceylon, with a particular Deſcription of the Tallipot-Tree, the Reffule, the Cinnamon-Tree, the Jaka, the Orula, and the Downekaia. Of the different Kinds of Grain, and the Method of Huſbandry practiſed by the Natives.

ONE of the moſt remarkable trees in Ceylon is the tallipot, which grows ſtraight and tall, and is as large as the maſt of a ſhip: the leaves are ſaid to be ſo large as to cover fifteen or twenty men, and keep them dry; they are round, and fold up like a fan. The natives wear a piece of the leaf on their heads when they travel, to ſhade them from the ſun; and they are ſo tough, that they are not eaſily torn, though they make their way through the woods and buſhes with theſe kind of umbrellas. Every ſoldier carries one, which alſo ſerves him for a tent to lie in; and, without theſe leaves, it would be impoſſible to live abroad in the rainy ſeaſon. This tree bears no fruit till the laſt year in which it lives, and then has plenty of a hard fruit of the ſize of a nutmeg. The trunk of this tree contains a pith, which is ſometimes eaten like the pith of the ſago-tree, and bread is made of it as well as of ſago.

They have a tree called reffule, that is as ſtraight and as tall as the cocoa-tree, and is alſo full of pith. From this tree the natives draw a cool pleaſant liquor that is very agreeable, though it is no ſtronger than water, and an ordinary tree yields three or four gallons a day. By boiling this liquor they obtain a kind of brown ſugar, which in India is called jaggory; and, it is ſaid, that they can refine it, and make it fit to anſwer all the purpoſes of ſugar. They obtain this liquor in the following manner: on the very top of the tree grows a bud, which they cut off, and bind about it pepper, ſalt, limes, garlick, and leaves: under this bud they hang an earthen-pot to catch the liquor, and every day cut a thin ſlice from the end where the bud grew. The leaves of this tree fall off, and are renewed every year till it arrives at its full growth, and then the ſame leaves continue on it for ſeveral years together; but when they fall no more new ones come in their room. As the bud at the top ripens and withers, others come out lower every year, till they reach to the bottom of the boughs, and then the tree has done bearing, and dies within ſeven or eight years after. The wood of this tree, which is very hard and heavy, is black, and of this the inhabitants make the peſtles with which they beat the rice out of the huſks in mortars.

There are here whole foreſts of oranges, citrons, and cinnamon-trees; and the laſt are ſo common, that the ſmell of them ſpreads eight leagues round. Salmon ſays, that in his voyage to India, when the ſhip was judged by the beſt ſeamen on board to be a hundred miles from that or any other land, the air was ſo extremely ſweet, ſo repleniſhed with fragrant ſmells, that he was morally certain they muſt be near ſome land. " I called up, ſays he, ſeveral of
" my travellers, who regaled their ſmelling faculty in the
" ſame manner; and it was the general opinion, that this
" muſt proceed from the cinnamon-groves in Ceylon.
" However, it is obſervable, that when people have been
" long at ſea, and draw near any coaſt, if the wind ſets off
" of it, it will bring a very refreſhing ſmell along with it,
" though not comparable to that perfumed air we meet
" with on the coaſt of Ceylon."

The cinnamon-tree is peculiar to this iſland, and is of ineſtimable value to the Dutch. This tree grows on the ſouth-weſt part of the iſland, where it is as common as any other in the woods; but there are few or none to be found towards the northern coaſt; yet the Dutch have ſecured all the bays and the mouths of the rivers round the iſland, to prevent other nations ſettling there, or having any commerce with the natives.

The cinnamon-tree is of the middle-ſize, not very large, and its leaf in thickneſs, ſhape, and colour, reſembles the laurel.

When the leaves firſt ſprout they are as red as ſcarlet, and on being rubbed between the fingers ſmell like a clove. The tree bears a fruit in September that is like an acorn, but neither its taſte nor ſmell has any reſemblance to that of the bark. By boiling the fruit in winter

they obtain an oil which ſwims on the top, and has a very agreeable ſmell; and when it is cold is white and as hard as tallow. This is ſometimes uſed as an ointment for aches and pains; and as it is very common they alſo burn it in their lamps. Some people aſſert, that the cinnamon-tree has three barks; but all agree that it has two, and that the cinnamon is the ſecond. The beſt is that ſtripped from trees of a middling growth; for neither thoſe that are very young, nor thoſe that are old, are proper for peeling. Having ſtripped off the outward bark, they cut the next round the tree in ſeveral places with a pruning-knife, and cutting them lengthways in ſlips, peel them off, and lay them in the ſun to dry, on which they roll up together as we ſee them brought to Europe.

Whether the tree be killed by cutting the inward bark, as ſome affirm, is not very material, ſince there are abundantly more of them in this iſland than are neceſſary to ſupply the whole world; and therefore the Dutch do not care into how narrow a compaſs the cinnamon-groves are brought, ſince, as they have monopolized this ſpice, they can ſet what price upon it they pleaſe; and the leſs extent theſe woods have, the better they will be able to defend them. The body of the tree under the bark is perfectly white, and ſerves for building and other uſes; but it has neither the fragrant ſmell nor taſte of the bark.

Among the other extraordinary trees of this iſland, is the Orula, which is of the ſize of an apple-tree, and bears a fruit like an olive; this they ſometimes take as a purge: they alſo uſe it to dye their cloaths black, by dipping them into water, in which this fruit has been infuſed; and it is ſaid, that if a piece of ruſty iron be thrown into this water, it will eat off the ruſt, and the iron become bright; but that the water will be ſo black, that it will ſerve for ink.

Here are a great variety of fruits; but the natives ſeldom eat them ripe, or cultivate any but thoſe which ſerve for pickles. The fruit called jack, or jaka, is a part of their food, it grows upon large trees, is round, and of the ſize of a peck-loaf: it is covered with a green prickly rind, and has ſeeds or kernels within it, that reſemble a cheſnut, both in ſize, colour, and taſte. This fruit they gather before it is is ripe, and when boiled it has the taſte of cabbage: but when mellow it is eaten raw, and is very good. The kernels roaſted in the embers ſerve them for food when on a journey.

There is another fruit called jambo, which is very juicy, and has the taſte of an apple: the colour is white, ſtreaked with red, and it looks very beautiful. They have alſo ſome fruits that reſemble our plumbs and cherries; nor do they want any of the common Indian fruits, as pine-apples, cocoas, limes, melons, pomegranates, and mangoes.

The kitchen-gardens of this iſland are well ſupplied with roots and herbs; the roots they eat are known by the general name of yams, though they have a great variety of them. They have alſo ſeveral ſorts of vegetables, which they eat with butter, ſome of which are nearly equal to aſparagus. They alſo dreſs ſome of their green fruit with rice. The Portugueſe and Dutch have introduced almoſt all the herbs and roots uſed in our kitchens, as coleworts, lettuce, ſage, mint, roſemary, radiſhes, and carrots; and their woods afford plenty of medicinal herbs, which are well known to the natives, who, by applying them, perform conſiderable cures.

The country alſo abounds with flowers of the fineſt colours, and the moſt fragrant ſmells, but the natives never cultivate them, or take any delight in fine gardens; yet the young fellows and girls adorn their hair with them: among others they have white and red roſes, that ſmell as ſweet as ours, and alſo a white flower that reſembles jeſſamine, of which a noſegay is brought every morning to the king, who claims the property of them wherever they grow.

There is another flower called the hopmaul that grows upon trees. Theſe have a very fine ſcent, and are particularly uſed by the young people in their hair. They have likewiſe a flower called the ſindricmal, which is remarkable for opening every evening at about four o'clock, and cloſing again about four in the morning.

The downekaia is a ſhrub that bears a leaf that is only about two fingers broad, and yet is ſix or eight feet long, and on both ſides full of thorns. Theſe leaves they ſplit, and make mats of them. This ſhrub bears a bud that opens into a bunch of fragrant whitiſh flowers, like a noſegay, and the roots being full of ſmall fibres, they make their cordage of them.

They have ſeveral kinds of rice, ſome of which require ſome months before the corn is ripe, ſome ſix, others five; and there are other kinds that will be ripe in three or four months from the ſeed-time: that which ripens faſteſt has the beſt taſte, but yields the leaſt increaſe. As all ſorts of rice grow in water, the inhabitants take great pains in levelling the ground they deſign for tillage, and in making channels, for their wells and reſervoirs to convey the water to theſe fields. If they apprehend they have water enough, they ſow that kind of rice which yields moſt, and is the longeſt in growing; but if they apprehend the water will not hold out, they ſow that which ripens ſooneſt. They alſo contrive to have all their rice ripe together; for as their fields are common, they turn in their cattle after harveſt; and if any huſbandman is much later than his neighbours, his corn is eaten up by the cattle.

As there are but few ſprings in the north part of the iſland, the natives, during the rainy ſeaſon, ſave the rain-water in great ponds a mile in extent; and when their fields are ſown, let it gradually flow into them a little at a time, that it may hold out till harveſt.

Their uſual ſeed-time is in July or Auguſt, ſoon after the beginning of the rains, and their harveſt in January or February; but where they have always plenty of water, they pay little regard to the ſeaſons, but ſow and reap almoſt at any time.

Their plough has a handle and foot ſhod with iron, much like our foot ploughs; but they are both of a piece, and much leſs and ſhorter on account of their turning on the ſide of hills where they are cramped for want of room. A ſmall beam is let into that part which the ploughman holds in his hand, and to which the geers of the buffaloes are faſtened: theſe ploughs do not, like ours, bury the ſward, but only ſerve to break up the ground that is ſoon after overflowed with water, which rots the graſs and weeds. The lands are indeed ploughed twice; after the firſt they make up the banks, which ſerve to keep in the water, and for cauſeys to walk upon from one field to another; for the fields, when overflowed, are knee-deep in water and mud. When the weeds and graſs are rotted, they drag a heavy board edge-ways over the land to make it ſmooth, that it may every where be equally overflowed.

Before they ſow their ſeed they ſoak it in water, and then let it lie four or five days on a heap till it grows. When the ſeed is ready they drain the water off the land, and then with ſquare boards faſtened to poles again ſmooth the mud; after which they ſow the rice as our huſbandmen do wheat and barley, aud ſuffer it to ſtand without water till it riſes a ſpan above the ground. The women then come to weed the rice, and tranſplant it where it grows too thick; after which they again let in the water, and the rice grows half a foot or a foot deep in water till it is ripe.

Inſtead of threſhing their corn they tred it out with oxen and buffaloes, which is frequently done in the fields where it grows. When it is reaped they lay out a round ſpot of ground for this purpoſe, about twenty-five feet in diameter, and dig it a foot and a half deep. This method is ſo expeditious, that half a dozen oxen will trample out forty or fifty buſhels in a day. It is remarkable, that the people, before they begin this work of treading out the corn, always perform ſome religious ceremony, and apply to their idols for a bleſſing on their labours.

There are ſeveral other kinds of grain which the people eat towards the end of the year, when rice begins to grow ſcarce, particularly curacan, which is as ſmall as muſtard-ſeed; this they beat or grind into flower, and make cakes of it. This grain grows on dry ground, and is ripe within three or four months after it is ſown.

They have another grain called tanna, which is as ſmall as the former. Every ſeed ſhoots out four or five ſtalks, each of which has an ear, and it is ſaid to multiply a thou-

a thouſand fold. The women who perform moſt part of the harveſt-work cut off the ears when it is ripe, and carry them home in baſkets. This is very dry food, and is only eaten when rice is not to be had.

There likewiſe grows here a ſeed called tolla, of which they make oil, with which they anoint themſelves.

SECT. III.

Of the Beaſts and Inſects of Ceylon, particularly the Elephants, the Ants, and the Bees. Of the Birds and Fiſhes.

IN this iſland there are plenty of buffaloes, oxen, deer, goats, and hogs; they have likewiſe elephants, monkies, bears, tygers, jackalls, hares, and dogs; but no lions, wolves, ſheep, horſes, or aſſes, except ſuch as are imported by Europeans. Some of their deer are larger than our red deer; but there is another animal that is in all reſpects like them, except in the ſize and colour, it is no bigger than a hare, and is grey ſpotted with white.

This iſland is moſt famous for its elephants, which are ſo numerous, that they do incredible damage to the huſbandmen by breaking their trees, and eating and trampling down their corn. Hence the country people are obliged to watch thoſe of their own fields that lie near the woods every night, and they are not ſecure of their corn when it is placed in their yards. It is with great difficulty that, with lighted torches and making a great noiſe, they can frighten them away; ſometimes they ſhoot at them, and wound them with their arrows; but the enraged elephant frequently kills them. Their tygers and bears are far leſs troubleſome, for they do no damage to the corn, and ſeldom attack people without provocation.

The Abbé de Guyon obſerves, that the tame elephants of Ceylon are more eſteemed than any other in the Indies, not only on account of their prodigious bulk, and the beauty of their ivory, but alſo for their remarkable docility: "They uſe no other animals but theſe, he adds, "in the carriage of hogſheads, and other ſuch burthens. "The elephant takes hold of the rope with his trunk "and his teeth, he draws it, twiſts it about, throws the "load on his back, and ſo goes off with it. He draws "with equal eaſe a caravel, or half-galley, on dry "ground."

Their monkies are alſo very numerous, and theſe are of ſeveral kinds, ſome are of a dark grey and very large, with black faces, and white beards that reach from ear to ear, which make them reſemble old men. There is another ſort like the former, and as large, but both their bodies and faces are milk-white; neither of theſe are miſchievous: but there is a third ſort that is very troubleſome, theſe have white faces, and no beards, but have long hair on their heads like men: about harveſt-time theſe come in large companies, and not only eat up a great deal of corn, but carry a conſiderable quantity of it away in their hands; they likewiſe plunder the gardens about the houſes.

In ſome parts of the iſland are alligators, and they have alſo a great variety of ſerpents, ſome of which are ſaid to be of an incredible ſize. They have abundance of polecats, ferrets, weazels, and other vermin, which are ſo numerous, that they deſtroy almoſt all the wild rabbits.

The ants ſwarm here in an amazing degree, and ſting ſo ſharply that there is no bearing them; they devour almoſt every thing they come at, and people can ſcarce ſet down a diſh of meat but it will be filled with them. They run up the walls of the houſes, building arches or covered paſſages as they go; and if an arch happens to break, they come down and aſſiſt in repairing it. The Cinglaſſes take great care in watching every thing they value, leſt they ſhould be ſpoiled by theſe inſects, which they diſcover by theſe arches of dirt, which they always build whenever they go up any thing. At a diſtance from the houſes theſe ants raiſe hillocks, five or ſix feet high, of a pure refined clay, ſo firm and hard that it will require a pick-ax to break it, and under theſe they contrive their neſts in the manner of an honey-comb. Theſe inſects increaſe prodigiouſly, and great numbers of them alſo die at a time; for when they have arrived at their full growth, and have obtained wings, they iſſue out of an evening after ſun-ſet in ſuch vaſt numbers, that they darken the ſky; and having flown out of ſight, in a ſhort time fall down dead, when the birds which are gone to rooſt frequently pick up a great many of them. The poultry live almoſt entirely upon theſe ants, which muſt greatly decreaſe their number.

They have one ſort of bees like thoſe common in England, theſe build in holes in the ground and in hollow-trees. They have alſo a larger ſort of a brighter colour, and that make much thinner honey: theſe fix their combs upon the boughs of trees at a great height, and as they may be eaſily ſeen, whole villages at the proper time of the year go into the weeds to gather the honey, and come home loaded with it. They ſometimes hold torches under the bees till they drop down from the trees, and then boil and eat them, thinking them very good food.

In this iſland are leeches of a reddiſh colour, of about the thickneſs of a gooſe-quill; theſe appear about the time when the rains begin to fall, and ſoon after the graſs and woods are full of them. At firſt they are almoſt as ſmall as a horſe-hair, and creeping up the legs of travellers, who always go without ſhoes or ſtockings, make the blood run down their heels; and if they have any ſore, will be ſure to get to it. To avoid this ſome rub their legs with lemon and ſalt, to make them drop off, and others uſe a flat ſtick to ſcrape them off; but they are ſo ſoon ſucceeded by others, that it is almoſt in vain, and they moſt commonly let them alone till they reach the end of their journey; for though their legs ſmart a little, this bleeding is eſteemed ſalutary. When they come to their houſes, they get rid of them at once by rubbing their legs with aſhes.

As to fowls they have plenty of them; but it is ſaid the king prohibits the people's keeping tame turkies, geeſe, ducks, and pigeons, though he himſelf keeps them: they have likewiſe a water fowl that is black, and as big as a duck; it lives upon fiſh, and will remain under water a long time, and at length will come up at a vaſt diſtance. There is another fowl that haunts the ponds and marſhes; it lives on fiſh, and is larger than a ſwan.

There are a few partridges and woodcocks, ſome ſnipes, wood-pigeons, and ſparrows; but wild peacocks and green parrots are very numerous.

The macowda ſpeaks very plain, when taught, and is of the ſize and colour of a black-bird. There is another ſpecies of a very beautiful gold colour, and theſe too may be taught to ſpeak.

The fineſt bird of this country is of the ſize of a ſparrow; it is as white as ſnow, except its head, which is black, with a plume of feathers ſtanding upright, and the tail is a foot long. There are others of a deep yellow, but in every other reſpect like the former; neither of them have any muſical notes, or are good for any thing but to look at.

There are great plenty of fiſh in the rivers and ponds, which the natives eat with their rice much oftener than they do fleſh. They take them with a wicker baſket, made in the form of a bell, which they put down in the water, and ſoon feel if there be any fiſh, by their beating againſt the walls of their little priſon, and putting their arms in at the top, they take them out with their hands. They ſeldom uſe nets except on the ſea-coaſt. In ſeveral places fiſh are kept for the king's uſe, who diverts himſelf with feeding them, and in thoſe places people are prohibited to take them, which renders them ſo tame, that they will ſwim after any body to the ſides of the pond to be fed.

SECT. IV.

Of the Perſons, Dreſs, Manners, and Cuſtoms of the Cinglaſſes, or Inhabitants of Ceylon.

THE Cinglaſſes are well ſhaped, of a middle ſtature, and have long black hair. Their features are regular, their complexion dark, but leſs ſwarthy than that of the Malabars, and their eyes, like thoſe of all other Indians, are black.

Among the people of rank the young men wear their hair long and combed back; but when they are on a journey they tie it up. Elderly people wear a cap, that has

ſome reſemblance to a biſhop's mitre. They ſuffer their beards to grow long, and wear a waiſtcoat of blue or white calicoe, and a piece of blue or ſtained calicoe round their waiſt, over which they have a ſaſh, in which they ſtick their knife, which has generally a fine wrought handle: they alſo wear a hanger by their ſides, the hilt of which is frequently inlaid, and the ſcabbard almoſt covered with ſilver. They walk with a cane, which ſometimes has a tuck in it, and are followed by a boy, who carries a little bag, in which there is betel and areka. The common people are naked to the waiſt, about which they wrap a piece of calicoe that reaches down to their knees.

The women have their hair combed back and hanging on their ſhoulders, ſhining with cocoa-nut oil; a waiſtcoat, fixed cloſe to their bodies, ſhews their ſhape, and a piece of calicoe being wrapped about them falls below their knees, and is longer or ſhorter according to their quality. They wear jewels in their ears, in which they bore great holes: they alſo wear necklaces, and have bracelets on their arms, abundance of rings on their fingers and toes, and a girdle or two of ſilver-wire or plate about their waiſts. Though they have a ſtately mien, they are very obliging to their inferiors, with whom they freely converſe. When they go abroad, they throw a piece of ſtripped ſilk over their heads.

They ſalute an acquaintance by holding out both their hands, with the palm upwards, and bowing their bodies; but a perſon of ſuperior quality holds out but one hand, or perhaps only nods his head. The women ſalute by clapping the palms of their hands together, and lifting them to their foreheads; and the firſt enquiry is about their health, as it is here. When the neareſt relations viſit, they ſit ſilent and reſerved; for they are not fond of talking much. It is uſual for them to carry proviſions and ſweetmeats with them to the houſe of their friend, who, however, makes an entertainment for them the firſt day; and if the gueſt ſtays longer than a night, he begins to aſſiſt the maſter of the houſe in his buſineſs; for they think it unreaſonable that idle people, who have nothing to do, ſhould diſturb and hinder others as long as they pleaſe. But the people in general are not very able to make entertainments; for when they go abroad, they are obliged to borrow a great part of the cloaths and ornaments they then wear; which is ſo common, that they do not eſteem it any diſgrace.

The Cinglaſſes are ſaid not to want courage, they have quick parts, are of a complaiſant inſinuating addreſs, and are naturally grave: they are of an even temper, and not eaſily moved; and, when they happen to be in a paſſion, are ſoon reconciled: they are temperate in their diet, neat in their apparel, ſomewhat nice in their eating, and do not indulge themſelves in ſleep; but, though they commend induſtry, they, like the natives of other hot countries, are a little inclined to lazineſs: they are not given to theft, but are intolerably addicted to lying, and pay little regard to their promiſes: they allow their women great liberty, and are ſeldom jealous: they are extremely ſuperſtitious, and great obſervers of omens. If at their firſt going out in a morning they ſee a white man, or a great bellied woman, they promiſe themſelves ſucceſs in what they are going to undertake. Sneezing is an ill omen; and if they hear the cry of a certain little animal, like a lizard, they think it ſo unlucky, that they will defer what they were about till another opportunity.

Their principal food is rice, with ſome ſavoury ſoups made of fleſh or fiſh. Thoſe in affluent circumſtances have ſix or ſeven diſhes at their table; but moſt of them are ſoup, herbs, or other garden-ſtuff; and they have ſeldom above one or two of fleſh or fiſh; and of theſe they eat very ſparingly. The meat is cut in ſmall pieces and laid by the rice; and inſtead of knives and forks they uſe ſpoons made of the ſhell of the cocoa-nut. They have braſs and china-plates on which they eat; and the poor who want theſe, are contented with making uſe of broad leaves. If they have rice and ſalt in the houſe, the poor think themſelves well ſupplied with food; for with a ſallad and the juice of a lemon, inſtead of vinegar, they will make a good meal. The eating of beef is prohibited, and they chooſe to ſell their pork and fowls to the foreigners who come amongſt them; and would think themſelves hardly uſed, were they compelled to make a meal of either. The wife dreſſes the food, and waits on her huſband; and when he has done ſits down with her children, and takes what is left.

Their uſual drink is water, for they have neither wine nor beer, and drink but little arrack. They pour the water into their mouths, holding the veſſel at a diſtance from their heads, without ever touching it with their lips.

Cock-fighting, and the game of draughts, are their uſual diverſions. The cocks of this iſland are larger, and their ſpurs much longer, than in any other part of the known world; they fix to them large gaffs, and bet upon theſe occaſions gold, ſilver, orchards, lands, and many other things, which are gained by the maſters of that cock which is victorious. Their paſſion for play is carried to ſuch an extravagant length, that at the game of draughts, they venture not only all they have in the world, but even their very limbs. When they have nothing more to loſe, they ſet a veſſel full of ſeſame, or oil of nuts, for they have no olives on the fire, and by its ſide a ſmall ax, but very ſharp. He who loſes lays his hand upon a ſtone, and they cut off the joint of a finger, which is immediately dipt in the boiling oil, in order to cauterize the wound. This cruel operation cannot cure them of their bad habit of gaming, and ſometimes they are ſo obſtinate, that they will not give over till all their fingers are cut off.

SECT. V.

Of their Marriages and Divorces. The Treatment of their Wives; their Cruelty to their Children occaſioned by their ſuperſtitious Regard to Aſtrology; and of their Funerals.

MARRIAGES, in this country, are uſually concluded by the parents while their children are very young, without conſulting them: but the ſame care is taken as in India, that the married couple be of the ſame caſt or tribe. When every thing is concluded, and it is thought proper for them to cohabit, the young man ſends his wife ſix or ſeven yards of calicoe, and flowered linnen waiſtcoat: if he carries them himſelf, they ſleep together that night, and appoint a time for the ſolemnization of the wedding, or bringing her home. The evening before he takes her from her father's, he comes with his friends, bringing ſweetmeats and other proviſions, and they have a ſupper ſuitable to their rank, after which the bride and the bridegroom ſleep in the ſame apartment. The next day after dinner the proceſſion begins from the wife's father's to the huſband's houſe, the wife at theſe ſolemnities always going before the huſband. A few days after their friends and relations make them a viſit, bringing proviſions, and rejoicing on the happy occaſion; but it does not appear that the prieſt is called in, even ſo much as to bleſs the marriage.

Theſe contracts are far from being conſidered as indiſſoluble, for the parties, after trying one another's temper, are at liberty to part and match elſewhere, and this they will ſometimes do two or three times over, before they fix on thoſe they like; but as they give with their daughters portions of cattle, ſlaves, and money, either theſe, or an equivalent muſt be returned with the woman, the man keeping the male children, and the woman the girls.

Though no man is allowed more than one wife, it is ſaid to be common for a woman to have two huſbands, and thoſe brothers, who keep houſe together, and the children acknowledge both for their father.

If their daughters are grown up, and marriageable, they make no ſcruple of letting young fellows lie with them, in hopes they will take them off their hands by marrying them.

The men are ſo complaiſant after marriage, that if they are viſited by a friend, they will offer him their wife or daughter to ſleep with them, eſpecially if he be of a ſuperior caſt, though it would be an unpardonable crime to proſtitute either to a man of lower rank; and lying with a man's wife without his leave is even here, where they allow ſuch liberties, eſteemed ſo great a crime, that the huſband is indemnified if he kills both the adulterer and the adultereſs, where he finds them together.

It

It is ſaid the women are very dexterous at procuring abortion, which they think no crime. They have no midwives, but the good women of the neighbourhood perform that office. The child is no ſooner born than the aſtrologer is conſulted to know whether it comes into the world under a lucky planet, and if they ſay that the hour is unfortunate, the child is expoſed, thrown into a river, or given to ſomebody elſe; for though they ſuppoſe the child would bring misfortunes on the parents, they imagine, that he may procure happineſs to a ſtranger. In ſhort, from the prevailing ſuperſtition of the country, with reſpect to aſtrology, many people, who are afraid of the charge of children, are ſo cruel as to diſpatch them, under the pretence that they are born under an unlucky planet. They give their children what names they pleaſe to diſtinguiſh them in their infancy; but when they grow up they take the name of the family or place to which they belong, or the employment or office they hold.

A perſon of rank no ſooner dies than his corpſe is laid out and waſhed, and a linen cloth being thrown over it, it is carried out upon a bier to ſome high place and burnt; but if he was an officer of the court, the corpſe muſt not be burnt without the king's orders, which are ſometimes not ſent till a conſiderable time after. His friends in this caſe hollow the body of a tree, and having embowelled and embalmed the body, they put it in, filling up the hollow with pepper, and having made it as cloſe as poſſible, bury the corpſe in ſome room of the houſe, till the king ſends an order for its being burnt. The corpſe is laid upon a pile of wood three feet high, and then more wood is heaped upon it; but if it be a perſon of diſtinction an arch is built over it, adorned with colours and ſtreamers, and the whole is conſumed together in the flames. Afterwards the aſhes are ſwept up, the place fenced in, and a kind of arbour raiſed over it. The poor are uſually wrapt in the mats they lay on, and attended by two or three friends, who bury them without ceremony in the woods.

Some days after a prieſt is ſent for to the houſe of the deceaſed, who ſings ſeveral funeral ſongs, and prays for the repoſe of his ſoul. The women, who are preſent, then let looſe their hair, wring their hands, and vent the moſt paſſionate exclamations for the loſs of their relation, enumerating all his good actions, and bewailing their own unhappy lot, in being forced to live without him; and this they repeat morning and evening for ſeveral days, the men ſtanding by, and expreſſing their grief by their ſighs and groans.

SECT. VI.

Of the Languages of the Cinglaſſes, and their Skill in the Arts and Sciences.

THE Cinglaſſes have a language peculiar to themſelves, and alſo a learned or dead language, underſtood only by their bramins or prieſts, in which is written every thing relating to the rites and ceremonies of their religion. Their common tongue is copious, ſmooth, and elegant, and in all their addreſſes to their ſuperiors, is a great mixture of compliment: they are ſo exact in the titles they give to men and women, that they are varied at leaſt a dozen ways, according to the quality or circumſtance of the people to whom they ſpeak, and it is an unpardonable miſtake to give any perſon a wrong title or epithet. Their very peaſants are ſaid to be as well verſed in theſe praiſes as the men of rank, and make handſome ſpeeches to ingratiate themſelves where they have a favour to aſk: to this they are uſed from their infancy, their parents taking all opportunities of introducing them into the company of their ſuperiors, with whom they are taught to converſe; ſo that they are ſeldom guilty of the rudeneſs or aukward baſhfulneſs obſervable in the clowns of other countries.

Inſtead of paper they uſe the leaf of the tallipot-tree, which they cut into ſlips of about two feet long, and three fingers broad, and upon it form their letters with a ſteel bodkin, writing from the left-hand to the right. Their children are firſt taught to write by making letters in the ſand of the ſtreets.

They are fond of aſtronomy, which they probably learned firſt from the Egyptians and Arabs, who have long had a correſpondence with this iſland. They even foretel the eclipſes of the ſun and moon, and make almanacks, in which they give the age of the moon, the lucky or unlucky times for ploughing, ſowing, taking a journey, or entering on any buſineſs; and, according to the poſition of the planets, pretend to determine whether the ſick ſhall recover, or a child at its birth prove fortunate or not. Their parents, it is ſaid, always conſult their aſtrologers on theſe ſubjects.

Their year, like ours, has three hundred and ſixty-five days, and they begin it on the twenty-ſeventh, twenty-eighth, or twenty-ninth of March. They alſo divide the year into twelve months, and theſe into weeks; the firſt day of which they imagine to be fortunate, for the undertaking of any new affair. Their day is divided into thirty parts, and the night into as many, beginning the one at ſun-riſe, and the other at ſun-ſet, which is here about ſix o'clock all the year round, ſo that their fifteenth part, or pay, as they call it, anſwers to twelve o'clock at noon. They have no clocks or ſun-dials, but inſtead of them uſe a copper-diſh, which holds about a pint, with a little hole at the bottom: this is put empty into a veſſel of water, and having filled itſelf in the ſpace of one of their pay, it ſinks, and then is ſet upon the water again, to meaſure another pay.

As to medicine, every body appears to underſtand common remedies, though none have any great ſkill. Theſe remedies are compoſed of herbs, leaves, roots, or the bark of trees found in the woods, with which they purge or vomit themſelves as they think proper; they alſo cure green wounds, and though the bite of ſome of their ſnakes be followed by certain death, if a ſpeedy remedy be not adminiſtered, they apply an herb, which effectually cures the patient, and at the ſame time ſing to him, which they call charming the patient. They have alſo many antidotes againſt poiſon taken inwardly; for as they abound in poiſonous plants and herbs, providence has graciouſly ordained that they ſhould have remedies of the ſame kind to prevent their dangerous effects.

The diſeaſes to which the people are ſubject, are the ſmall-pox, agues, and fevers, the bloody-flux, and pains in their limbs; for the laſt they uſe certain ointments with great ſucceſs.

They ſeem perfectly ſtrangers to anatomy and bleeding, except bleeding with leeches, which, as hath been already obierved, is in a manner unavoidable, and they acknowledge that they receive great benefit from it.

As to hiſtory, that of this iſland is recorded in the learned language; but inſtead of conveying any real inſtruction, it contains little elſe but fabulous accounts of their gods and ancient heroes removed to a ſtate of bliſs, and theſe they make the objects of their worſhip. Theſe records are kept by their bramins in a language unknown to the vulgar, who know no more of it than what is communicated to them in ſongs and ballads, which they are always repeating.

SECT. VII.

Of their Houſes, Furniture, Temples, and Fortifications.

THEIR towns are extremely irregular, and not laid out in ſtreets; for every man encloſes a ſpot of ground with a bank or pale, in which he builds his houſe. The dwellings of the generality of the people are low thatched cottages, conſiſting of one or two ground rooms; the ſides are formed of ſplintered rattans, or canes, which are not always covered with clay, and when this is done they are not permitted to whitewaſh them, this being a royal privilege. The more wealthy people have a ſquare in the middle of their houſes, round which are banks of earth raiſed a yard high, on which they ſit croſs-legged, and eat or converſe with their friends. They have no chimnies, but their meat is frequently dreſſed in the yards, or in the corner of a room.

Their furniture only conſiſts of a mat, a ſtool or two on which they ſet the ſtrangers, to whom they would ſhew particular reſpect, a few china-plates, and ſome earthen and brazen veſſels, to hold their water, and in which they dreſs their proviſions. They have one bed-

ſtead, for the maſter of the houſe to ſit or ſleep on, and this is platted with ſmall canes, and has a mat or two, and a ſtraw pillow, but neither teſter nor curtains. The women and children lie by the fire-ſide on mats, covered only with a cloth they wear in the day-time; but they have a fire burning all night at their feet; for the pooreſt people never want fewel, there being ſuch plenty of wood, that no body thinks it worth his while to claim any property in it.

In the inland country are reckoned five capital cities, Candy, which was the metropolis of the iſland, and the reſidence of moſt of the kings, till it was taken and burnt by the Portugueſe; but being too much expoſed, the royal ſeat was removed to Nellembyneur, a city in the heart of the country. The third city is Alloutneur, which lies to the north-eaſt of Candy. The fourth is Badoula, which is ſeated between three and fourſcore miles to the eaſtward of Candy, and Digligineur, which is ſituated between Candy and Badoula.

Their ancient pagodas, or temples, are of hewn ſtone with a multitude of images, both on the inſide and without; but they have no windows. Their modern temples are little low buildings with clay walls, nearly in the form of a dove-houſe. They have likewiſe ſmall chapels in their yards, that are ſometimes not above two feet ſquare. Theſe are ſet each upon a pillar four feet high, and having placed in it their favourite image, they light candles and lamps before it, and every morning ſtrewing flowers about the idol, perform their devotions.

The inland country, called Conde Uda, is ſo well defended by nature, that it ſtands in need of no artificial fortifications, for on every ſide it is protected by mountains of a prodigious height, covered with thick woods, in which is left only a narrow path fenced at proper diſtances, where centinels are placed day and night. Theſe fences are made of a tree, whoſe branches are ſet with thorns as long and thick, and almoſt as hard as a tenpenny nail; theſe form a kind of gates, which are not made to ſhut like ours; but to lift up, like ſome old faſhioned ſhop windows. They are of the nature of a portcullis; for when the natives are cloſe purſued they ſuddenly let them fall, and then making a ſtand, fire through them, as well as from the thickets to the right and left; ſo that the ſhot and arrows ſometimes fly as thick as hail, when there is not an enemy to be ſeen.

There are no wheel carriages in the country, at leaſt among the Cinglaſſes; for if they had them it would be impoſſible to uſe them in the woods and mountains, while their ways are ſo narrow, that two men can ſcarce go a-breaſt. The king directs the roads to be kept in this manner, as the greateſt ſecurity he has againſt the Dutch. The baggage of people of condition is carried by their ſlaves, and by others on their backs. There were no horſes in the country till they were brought thither by the Portugueſe, and it ſeems the king thinks it too great an honour to permit his ſubjects, or even foreigners, to ride on them in his territories; but they have oxen with bunches on their backs, which ſerve for carriage, and when the king and his court go a journey, the baggage is carried both by elephants and oxen.

SECT. VIII.

Of the Power, Forces, and Revenues of the King of Candy; with the Puniſhments inflicted on Criminals.

THE king of Candy, who poſſeſſes all the middle part of the iſland, is formidable to his ſubjects, by the abſolute empire he has over their poſſeſſions, their actions, and their lives. The ſucceſſion to the crown is hereditary, where the reigning prince does not limit it in his life-time, for he has the power of appointing any of his children to ſucceed him, and, if he ſees fit, of dividing his dominions amongſt them, as hath been ſometimes practiſed.

The palace, where the king of Candy uſually reſides, is in the moſt retired and inacceſſible part of the mountains near the town of Digligineur; it is compoſed of ſeveral buildings incloſed within a wall, and is ſo contrived, that it is not known in what diſtinct houſe or apartment he lies. His generals and great officers guard the inner courts, where they have every night their fixed ſtations; and there they are obliged to remain without having any converſation with each other; and their troops lie without the walls. The guards neareſt his perſon are compoſed of negroes, in whom he places the greateſt confidence, and every night ſends out parties at uncertain times, to ſee if the officers and centinels are at their reſpective poſts.

He is chiefly attended by beautiful boys, whom the governors of the ſeveral provinces ſend to court, as they do young girls, who ſerve him for concubines, and to dreſs his meat for his table. Mr. Knox obſerves, that when he was in the country the king ſent for all the handſome Portugueſe women without diſtinction that could be met with, and having made choice of thoſe he liked beſt, he ſent back the reſt, or had them placed in certain villages to be kept till called for.

When he goes abroad he is attended by a numerous body of guards, and among others has a company of Dutch, and another of Portugueſe, under the command of officers of their reſpective nations: he is alſo preceded by drums, trumpets, and other inſtrumental muſic, together with ſinging women, and has his elephants, led horſes, and huntſmen with hawks, in his train. All this company frequently aſſemble by his majeſty's order at the gates of his palace, in expectation of his going out, when he has no ſuch deſign.

He eats by himſelf, ſitting on a ſtool with a little table covered with white calicoe placed before him. Twenty or thirty diſhes are brought into the room, by perſons who have mufflers before their mouths, and the king having a deep gold plate with a plantain-leaf at the bottom of it, calls for what he chuſes, which is alſo brought him by a perſon muffled to prevent his breathing on the meat.

When his ſubjects enter into his preſence they fall three times on their faces, and then ſitting on their legs, addreſs him in terms little inferior to thoſe they uſe in their religious worſhip. One of their uſual expreſſions is, "May "your majeſty be a god;" at the ſame time ſtiling themſelves the limb of a dog, or ſome animal, which they ſay, is unworthy to approach him, and when they retire from his preſence, they creep backwards till they are out of ſight.

He intruſts the management of moſt of his affairs to two great officers, ſtiled Adigars, to whom his ſubjects may appeal from the judgment of the inferior judges or governors. Next to the Adigars are the Diſſauvas, or governors of provinces, who are entruſted with the civil as well as military power. Theſe reſide at court, and manage their reſpective governments by a deputy, who has ſeveral inferior officers under him; but in every province ſome towns and villages are exempt from the governor's juriſdiction, as the lands which belong to the king, and the poſſeſſions of the prieſts.

The power of the king is reſtrained by no laws, ſo that he may do whatever he pleaſes. The lands are all holden of him by one tenure or other, ſome to ſerve him by their labours, others in his wars, and the reſt pay certain quantities of their manufactures, cattle, grain, or fruit. In many villages this prince reſerves the produce of the ſoil to himſelf, allowing only a bare ſubſiſtance to the huſbandman; and theſe villages are frequently beſtowed upon his officers, who enjoy them as long as they retain their poſts. The reſt of their lands are hereditary, deſcending from father to ſon, being only ſubject to the tenures by which they were held by their anceſtors.

Three times a year the people bring their rents to court; and all who have any poſts or offices in the government make preſents to the king every New Year's-day of gold, precious ſtones, plate, arms, or calicoe. The great men ſtrive to procure ſome valuable jewel, or extraordinary rarity, as the moſt certain way to procure their advancement, or, at leaſt, to ſecure what they already poſſeſs. Beſides theſe rents and annual preſents, the king ſends for whatever he pleaſes from any of his ſubjects; and if his officers appropriate any of their fruit-trees, or other produce of the earth to the king's uſe, the proprietor dare not touch them. Thus he commands the revenues and produce of all the lands in his dominions, whenever the exigences of the ſtate induce him to call for them.

The king has no ſtanding troops, beſides his Coffree guards and a few Europeans. The common ſoldiers, who hold

hold their lands by a military tenure, mount the guard by turns, and the diſſauvas and generals are conſtantly upon duty, either about the palace or in the field. Theſe militia are all foot, and divided into bodies of about a thouſand men each, under the command of one officer, called a moteral. The king ſeldom truſts the command of the whole army to one general, but they act in ſeparate bodies, which has ſometimes proved very prejudicial, eſpecially in his wars againſt the Dutch; but he chooſes this as the leſſer evil, from the apprehenſion that if any man ſhould be intruſted with the command of all his forces he might dethrone him.

The ſoldiers are armed with muſkets, broad-ſwords, pikes, bows and arrows; beſides they have ſome little pieces of artillery, ſo light that three or four men may carry them on their ſhoulders.

Their tents are made of the leaves of the tallipot-tree, which they ſet up with tent-poles in much the ſame manner as the tents of our common ſoldiers. Every one carries his own proviſions and baggage, and when their food is ſpent, they are allowed to go home for more; ſo that when they have been a month in the field, the army is generally ſcattered over the country to provide themſelves with food: but, it is ſaid, the Dutch, Portugueſe, and other Europeans in this prince's ſervice, have of late cauſed better diſcipline to be introduced.

They are not eaſily brought to venture a general engagement, without having an apparent advantage; therefore, in their wars with the Dutch, when the latter invaded any part of their country, they uſually retired till they had drawn them into the defiles and difficult paſſes of the mountains, where they frequently ſurprized and cut them off, when they thought there was no enemy near. They had no ſooner diſcharged their muſkets and arrows, than they ran up into the rocks and woods, where no European could follow them, and waited till they found their enemy again entangled in the woods, and then never failed to renew the charge.

Though they have no other laws than the arbitrary will of the prince, he never ſuffers his governors to inflict capital puniſhments on the offenders; this he reſerves to himſelf. He tries offenders in a ſummary way, and thoſe whom he thinks guilty muſt ſuffer, let the proof be ever ſo ſlight. His elephants are frequently his executioners, by breaking the bones of the offender, or cruſhing him to pieces as they are directed; others are impaled; and thoſe whom he ſuſpects that they have conſpired againſt him are tortured, and not only the criminal but his father and the whole family are ſometimes put to death, or reduced to a ſtate of ſlavery.

For ſlight offences the greateſt officers are frequently laid in irons, and afterwards reſtored to their poſts, this being thought no diſgrace; but the moſt uſual way of puniſhing thoſe who are intended to be reſtored, is baniſhing them to ſome diſtant village, where they remain confined till they are made ſenſible of their faults; but ſometimes they are forgotten, and it proves an impriſonment for life.

SECT. IX.

Of the Religion, Temples, Idols, and ſolemn Feſtivals of the Cinglaſſes.

THE Cinglaſſes pay their adorations to the one ſupreme God, the Creator of heaven and earth; and alſo proſtrate themſelves before the images of their ſaints and heroes, who, they ſuppoſe, have dwelt upon earth, and are now the miniſtering ſpirits of the Almighty Creator. The principal of theſe inferior deities they call Buddou, whom they imagine deſcended from heaven to procure the eternal happineſs of mankind, and at length re-aſcended from the top of that mountain called by the Portugueſe Pico de Adam. They likewiſe worſhip the ſun, moon, and other planets, which they imagine influence their fortunes. Every town has its titular deity, whoſe power is imagined to be only exerciſed over the inhabitants of the place; and beſides theſe almoſt every perſon has his houſhold gods, for whom they erect little chapels in their yards, placing lamps and ſtrewing flowers before them, and offering them rice and other food. Theſe little mediators they addreſs at leaſt every morning, ſuppoſing that the perſon repreſented by the image has a powerful intereſt in the court of heaven. They alſo believe there are wicked ſpirits whom God permits to afflict mankind, and their anger they endeavour to avert by prayers and ſacrifices.

It ſeems there are neither prieſts nor temples dedicated to the ſupreme God; theſe only belong to the inferior deities, of which they reckon three claſſes, and have ſeveral orders of prieſts to officiate at their reſpective altars.

The firſt are the tirinanxes, or chief prieſts of the god Buddou, who live in his vehars, or temples, which are endowed with great eſtates in land. Theſe prieſts are always choſen out of the higheſt caſt or tribe, and are ſuperior to all others. They wear a yellow garment plaited like a veſt, and a piece of the ſame cloth thrown over their left ſhoulder. They have long beards; but their heads are cloſe ſhaved, and both their head and arms bare. They likewiſe wrap a large yellow ſaſh about their loins, and carry in their hands a round fan faſtened to a ſtick to ſhade them from the ſun. The people bow down to the ground to theſe prieſts, in the ſame manner as to the images or their prince; and whoever they viſit, a white cloth is laid upon a ſtool for them to ſit on, an honour that is ſhewn to none beſides, except thoſe of the royal blood: their eſtates are alſo exempted from taxes.

As they are ſolely devoted to the ſervice of their god, they are not allowed to have any ſecular employment. They are likewiſe debarred from having wives, or any commerce with women: they muſt neither drink wine, nor eat more than one meal a day; nor kill any animal. They are allowed to quit the prieſthood, which ſome do in order to marry; on which occaſion they only pull off the yellow garment, and throwing it into the river, waſh themſelves from head to foot: after which they become perfect laymen. Theſe prieſts are ſtiled the ſons of the god Buddou, and their perſons held ſo ſacred that the king would be deemed an infidel ſhould he preſume to call them to an account for any crimes whatever; but, notwithſtanding this, one of the kings cauſed ſome of theſe prieſts, who were found in arms againſt him, to be put to death. There are inferior prieſts of the god Buddou, who are called Gonni, and wear the ſame habit.

The ſecond order of prieſts attend the temples of other ſaints and heroes, to which lands are ſo appropriated. Theſe prieſts are alſo taken from the higheſt caſt; but are not diſtinguiſhed by their habit from the laity, except in having their cloaths always clean, and waſhing themſelves whenever they officiate. They are allowed to follow huſbandry and other employments, their revenues alone not being ſufficient to maintain them. They however attend the ſervice of the temples morning and evening, when the people bring boiled rice and fruit to the door of the temple, which the prieſt takes and preſents before the idol; after it has ſtood ſome time the prieſt brings it out again, when the muſicians who ſing and play before the idols, and the other ſervants of the temple, with the poor who attend, feaſt together upon the offering.

The third order of prieſts are named jaddeſes, and their temples covels; theſe have no revenues, for any perſon that pleaſes may erect one of theſe temples, and be himſelf the prieſt, without any conſecration. Theſe ſeem to be the prieſts of their evil genii; and therefore, when the people are ſick, they ſend for their jaddeſe, and dedicate a cock to the demon, whom they ſuppoſe the cauſe of their illneſs; but the owner keeps the cock till the prieſt thinks fit to ſacrifice him. The people alſo apply to theſe genii as oracles, when the prieſt perſonating a fury, the people think him inſpired, propoſing their queſtions, and receive his anſwers as the voice of infallibility.

Whatever they ſacrifice they never eat of themſelves, it being diſtributed among the ſervants of the temple, the muſicians, ſinging girls, and the poor.

The Cinglaſſes aſſemble together for divine worſhip only at their ſolemn feſtivals, for at other times every one goes to the temple whenever he thinks fit; but on Wedneſdays and Saturdays they particularly apply themſelves to their deities, from the opinion that on thoſe days they will be moſt propitious to their prayers.

A ſolemn feſtival is annually performed at the new moon in June, or July, called Perakar, which laſts till the full moon.

moon. In their principal cities there are at this time no leſs than forty or fifty elephants magnificently adorned and hung with braſs bells, which march round the place and through all the principal ſtreets, followed by people dreſſed up to repreſent the giants, who they ſay formerly inhabited the earth; then come drums, trumpets, and other wind muſic, with the dancing-men and women, who ſerve in their temples, in ſeveral companies; and after them two prieſts mounted on a ſtately elephant covered with white cloth and rich trappings, one carrying on his ſhoulders a painted ſtaff, to which is fixed ſilk ſtreamers and ſtrings of flowers, and the other prieſts ſitting behind him holds an umbrella over his head: then come two other elephants, on each of which are mounted two prieſts of the inferior deities, followed by the ſervants of the prieſts in all their finery: then advance ſome hundreds of women of the higheſt rank, richly dreſſed, and marching three a-breaſt. The ſtreets are all the way adorned with flags, penons, branches of cocoa-nut trees, and lighted lamps whether it be day or night; and the proceſſion is cloſed by the generals with their troops and the great officers of ſtate, who make the whole tour of the city, once in the day-time, and again at night, and this they repeat every day, from the new to the full moon. In the intervals nothing is to be ſeen but dancing, ſinging, and ſuch ſports as is ſuitable to great feſtivals.

Another annual feſtival is celebrated on the full moon in November, when they plant long poles before their temples, which they hang full of lights to a great height, as they alſo do before the king's palace. This feſtival laſts only one night.

At the new and full moon they preſent offerings to their god Buddou of rice and fruits; and on New-Year's-day, which is in March, they perform a ſolemn feſtival to him on the mountain called Hammalella, or Adam's peak, or elſe under a certain great tree; and to one of theſe places all the people in the country think themſelves under an indiſpenſable obligation to go annually with their wives and their children, unleſs prevented by ſickneſs, or any other accident. On that mountain, which is the higheſt ground in the whole iſland, they worſhip, and ſet lighted lamps round the print of the foot, which ſome ſay that Buddou, and others that Adam, left on his aſcending to heaven, and lay their offering on the top of the rock, which bears the impreſſion, as upon an altar.

The ſacred tree we have juſt mentioned grows in the north part of the king's dominions, at a place called Annurodgburro. This tree, like the chapel of Loretto, has travelled from one country to another, and at length planted itſelf at Annurodgburro. Under the branches of this tree, it is ſaid, Buddou uſed to repoſe himſelf; and near this place are the remains of temples, hewn with incredible labour out of the rocks, and ſuch as the people imagine could only be made by the race of giants they annually commemorate.

They eſteem it a moſt pious act to procure temples to be erected to the honour of Buddou, and to offer ſacrifices, to him. Women of the beſt quality will ſend out their ſervants to beg the contributions of the people towards this ſacrifice, and others for the ſame purpoſe will carry about his image, and to theſe the people are very liberal. On receiving any thing, they cry out, "Let the bleſſing of "the gods and the Buddou go along with you; may "your corn ripen, your cattle increaſe, and your life be "long."

Others cauſe a temple to be built, and an image to be made, and then beg for money to pay the builder or founder. Before the eyes of the image are made, it is thrown about the work-ſhop as an ordinary piece of metal; but the eyes are no ſooner finiſhed than the idol is complete and ſacred, and is removed from the work-ſhop to the temple, where it is attended with muſic, dancing, and ſacrifices.

They have here, as well as upon the continent, idols of monſtrous ſhapes and forms, made of ſilver, braſs, and other metals, and ſometimes of clay; but thoſe in the Buddou's temples are the figures of men ſitting croſs-legged in yellow habits, like his prieſts, repreſenting ſome holy men, who, they ſay, are teachers of virtue and benefactors to mankind.

A prodigious number of idol temples of all kinds are diſperſed over the country, ſome built of hewn-ſtone, and of excellent workmanſhip. Theſe muſt have ſtood many ages, the people being entirely ignorant of this kind of architecture, and do not even know how to repair the decays occaſioned in them by time. One at Vintane is one hundred and thirty feet in circumference, and of a very great height; at the bottom it is of an oval form; it riſes to a point like a pyramid, and is gilt at the top.

SECT. X.

Of their Trade and Manufactures; the Settlements of the Dutch; and the Coins, Weights, and Manufactures of Ceylon.

THE people of Ceylon have a little home trade, one part of the iſland ſupplying the other with what they want of the produce of their reſpective countries. There are, however, no markets held in the iſland; but they have a few ſhops in the great towns, where are ſold rice, calicoe, braſs, copper, and earthen-veſſels; ſwords, knives, and other inſtruments of iron and ſteel, in which they work very well; making all manner of tools for carpenters and huſbandmen, and pretty good fire-arms. Their calicoes are ſtrong, but not ſo fine as thoſe of the coaſt of Coromandel: goldſmiths-work, painting, and carving, they likewiſe perform tolerably well.

The Dutch Eaſt-India company are poſſeſſed not only of the whole coaſt of Ceylon, but of ten or twelve leagues within land. And as the Dutch, ſays commodore Roggewein, take great pains to preſerve a good underſtanding with the king, they obtain from him almoſt every thing they can deſire. The company ſend to him every year an ambaſſador with preſents, and, in return, his majeſty ſends the company a cabinet of jewels of ſuch value, that the veſſel which carries it home is thought to be worth half the fleet. The governor-general of Batavia takes care himſelf to have it ſo packed up among the reſt of the merchandize, that not only none of the ſhip's company, but even the captain of the veſſel that carries it, knows not whether it be on board his ſhip or no.

The two principal places in this iſland belonging to the Dutch Eaſt-India company are Punta de Galo and Columbo; which laſt is the reſidence of the governor and his council. This city the Dutch have contracted into one quarter of its antient bounds, and have fortified it with a wall and baſtions. It is now about a mile in length, and three quarters of a mile in breadth. The ſtreets of the New Town are wide and ſpacious, and the buildings in the modern taſte. The governor's houſe is a noble ſtructure, and ſeveral other houſes are very beautiful.

The natives however do not pay any great reſpect to the Dutch, but rather treat them with contempt, ſcornfully ſtiling them their coaſt-keepers. The Dutch give themſelves little trouble about this, but, like good politicians, take all poſſible care to keep up a perfect correſpondence with the king, that he may never be tempted to quarrel with and refuſe them his aſſiſtance, which would deſtroy a moſt valuable part of their commerce. This, however, his majeſty might do if he thought fit, without being under any great apprehenſions from their power, ſince his dominions, as hath been already obſerved, are ſeparated from theirs by ſuch thick foreſts, that it is in a manner impoſſible to penetrate them.

The Dutch Eaſt India company, beſides the advantage they make of the cinnamon, gain conſiderably by the precious ſtones found in this iſland; particularly rubies, white and blue ſaphires, and topazes: they alſo receive conſiderable profit from the manufactures of muſlin, chints, and other ſtuffs; but the greateſt part of the muſlins they ſend into Europe come from the coaſt of Malabar.

The Cinglaſſes have very little coin, and therefore uſually barter one commodity for another. When the Portugueſe were eſtabliſhed in the iſland they coined ſome ſilver, which the Cinglaſſes call tangum maſſa; theſe are about the value of nine-pence, and are ſtill current all over the country. There is another coin which the common people themſelves make, in the ſhape of a fiſh-hook of a finer

finer silver than dollars: and there is a third coined by the king, which being very thin, seventy-five of them make a piece of eight, or Spanish dollar; and it is death for any person to coin or counterfeit these.

Their smallest weight is the colonda, six of which weigh a piece of eight, and twenty colondas make a pollam.

Their usual measure for cloth is the cubit; and the least corn-measure is the potta, which is as much as a man can hold heaped up in his hand: four pottas make a measure called bonder nellia, or the king's measure: four measures make a courney, and ten courneys a pale, which is forty measures; four pales are an ommounas, by which they usually reckon their stock of grain. People, it is said, are not punished for making their measures too small, but for having them too large; for corn frequently passing instead of money, the usurers make their measure as large as they can, that when they are paid they may receive the more from their debtors.

We have now surveyed the various islands rich in spices, gems, and gold, from the Ladrones to the coast of Coromandel, and shall therefore return to the continent, and beginning with Tibet, proceed to Tonquin and the countries of India beyond the Ganges.

CHAP. XV.

Of TIBET.

SECT. I.

Its Situation and Extent; the Coldness of the Climate, proceeding from the Height of the Land. The Country divided into the Provinces of Lassa, Great Tibet, and Little Tibet. The Boundaries of Lassa, the Produce of the Country, and a particular Description of the Roe-buck that produces Musk, and the Manner in which it is generated.

THE country called by the Europeans Tibet, or Thibet, is named by the orientals Tibt, and by the Tartars is called Barentola. This country, which some authors call Butan, is situated between the twenty-sixth and thirty-ninth degree of latitude, and is supposed to extend seventeen hundred and thirty-five miles in length from east to west, and where broadest seventeen hundred and eighty from north to south, though in some places it is not above half that breadth, in others scarcely a fourth part, and in others is still less. It is bounded on the north by the country of the Mongols and the desart of Kobi, on the east by China, on the west by Indostan, and on the south by the same empire, the kingdom of Ava, and other countries belonging to the peninsula of India beyond the Ganges.

The land of Tibet is in general very high. A mandarine, who had been there as envoy, informed a missionary, named Gerbillon, that in passing from China to Tibet he found a sensible ascent, and that the mountains, which are very numerous, are much more elevated on the east side towards China than on the west of Tibet: "Certain-"ly, continues he, the little hills whence the Golden-"river takes its rise must be vastly higher than the sea, "since this river, which is sufficiently rapid, discharges "itself into the lakes of Tsing-su-hay, and from those "lakes the river Whangho has a very swift current for "two hundred leagues before it falls into the Eastern "Ocean. This elevation of the land renders the country "very cold, considering the latitude; but on descending "the mountains, and entering farther into Tibet, the air "is much more temperate."

On the western part the air is also extremely cold, especially on the tops of the mountains which divide Indostan from Great Tibet. These mountains appear extremely dreadful, and naturally strike the mind with awe and terror; they are heaped upon one another, and their summits are so contiguous, that they are scarcely separated by the torrents which rush impetuously down, and fall from the rocks with a noise sufficient to stun and terrify the boldest travellers. The road over them is commonly so narrow that the passenger can scarce find room to set his foot, and at the least false step he is precipitated down the precipices, where there are no bushes or shrubs to stop his fall, there not being so much as a plant or even a blade of grass on these desart mountains. Sometimes over the impetuous torrents that separate one mountain from another is a bridge, formed of a narrow tottering plank, or ropes stretched across, and a bottom formed of twisted boughs.

The country generally comprehended under Tibet is usually divided into Great Tibet, Little Tibet, and Lassa. We shall begin with the last, which is bounded on the south by a vast chain of mountains covered with snow, and are no less difficult to pass than those already mentioned to the west of Great Tibet; for the torrents, by which they are separated, are passed on planks laid on ropes stretched across them. On the east it is bounded by the countries of Kokonor and Tufan, which border on China; on the north by the desart of Kobi; and on the west by Great Tibet. The towns, both in this and in all the other parts of Tibet, are in general small, and none of them in a state of defence.

According to Tavernier the soil of this country is good, and produces rice and pulse; and the chief commodities in which the inhabitants trade with other nations, are furs, particularly those of martens, musk, rhubarb, and wormseed.

The creature which produces musk resembles the roe-buck; his skin and colour are the same; he has also slender legs, a split smooth horn, but somewhat bending. On each side he has two white teeth, which are straight, and rise above his muzzle, each about half a finger in length, and resembling in form the teeth of the elephant. This is the mark which distinguishes this from other roe-bucks. The musk produced by these creatures in Tibet is much preferable to that of China and other countries, from this animal feeding on aromatic pastures, and also from the inhabitants of Tibet preserving the bladders of musk in the natural state, while the Chinese adulterate all that come into their hands.

The most excellent musk is what the roe-bucks leave behind them, when they rub themselves against the rocks and mountains; for the humour whence it is generated falling down towards its navel, gathers like a bile or any other tumour; and when the swelling is ripe, the creature feeling a painful itching, searches for stones and rubs himself against them, till opening the sore, the matter runs out and coagulates. The wound closes, and the same kind of humour gathers to a head again as before.

There are men at Tibet who make it their business to collect this musk, and having gathered a quantity, put it up in bladders. The musk that has ripened in the skin of the roe-buck surpasses all others in goodness, just as fruit is better when it is gathered ripe from the tree, than when it is pulled green.

There is another method of getting musk by ensnaring the roe-buck in toils, and shooting him with arrows; but these hunters frequently cut the tumours before the musk is elaborated, and in this case it has at first an ill scent, that prevails till the matter is thickened, which sometimes does not happen in a great while; but as soon as it coagulates it turns to musk.

The moſt excellent rhubarb comes from hence. This root they cut in pieces, and ſtringing them, hang them up to dry.

SECT. II.

The Perſons and Dreſs of the Natives. Their Cuſtoms, Manners, and Religion; with a particular Account of the Dalay Lama, or Sovereign Pontiff.

THE inhabitants, according to Tavernier, are ſtrong and well proportioned, but their noſes and faces ſomewhat flat. Both ſexes are cloathed in ſummer with a large piece of fuſtian or hempen cloth, and in the winter with a thick cloth reſembling a felt; on their heads they wear a kind of bonnet, much like our drinking-cans, which they adorn with boars teeth and pieces of tortoiſe-ſhell; but the wealthy intermix with them coral and amber beads, of which their women make necklaces. They all wear bracelets upon their left-arms, and none upon their right: the women have them tight, and the men looſe. About their necks they wear a ſilk twiſt, at the end of which hangs a bead of yellow amber, coral, or a boar's tooth, which dangles on their breaſt; and, on their left ſides, their girdles are buttoned with amber or coral beads. Grueber ſays, the courtiers are very expenſive in their dreſs, which conſiſts of cloth of gold brocade. Some wear a habit in all reſpects reſembling that of the women, except its being red like thoſe of the lamas: but the common people are very ſlovenly.

With reſpect to their food, Tavernier obſerves, that they feed on all ſorts of fleſh, except that of cows, which they adore as the common nurſes of mankind; and that they are fond of ſpirituous liquors.

The men are ſaid to be reſtrained to one wife; and yet, according to Regis, the women are allowed ſeveral huſbands, who are generally related, and even ſometimes brothers. The firſt child belongs to the eldeſt huſband, and thoſe born afterwards to the others, according to their ſeniority. When the lamas are reproached with this cuſtom, they pretend that it is neceſſary in Tibet, on account of the ſcarcity of women.

The language of Tibet is ſaid to differ entirely from that of the Mangols and Manchews, but that their characters reſemble thoſe that are in uſe among the people from the Caſpian Sea to the gulph of Bengal; and conſiſt of four vowels, twenty conſonants, ten double letters, and ninety-ſix characters compounded with vowels.

The grand lama, who is alſo called dalay lama, or univerſal prieſt, was formerly ſovereign of all Tibet; but as he now diſclaims any concern with temporal affairs, he chooſes one whom he conſtitutes governor in his ſtead, by the name of tipa. This officer wears the lama habit, which is generally of frize, with a yellow or red hat, but is under no obligation to obſerve the rules of the order, which are both ſevere and numerous: indeed no one lama undertakes to fulfil them all; but they divide the load among them. One adheres to the obſervance of particular precepts; another makes choice of other rules, and ſo of the reſt; yet there are ſome prayers in common which they ſing agreeably enough: but they are all obliged to live unmarried, and not to interfere with trade.

The principal city has the name of Liſſa, as well as the province; but the grand lama does not live in it, his place of reſidence being one of the fineſt of the pagods, which are very numerous upon the mountain Putala. He ſits croſs-legged upon a large and magnificent cuſhion, placed upon a kind of altar, in which poſture he receives the reſpects or rather adorations, not only of the people of the country, but of a ſurprizing multitude of ſtrangers who undertake long and painful journies to offer him their homage upon their knees, and receive his bleſſing. Bentink ſays, that above twenty thouſand lamas reſide in ſeveral circles that extend round the foot of this mountain, according as the rank and dignity they poſſeſs render them more worthy to approach the perſon of the ſovereign pontiff.

On the tops of the mountains trophies are erected to his honour, that he may preſerve man and beaſt; and all the kings who pay obedience to him, before their inauguration, ſend ambaſſadors with rich preſents to obtain his bleſſing, as the means of diffuſing happineſs over their reigns.

Princes are even no more freed from the ceremony of kneeling at his feet, than the meaneſt of the people; nor does he treat them with more reſpect; for the grand lama thinks himſelf above returning any ſalute; he therefore never pulls off his bonnet, nor riſes from his ſeat out of complaiſance to any who approach him, let their dignity be ever ſo great; he only puts his hand upon the head of his adorers, who believe that by this means they receive the remiſſion of their ſins.

Grueber aſſerts, that the grandees of the kingdom have ſuch veneration for this living god, that they are very eager to procure his excrements, which they wear pulverized in little bags about their necks as ſacred relics, and that the lamas make great advantage by the large preſents they receive from the great for helping them to this precious powder. Tavernier alſo declares, that thoſe about the dalay lama preſerve his ordure, dry it, and reduce it to powder, like ſnuff: then putting it into boxes, go every market day, and preſent it to the chief traders, who, having recompenſed them for their kindneſs, carry it home as a great rarity, and when they feaſt their friends, ſtrew it upon their meat. Theſe accounts appear at firſt ſight highly improbable; we cannot without difficulty believe human nature ſo degraded, and it appears much more natural to ſuppoſe, that thoſe travellers were miſtaken, and led into an error by their little knowledge of the language of the Tibetians; eſpecially as the greateſt errors may be occaſioned by the dubious ſound, or equivocal meaning of a word.

The high opinion which both the princes and people of this large country entertain of the power and holineſs of the dalay lama, make them readily ſubmit to the moſt ſervile rites. They believe that the god Fo lives in him, and that he knows all things, ſees all things, and penetrates into the very ſecrets of the heart; and that if at any time he condeſcends to aſk any queſtions, he does it only for form ſake, that he may leave the infidels without excuſe. They are even perſuaded that when he ſeems to die he only changes his abode, being born again in a new body, and that nothing more is to be done than to diſcover what body he is pleaſed to inhabit. The Tartarian princes ſometimes engage in this ſearch, yet after all are obliged to refer it to the lamas, who alone underſtand the marks by which he is to be known, or rather know the child whom the ſucceeding grand lama had appointed to be his ſucceſſor.

The principal image worſhipped by theſe people is named Manippe, and is repreſented with nine heads, placed ſo as to form a cone, with only one head at the top. Before this idol the people perform their ſacred rites, with many odd geſticulations and dances, often repeating, O Manippe-mi-hum! O Manippe mi-hum! that is, O Manippe ſave us! To appeaſe and conciliate the favour and eſteem of this deity, they frequently place before his idol various ſorts of meat.

Grueber mentions a moſt deteſtable cuſtom introduced into this country and Great Tibet. They chuſe, ſays he, a luſty youth, to whom, on certain days they grant the liberty of killing without diſtinction whomſoever he meets; for thoſe whom he thus ſlays, being conſecrated to Manippe, are ſuppoſed to obtain immediately eternal happineſs. This youth, whom they call Fut or the Slayer, is cloathed in a gay habit, adorned with little banners; and armed with a ſword, quiver, and arrows. At the time appointed he ſallies furiouſly out of the houſe, and wandering through the ways and ſtreets, kills people at his pleaſure, none making any reſiſtance.

The number of lamas in Tibet is incredible, there being hardly a family without one, either from devotion, or expectation of preferment in the ſervice of the dalay lama. This dignity, however, is not confined to the inhabitants of Tibet, other nations may arrive at that honour, and there are Tartars, and even Chineſe, who reſort to Liſſa to obtain it; and thoſe that arrive at the rank of the diſciples of the dalay lama, who are not to exceed two hun-

dred, conſider it as a great happineſs. From among theſe the khutucktus or inferior dalay lamas are choſen, and they no ſooner obtain that honour, than plenty pours in upon them from a crowd of adorers, who come to them from all the neighbouring countries.

As to their character, the miſſionaries, who are their great enemies, ſay, that they are debauched, and yet govern princes, who give them the chief place in aſſemblies. Some of them, they add, are tolerably ſkilled in medicine; others have ſome notions of aſtronomy, and can calculate eclipſes. But only a few of them can read or underſtand their ſacred book, or even ſay their prayers, which are in an ancient tongue, and character, no longer ſpoken, though there are ſaid to be in Tibet univerſities and colleges for teaching their law, and the principles of their religion.

But Bentinck gives a much more favourable account of them, and ſays, they both teach and practiſe the three great and fundamental duties of honouring God, offending nobody, and giving to every one his due; and that he was informed by ſome travellers of credit, that they ſtrenouſly proteſt againſt adoring more than God: that the dalay lama and khutucktus are his ſervants, to whom he communicates knowledge for the inſtruction and good of mankind: that the images which they honour are only repreſentations of the deity, or of ſome holy men; and that they ſhew them to the people only to remind them of their duty.

After all it is acknowledged, that the religion of Tibet reſembles that of the Roman church in ſo many particulars, that one would imagine the church of Rome borrowed her ceremonies from them, or that they borrowed theirs from Rome. Gerbillon ſays that they uſe holy water, a ſinging ſervice, and praying for the dead; that their dreſs reſembles that in which the apoſtles are painted; that they wear the mitre and cap like the biſhops; and that their dalay lama is nearly the ſame among them, as the ſovereign pontiff among the Romans. Grueber goes much farther, and maintains, that though no European or Chriſtian was ever there before him, yet their religion agrees with the Romiſh in all eſſential points; among other things he mentions extreme unction, making proceſſions in honour of reliques, their ſeveral faſts, their undergoing ſevere penances, and, in particular, ſcourging themſelves; their conſecrating lamas, who have a kind of eſpicopal juriſdiction, and their ſending out miſſionaries, who live in extreme poverty, and travel bare-footed through the deſarts as far as China. To conclude, friar Horace ſays, that the religion of Tibet is the counterpart of the Romiſh. They offer, ſays he, alms, prayers, and ſacrifices for the dead, have a vaſt number of convents, filled with monks and friars, amounting to thirty thouſand, who, beſides the three vows of poverty, obedience, and charity, make ſeveral others. They have their confeſſors, who are choſen by their ſuperiors, and have their licences from their lamas, without which they cannot hear confeſſions, or impoſe penances. To theſe may be added the uſe of beads, and of holy water.

The reader will find, in the proſecution of this work, that the pagans, or, as they are uſually called, gentoos of India, alſo reſemble the church of Rome; and that they practiſed the ſame ceremonies before the more enlightened parts of the earth were bleſſed with the knowledge of Chriſtianity.

Before we conclude this ſection it will be proper to add, that the Kalka Mongols were formerly ſubject to the dalay lama, and that the reader may find ſome particulars that have a relation to the ſuperſtitions of this country, in our account of the religion of that people, in the ſeventy-fourth and ſeventy-fifth pages of this volume.

SECT. III.

Of Great Tibet, or Butan. Of the Inhabitants, their Trade and Religion. A very conciſe Account of Little Tibet.

THE bounds of Great and Little Tibet none have undertaken to define: only Deſideri the jeſuit obſerves, that Great Tibet lies to the north-eaſt of Kaſhmir, and begins at the top of a frightful mountain, named Kantel, that is covered with ſnow. The weather, as in the province of Liſſa, is very ſevere, and from the ſame cauſe, the great elevation of the land, which, however, produces wheat and barley, but ſcarce any trees, fruit, or roots.

The inhabitants are naturally gentle and teachable; but ignorant and unpolite; and though they are not deſtitute of genius, are unacquainted with arts and ſciences. They wear nothing but woollen: their houſes are ſmall, narrow, made of ſtones piled rudely one upon another, and trade is uſually carried on among them by exchanging proviſions. They coin no money, and the only ſpecie current among them is the Mogul's coin.

Great Tibet carries on a ſmall trade with the neighbouring kingdoms; its principal commodities are very fine wool of two ſorts, one of ſheep; but the other, which is called tour, is rather a kind of hair, like the fur of the caſtor: the other commodities are muſk, cryſtal, and jaſhen, which is a blueiſh ſtone with white veins, ſo hard that it muſt be cut with a diamond: this ſtone is highly eſteemed at the court of the Great Mogul: they make of it cups, and other veſſels, which are ſometimes inlayed with gold.

As to the religion of Great Tibet, a ſmall part of the country is inhabited by Mahometans, and the reſt by pagans, who are ſaid to be leſs ſuperſtitious than thoſe in other idolatrous countries. They call the ſupreme god Conchock, and adore another deity whom they name Urghien, and ſay, that he was both god and man, without father or mother, but born of a flower, and yet they have the ſtatue of a woman, who holds a flower in her hand, who they ſay is Urghien's mother. They likewiſe adore ſaints, and make uſe of beads. No ſort of meat is forbidden them; they reject the doctrine of the tranſmigration of ſouls and polygamy, in which points they differ from the Indians. Their lamas wear a different habit from that of the laity. They neither braid their hair, nor wear pendants in their ears, like the others, but have the tonſure, like Romiſh monks, and are obliged to practiſe perpetual celibacy; they ſtudy the books of their law, which are written in a language and character different from the vulgar. They chant their prayers, and preſent their offerings in the temples, conſiſting of wheat, barley, dough and water, in neat little veſſels; and theſe offerings they eat in a religious manner. They are held in great veneration, and uſually live in communities. They have local ſuperiors, and over them a ſuperior-general, whom the king himſelf treats with great reſpect.

There is only one abſolute prince in this country; he who reigned in 1715, was named Nima Nanjal, and had under him a tributary king. The miſſionaries who were then there, firſt viſited the prime miniſter, who was intitled the king's right-hand, and afterwards had ſeveral audiences of his majeſty, who received them ſitting on his throne.

Little Tibet is a mountainous country, ſituated to the north-weſt of Kaſhmir, a northern province of Indoſtan, and is bounded on the eaſt by Great Tibet. According to De l'Iſle, it is one hundred and eighty miles in length, and one hundred and ſixty in breadth. It is mountainous, and the ſnows lie deep during the winter; but in ſome places it produces very good fruit, eſpecially melons. Its capital city is named Eſkerdu; the inhabitants are chiefly Mahometans, and the princes, who govern them, are ſaid to be ſubject to the Great Mogul. In ſhort, the people are poor, and their only articles of commerce are a little cryſtal, muſk, and wool.

CHAP. XVI.

Of TONQUIN.

SECT. I.

A general View of the Peninſula of India beyond the Ganges. Of the Situation, Extent, and Climate of Tonquin. Why the Countries juſt within the Tropics are hotter than thoſe under the Line. A particular Account of the wet and dry Seaſons, and of the Tuffoons, or periodical Hurricanes.

WE are now entering the farther peninſula of India beyond the Ganges, which is ſituated between the ninety-ſecond and hundred and ninth degree of eaſt longitude, and between the firſt and thirtieth degree of north latitude, extending two thouſand miles in length, and one thouſand in breadth. It is bounded by China and the Chineſe ſea on the eaſt; by Tibet and part of China on the north; by the bay of Bengal and Hither India on the weſt; and by the Chineſe ſea and the ſtreights of Malacca on the ſouth: and contains on the north-eaſt Tonquin and Laos; on the ſouth-eaſt Cochin-China, Cambodia, and Chiampa; on the north-weſt Acham, Ava, and Aracan; and on the ſouth-weſt Martaban and Siam.

A range of mountains extends from north to ſouth thro' almoſt the whole length of the country; but near the ſea the lands are low, and in the rainy ſeaſon are annually overflowed. Its bays are thoſe of Cochin-China, Siam, and Malacca; its ſtreights thoſe of Malacca and Sincapora; its promontories thoſe of Banſac, Romana, and Siam. Its principal rivers are thoſe of Domea, in Tonquin, which running from north to ſouth diſcharges itſelf into the gulph of Cochin-China; the Mecon, which riſing in the north runs through the kingdoms of Laos and Cambodia, and falls by two channels into the Chineſe ſea; the Menan, which alſo runs from north to ſouth, and paſſing through Siam, falls into the bay of Siam; and the river Ava, which falls into the bay of Bengal.

Tonquin is a kingdom ſituated to the eaſt of China, from which it is ſeparated by inacceſſible mountains; it is alſo bounded on the eaſt by the bay of Cochin-China; by that kingdom on the ſouth; by the kingdom of Laos on the weſt; and by part of China on the north, where it is alſo bounded by lofty mountains. It extends from ſeventeen degrees north latitude to twenty-ſix degrees thirty minutes, and between the hundred and firſt and hundred and eighth degrees of eaſt longitude; being five hundred miles in length, and four hundred in its greateſt breadth; but in ſome parts it is not half ſo broad.

This kingdom is divided into eight provinces, which are Cachao, North Province, Weſt Province, Ngeam, Tenhoa, South Province, Eaſt Province, and the Province of Tenan.

The climate is exceſſive hot, the fields and woods have always the appearance of ſpring, and the air is for the moſt part extremely healthful. The ſeaſons of the year, as in other countries between the tropics, inſtead of winter and ſummer, are divided into wet and dry. The weather does not alter all at once, but at the cloſe of the dry ſeaſon, gentle ſhowers falling now and then precede the violent rains, and towards the end of the wet months ſeveral fair days ſhew the approach of the dry ſeaſon.

As to heat and cold, it is worthy of remark, that the countries which lie near the tropics, and particularly thoſe that are three or four leagues within them, are much hotter than thoſe which lie under the line; for which Mr. Dampier juſtly aſſigns the following reaſons: Under the equator the days and nights are always twelve hours long; but near the tropics the longeſt day is thirteen hours and a half, and an hour and a half being taken from the night create a difference of three hours. Secondly, at thoſe places which lie three degrees within the tropic, the ſun comes within two or three degrees of the zenith in the beginning of May; and having paſſed the zenith, does not proceed above three degrees farther before it returns again; ſo that it is at leaſt three months within four degrees of the zenith, and the ſun is almoſt vertical from the beginning of May to the latter end of July. On the other hand, when the ſun enters the equator it immediately haſtens north or ſouth, and his ſtay being ſo ſhort the heat cannot be ſo intenſe as near the tropic, where he continues ſo long almoſt vertical, and is every day ſo much longer above the horizon, and the nights are ſo much ſhorter than they are under the line.

The wet ſeaſon commences at the end of April, or the beginning of May, and continues till about the end of Auguſt: during this time there are violent rains, ſometimes for many hours, and at others for many days, without ceaſing; but there are conſiderable intervals of fair weather. Theſe rains occaſion great land floods in all the countries between the tropics. In Auguſt the weather begins to be more moderate, both as to rain and heat; though ſome ſhowers then fall. The air is more temperate in September and October, and yet between the beginning of Auguſt and the end of October are the violent ſtorms called typhons, and vulgarly tuffoons, which uſually happen about the full or change of the moon, and are preceded by very fair weather, gentle winds, and a clear ſky. Theſe ſmall winds veer from the common trade-wind, which at this time is ſouth-weſt, and flutter about to the north or north-eaſt. A dreadful cloud is ſeen ſometimes twelve hours before the ſtorm begins; but when the cloud moves ſwiftly, the ſtorm may ſuddenly be expected. It uſually blows twelve hours with great violence to the north-eaſt, attended with claps of thunder, great flaſhes of lightning, and exceſſive rains; but ſuddenly abating, falls quite calm, and having continued ſo about an hour, the wind veers to the ſouth-weſt, and blows with as much fury from that quarter as it did from the other.

November and December are dry, healthful, and very pleaſant months. January, February, and March are for the moſt part dry; but in the mornings there are thick fogs, and ſometimes cold drizzling rains: the air is likewiſe very ſharp in January and February, eſpecially when the wind is in the north-eaſt; and in April the weather is moderately dry and exceeding temperate.

Though this be the general ſtate of the year, yet the ſeaſons ſometimes alter a month or more, and the rains are ſome years more laſting and violent than in others, nor have they always ſufficient rain for the rice. Tonquin, like other countries between the tropics, depends on the annual floods to moiſten and enrich the earth; and if theſe fail they have hardly any crop, and the poor are reduced to ſuch diſtreſs, that they are forced to ſell their children to preſerve their own and their lives. But this is not ſo often the caſe here as it is on the coaſts of Coromandel and Malabar.

The low lands alſo ſometimes ſuffer by too great rains, particularly if they happen unſeaſonably; but as their dry lands yield better crops, they are not in ſuch danger of famine; and indeed the poor, who are very numerous, oftener periſh for want of employment, and a proper care being taken of them, than from a ſcarcity of proviſions.

SECT. II.

Of the Vegetables and Animals of Tonquin.

THE country has but little other grain beſides rice. If the rains are ſeaſonable they have two crops every year, and the floods ſave them the labour of watering their rice-fields. They are not much concerned if their grounds are overflowed in harveſt; for, notwithſtanding this, they will reap their corn and hang it up in little bundles till it is dry, which will ſoon be in this hot country.

Their up-lands are over-run with purſlane, which they are forced to weed out of their grounds, becauſe it prevents

vents the growth of other herbs and plants. They have yams, potatoes, and onions in their gardens; and among their fruits they have pine apples, guavas, mangoes, plantains, bonanoes, cocoas, limes, and two ſorts of oranges, large and ſmall. The large oranges have a fragrant ſmell and moſt delicious taſte, and may be freely eaten without danger: theſe are admired by ſome travellers as the beſt in the world. The other is a ſmall round fruit, with a ſmooth thin rhind, and a deep red both on the inſide and without. Their taſte is almoſt as agreeable as that of the other; but they are ſaid to be very unwholeſome and to occaſion the flux. In this country oranges are in ſeaſon from October to February. The limes, which are round, have ſmooth thin ſkins, and are as large as an ordinary lemon: they are full of juice, but it is not near ſo ſharp as that of the leſſer limes of other countries.

The betel leaf, ſo much valued all over India, is very common in this country. There is great plenty of mulberry-trees, for the people plant young ſlips every year, the tender leaves of which being eſteemed much better for the ſilk-worms than thoſe of old trees. They ſeldom mind the fruit, which is ſmall, and worth but little.

Here is alſo good timber for ſhipping, the building of houſes, and other purpoſes; and pine-trees, which ſerve for maſts.

In the woods towards the north of this country are elephants of an extraordinary ſize: they have few horſes; but plenty of cows, buffaloes, and an abundance of hogs. There are no lions, aſſes, or ſheep, except a few of the laſt that are kept for the king's uſe. The deer and hares of this country are very ſcarce.

This country affords great plenty of wild and tame fowl, but there are few ſmall birds. The natives uſed formerly to catch their wild ducks in nets, till the Engliſh and Dutch coming amongſt them, taught them the method of ſhooting.

There are here a kind of locuſts, about as large as a man's finger; theſe breed on the banks of their rivers and ditches, and are eſteemed good food by the natives. There are alſo great ſwarms of gnats, which are extremely troubleſome, and a ſpecies of ants that are very miſchievous.

SECT. IV.

Of the Perſons, Dreſs, Food, Manners, and Cuſtoms of the Inhabitants; with a particular Account of the Manner of chewing the Betel Leaf, with Areka, or Arek. Of their Marriages and Funerals.

THE Tonquineſe are of a tawny complexion, but not ſo dark as many of their Indian neighbours; they are clean limbed, of a middle ſtature, and have long black hair, which grows very thick, and hangs down upon their ſhoulders: their noſe and lips are well made, and their faces are of an oval form, but ſomewhat flattiſh. When they are about twelve or thirteen years of age they dye their teeth black, or of a very dark colour; this is an operation that takes up three or four days, during which they hardly dare to take any nouriſhment, the compoſition being ſo nauſeous, and ſome ſay poiſonous. It is obſerved, that they are aſhamed of having white teeth, like the brutes; on which Mr. Salmon obſerves, that the true reaſon of their blacking them is doubtleſs the prevailing faſhion of the country, which, how ridiculous ſoever it may appear to foreigners, muſt conſtantly be followed by the inhabitants, unleſs they would be pointed at and inſulted by the mob, as well as by people of better faſhion.

The ſexes are not diſtinguiſhable by their habits. Their outer garment is a long gown, bound round the waiſt with a ſaſh. The quality uſually wear ſilk, but prefer Engliſh broad-cloth, either red or green, with caps of the ſame ſtuff. The inferior people and the ſoldiers uſually wear cotton cloth, dyed of a dark colour, and the upper garment of the latter reaches no lower than their knees; but they wear drawers which come down to the middle of their legs. The poor generally go bare-headed, except in the rainy ſeaſon, when thoſe who are expoſed to the weather uſe broad-brimmed hats made either of palm leaves or reeds. The poor ſeldom wear any thing but a doublet and a pair of drawers, without either ſhirt, ſhoes, or ſtockings. They ſit croſs-legged, and have a ſort of couches covered with fine mat, and raiſed about a foot from the ground round the rooms where they make their entertainments. On theſe their friends ſit, having a cuſhion under them, another at their backs, and an alcove over their heads: they are ſaid to be remarkable for their ſocial diſpoſition and hoſpitality.

As to their food, their moſt common diſh, except boiled rice, is ſmall pieces of pork ſpitted together and roaſted. They alſo eat beef, buffaloes fleſh, and the fleſh of horſes, goats, dogs, cats, fowls, and locuſts; with all ſorts of fiſh, eggs, herbs, and roots.

They ſometimes mince their raw pork, and making it up in balls like ſauſage-meat, eat it without any other dreſſing. They ſinge their bullocks, and having ſteeped ſlices of raw beef in vinegar, eat it with a particular reliſh. They think horſe-fleſh as good as beef, and the poor make no ſcruple of eating the fleſh of elephants that die a natural death, and often make a preſent of the trunk to ſome great men, as a delicious morſel. Frogs are alſo eſteemed a great dainty.

They have plenty of turtle, crabs, craw-fiſh, ſhrimps, and prawns; and have a fiſh like an anchovy, which they pickle. They throw their ſmall fiſh and ſhrimps into a jar of water and ſalt made very weak, and after it has ſtood a little time it is reduced to a maſh, which they call ballachaun; afterwards they draw off the liquor, which both the natives and Europeans uſe as ſauce. The poor eat the ballachaun with their rice, which would be very inſipid without ſomething to reliſh it; and therefore, when they have no ballachaun, they eat ſalted eggs or dried fiſh with it.

People of diſtinction have generally fleſh, fowl, and fiſh at their tables every day. Their meat is ſerved up in little trenchers of lackered wood, ten or twelve of which are brought in a kind of voider of the ſame lackered ware. They cut the meat into ſmall ſquare pieces, and eat it with their chop-ſticks as in China, uſing neither linen, ſpoons, knives, or forks.

The people have a method of keeping their eggs ſeveral years, by incloſing them in a paſte made of aſhes and ſalt brine, and kept in an earthen-pot cloſe ſtopped. Theſe they eat with their rice, when they live upon the water, taking about the quantity of a hazle-nut with every mouthful of rice.

Their moſt uſual liquor is tea: they have alſo a kind of arrack, which they ſometimes drink with their tea, and ſometimes by itſelf; but it is the worſt and moſt unpalitable that is to be found in India: they however, 'tis ſaid, think it a great cordial, eſpecially after they have infuſed ſcorpions and ſnakes in it; for thus rectified they eſteem it an antidote againſt poiſon, and think they ſhew the greateſt reſpect to their friends when they treat them with this liquor.

When any one comes to viſit them, betel and areka are immediately preſented: in the leaf-betel they wrap ſeveral ſlices of areka-nut, and having daubed it over with chinam, or lime made into mortar, they chew it as our people do tobacco.

The doſe, if I may ſo call it, ſays Mr. Groſe, muſt neceſſarily conſiſt of theſe three ingredients, the betel-leaf, the areka, arek, or betel-nut, and chunam; for wanting any of theſe that deep red colour which reſults from their mixture in maſtication would alſo fail.

The betel-leaf is ſomething like that of a laurel, and grows upon poles like hops. The leaf is full of large fibres, which, with that of the middle, they generally ſtrip off with the nail. It has a hot biting taſte, not unpleaſing when one is uſed to it.

The areka, or arek-nut, is exactly of the form and ſize of a nutmeg, only harder; marbled in the inſide with white and reddiſh ſtreaks; inſipid to the taſte, and muſt be ſhredded with a kind of ſciſſars, which they are never without for that purpoſe, ſo as to wrap it up with the leaf. They uſe it both raw and boiled, which laſt they ſay preſerves and adds ſtrength to it. But I will not adviſe any one to taſte it green, ſince it affects the animal ſpirits ſo

powerfully, that inſtantaneouſly, as it were, thoſe who are not uſed to it fall down as in a trance; it is true they recover preſently, and without any ill conſequences.

Chunam is only a lime burnt, and made of the fineſt ſhells. For uſe it muſt be wetted, exactly as if to ſerve for mortar, and is kept in gold, ſilver, or metal round boxes.

To theſe three articles is often added, for luxury, what they call cachoonda, a Japan-earth, which, from perfumes and other mixtures, chiefly manufactured at Goa, receives ſuch improvements as to be ſold to advantage when re-imported to Japan. It is made up in little round cakes of ſcarce the breadth of half a crown, but ſomewhat thicker. The ſurface is a dark dingy brown, the maſs of a brittle gritty texture, and breaks white. The taſte is at firſt little better than that of common chalk; but ſoon turns to a ſavour that dwells agreeably upon the palate.

Another addition too they uſe, of what they call catchoo, a blackiſh, granulated, perfumed compoſition, of the ſize of ſmall ſhot, which they carry in little boxes on purpoſe. It has a pleaſant taſte, and is reckoned a provocative when taken alone, which is not a ſmall conſideration with the Aſiatics in general.

They pretend that this uſe of betel ſweetens the breath, fortifies the ſtomach, though the juice is rarely ſwallowed, and preſerves the teeth, though it reddens them; but, we are apt to believe, there is more of a vicious habit than any medicinal virtue in it; and that it is like tobacco, chiefly matter of pleaſure.

The great men have fine gilt lackered boxes for theſe doſes of betel and areka, which are conſtantly offered to the ſtranger as ſoon as he enters, and muſt be accepted on pain of being thought unmannerly; and this muſt be taken with the right hand, the left being ſeldom employed but in the vileſt offices. Among this people, and indeed all over India, a man's being left handed is the greateſt misfortune; for it would be impoſſible for him to gain their eſteem, though his qualifications were ever ſo extraordinary.

The Tonquineſe, eſpecially the trading part of them, are courteous and obliging to ſtrangers: they are fair dealers, and not, like the Chineſe, addicted to cheating and tricking; yet their magiſtrates are ſaid to be proud and imperious, their ſoldiers inſolent, and their poor are far from having that honeſty which is ſo amiable in the merchants and tradeſmen: theſe poor are a numerous body, and ſo given to thieving, that ſtrangers are forced to watch their goods with great care. The Tonquineſe, however, are eſteemed good mechanicks, and faithful and obliging ſervants: they are patient in labour, but dejected in ſickneſs; and, from the higheſt to the loweſt, are ſo fond of gaming, that nothing can reſtrain them.

Their uſual diverſions are fiſhing and hunting, but principally the latter; their rivers and ſea-coaſts abounding with excellent fiſh. The country is the leſs proper for hunting on account of the many rivers that run through it, and the little cover there is for game.

The people generally travel by water, on account of their enjoying the convenience of the many rivers; however, their highways and bridges are kept in very good repair: and though they have no public inns, yet the traveller is ſure to meet with water and fire by the road-ſide, and to find other conveniencies proper for dreſſing his meat and refreſhing himſelf.

When their generals and great men take the field, their baggage is uſually carried by elephants, and it does not appear that they make uſe of any other beaſts of burthen.

Men purchaſe their wives, and the people are allowed to have what number of them they pleaſe; but, in time of ſcarcity, the poor are frequently compelled to ſell both their wives and children for food. Men of the beſt quality in Tonquin offer their daughters to the merchants and officers who come to trade there, though they are ſenſible they will ſtay only a few months. One great inducement is ſaid to be the hopes of mending the breed, and having their poſterity of a whiter complexion than themſelves; for they think the nearer they approach to white, the greater is their beauty. The women make no objection, and think this as lawful a way of getting money as any other; and if their children ſhould prove burthenſome, and they in circumſtances that will not admit of their ſupporting them, they make no ſcruple of ſelling them.

The people are very profuſe in their weddings, and the men muſt be poor indeed whoſe marriage-feaſt does not laſt three days; yet they may divorce their wives for a very ſlight offence: but the woman has not the ſame privilege, for ſhe cannot get rid of her huſband, except he be guilty of ſome very notorious crime: however, the man is obliged to reſtore the goods he had with his wife, and to keep the children. If a woman be convicted of adultery, ſhe is expoſed to an elephant, bred up for theſe executions; and he having toſſed her up in the air, ſhe no ſooner falls than he tramples her to pieces.

The Tonquineſe do not burn their dead, but they have no common burying-places, for every one is interred in his own ground; and within a month after a great feaſt is made at the grave, at which the prieſt is preſent. If the deceaſed was a man of quality, a wooden tower is erected over his grave, ſeven or eight feet ſquare, and about twenty-five feet high: thither the country people repair, and find great plenty of proviſions in little ſheds, or houſes, built at about twenty yards diſtance from the tower. The people being aſſembled, the prieſt aſcends that ſtructure, and makes a ſpeech upon the occaſion; after which he comes down, and the people ſet fire to the tower, which, being ſlightly built and covered with thin painted boards, is ſoon conſumed. This being done the people eat and drink, and are very merry. Dampier ſays, he was at one of theſe ſolemnities, when he ſaw fifty or ſixty hogs cut up, and the greateſt quantity of oranges brought for the entertainment of the gueſts that he had ever ſeen at Tonquin.

SECT. V.

Of the City of Cachao, the Form of the Houſes, and their Furniture; the King's Palaces; with the other Towns and Villages of Tonquin.

THE city of Cachao ſtands upon a riſing ground on the weſt ſide of the river Domea, and is defended by neither bank, wall, nor ditch. It contains about twenty thouſand low built houſes, raiſed with mud walls, and thatched roofs; with a very few built with brick and tile. The rooms are only divided by partitions of ſplit cane, and have no other light than what they receive from a little ſquare hole. Their furniture conſiſts of cabinets, tables, and ſtools; and in their innermoſt rooms an ordinary bed or two. Every man has in his houſe a ſmall altar, upon which is an image and two incenſe-pots, and before it he performs his devotions. They uſually dreſs their meats in their yards, or before their doors; but in the rainy ſeaſon make uſe of one of their outer rooms, where, for want of a chimney, they are almoſt blinded with ſmoak. The principal ſtreets are wide, but in wet weather are very dirty; and there are ſeveral ponds and ditches, which in the dry ſeaſon becomes very offenſive: but, notwithſtanding this, the town is eſteemed very healthful. In every man's back-yard, or in ſome convenient part of his houſe, is a ſmall arched building, in the form of an oven, about ſix feet high, to ſecure his beſt goods in caſe of fire, to which their thatched houſes are very ſubject; but the government obliges every man to keep a great jar of water at the top of his houſe, with buckets; and if the fire cannot be extinguiſhed this way, they throw off the thatch, which is contrived in large panes of ſeven or eight feet ſquare, that can be removed at once: they alſo keep hooks, like thoſe uſed by our firemen, to pull down the buildings that are in flames. Thoſe perſons are ſeverely puniſhed who neglect to have their jars of water, their buckets, and hooks in order.

In the city of Cachao are three palaces, in the chief of which the boua, or king, reſides. This ſtructure is ſaid to be about three leagues in circumference, and has a wall about fifteen feet high, and as many in thickneſs, faced on both ſides with brick and within the palace; beſides the buildings and apartments of the king and his courtiers, there are parks, gardens, and canals, as at the palaces of China.

The two other palaces in this city are but meanly built; in one of them the choua, or general, reſides: before it is a ſpacious ſquare parade, with a building that runs along one

one ſide of it, in which the generals and other officers ſit to ſee the ſoldiers perform their exerciſe. Oppoſite to it is another low building, in which is kept the train of artillery, conſiſting of about fifty or ſixty iron guns, and ſome iron mortars. Near this place is a ſtable of two hundred elephants kept for war, and to carry the generals and their baggage; there is alſo another ſtable, in which are about three hundred horſes.

Theſe are the only buildings worth notice in the city of Cachao. The Engliſh factory, which ſtands at the north end of the city, is but an ordinary low built houſe, and yet is one of the beſt in the town. The Dutch factory joins to it, but is not quite ſo large.

The other cities of Tonquin are but few in number, Hean is one of the chief, and conſiſts of about two thouſand houſes, and, like all the reſt, has neither wall nor ditch. They have no market-towns, but every five or ſix villages have the market in each by turns. Theſe villages conſiſt of thirty or forty houſes; they are ſcattered pretty thick all over the country, and are always ſurrounded by groves, and in the flat country high banks are thrown up beyond theſe groves to prevent their houſes and gardens being overflowed in the wet ſeaſon. When the dry ſeaſon returns, the motes, which ſurround the villages, ſerve to fill thoſe canals with water, that ſeparate their grounds, and every houſe ſtanding in the midſt of a garden, thus ſurrounded by trees and water, enjoys a very agreeable ſituation. In the hilly country the people have no motes or banks thrown up about their villages, and therefore may be ſuppoſed to be much more healthful in the wet ſeaſon than thoſe who live in the plains.

SECT. VI.

Of the Temples, Religion, and Superſtition of the Tonquineſe.

THEIR religion nearly reſembles that of the Chineſe, and they expreſs the ſame reverence for Confucius, which is not at all ſurpriſing, as Tonquin was anciently a province of that kingdom. They have a great variety of idols, the moſt common of which are the horſe and the elephant. Their pagodas, or temples, are in the country mean wooden buildings, covered with thatch, and ſometimes but juſt big enough to hold the idol placed in them; but in their great towns they are ſomething handſomer.

Their prieſts lead a very auſtere life, to which they are in a manner compelled by their poverty, they having but little to ſubſiſt upon but the offerings of the people, which frequently are no more than two or three handfuls of rice, a little betel, or ſome ſuch trivial preſent. They dwell in mean houſes near the temples, in which they offer up the prayers of the people, who bring them their petitions in writing. Theſe the prieſt reads aloud before the idol, and afterwards burns them in the incenſe pot, the petitioner lying all the while proſtrate on the ground.

People of diſtinction ſeldom attend the pagodas; but chuſe ſome open court about their own houſes, where they offer up their prayers, one of their attendants reading the petition inſtead of a prieſt; while the maſter lies proſtrate on the earth. This paper contains an account of all the bleſſings he has received, as health, riches, honour, the favour of the prince, and if he be old, long life, concluding with a prayer for the continuance and increaſe of theſe bleſſings. The reader having finiſhed, ſets fire to the paper, with burning ruſhes that ſtand lighted in an incenſe pot, and then throws three or four ſmall parcels of gilt paper into the fire, which are conſumed with it. As there are a great quantity of proviſions dreſſed upon theſe occaſions, the maſter no ſooner riſes than he orders his ſervants to eat, and make their hearts merry; for theſe people ſeldom perform any act of worſhip, without either giving the poor, or their attendants reaſon to bleſs them: their devotions being always attended with acts of charity and benevolence.

They annually obſerve two public feaſts, the chief of which is at the beginning of their new year, which commences at the firſt new moon after the middle of January, when they ſpend ten or twelve days in rejoicing. There is during this time a ceſſation from all buſineſs; people put on their beſt cloaths, and ſpend their time in drinking, gaming, and other diverſions, and the common people, on theſe occaſions, get extremely drunk.

The other great feſtival is after their having brought in their firſt harveſt. The firſt and fifteenth day of every moon are likewiſe holidays, in which they perform their devotions with extraordinary zeal; they alſo at theſe times bring meat and drink to the ſepulchres of their deceaſed friends, and after they are gone, the bonzes regale themſelves with it. Their great men and civil magiſtrates alſo ſolemnize their birth-days, when they are complimented by all their friends and relations. At every entertainment a comedy is acted, and in theſe they are ſaid to excel other nations. They are uſually exhibited in the night-time, and laſt from ſun-ſet to ſun-riſe: but their playing does not hinder the audience from eating and drinking; for they are generally as intent upon the feaſt, as upon the play that is acting.

The people are fond of aſtrology, and on every occaſion conſult the pretenders to that art. They are ſtrict obſervers of times and ſeaſons, of lucky and unlucky days, and as they give names to every hour in the day, as the horſe, the bear, the tyger, &c. the beaſt which gives name to the hour in which a perſon is born is always avoided, from the apprehenſion that this beaſt will ſome time prove fatal to him.

A man's meeting a woman when he firſt goes out in a morning, is eſteemed ominous, and on ſuch an occaſion they return home, and will not ſtir out for ſeveral hours.

SECT. VII.

A conciſe Hiſtory of Tonquin, the extraordinary Form of its Government; the Ceremonies obſerved at the Funeral, and Coronation of the Bouas; the Power of the Choua; the Forces of the Kingdom; and of the Magiſtrates, Laws, and Puniſhments.

TONQUIN was formerly ſubject to the vaſt empire of China, when a famous robber, called Din, put himſelf at the head of a body of men of his own profeſſion, whom he inſpired with the reſolution of taking up arms, and throwing off the yoke of ſervitude. He ſucceeded, and thoſe whom he had engaged in the revolt, out of gratitude, placed him upon the throne. The happineſs which the Tonquineſe flattered themſelves they had acquired by their independence, became to them a ſource of miſeries and cruel wars, ſtill more pernicious than their antient ſubjection to the Chineſe emperors. For ſeven centuries after their revolt, they were almoſt continually in arms one againſt another, in ſupport of the different factions, which ambition and jealouſy raiſed up among them; and the families on the throne were ſix times changed.

The laſt civil war introduced a new and very extraordiny form of government. Cochin-China had, for ſome time, been ſubject to the king of Tonquin, who uſed to create a general with an almoſt unlimitted power in each kingdom; but at length the general, who commanded the forces in Cochin-China, prompted by ambition, and perhaps alſo incited by reſentment, threw off his allegiance, and made himſelf king; when the general of Tonquin, equally ambitious, obſerving his ſucceſs, followed his example, and ſeized all the revenues of the kingdom: but being leſs deſirous of the title of ſovereign than of real power and royal authority, he left the king the external ſplendor of a monarch, on condition that he ſhould have the abſolute command of the army, with the greateſt part of the revenues of the kingdom, and that their deſcendants ſhould ſucceed to the ſame privileges.

By virtue of this agreement there are two ſorts of kings; he who receives the honours of royalty is called boua, and the choua has all its advantages. The boua is a kind of priſoner of ſtate in his own palace, where he is allowed to indulge himſelf in luxurious indolence, and to take his diverſions with his women and children. He is almoſt every day taken up in giving audience to his ſubjects, hearing their complaints, and determining their private differences. At certain times he receives the mock homage of the great officers, and is honoured with the acclamations of the people, who are ſo devoted to him as to pray for

for his proſperity, imagining that nothing can be of worſe conſequence to them than his dying without iſſue. The choua himſelf pays him the moſt profound reſpect before the people, declaring, that he has aſſumed the adminiſtration of the government, only to eaſe him of the trouble, that he may enjoy his pleaſure without interruption or reſtraint. He is alſo addreſſed by the foreign ambaſſadors, as if he was ſtill veſted with ſovereign power. But except theſe ſhadows of royalty, which he only receives on certain occaſions, he has little reaſon to think himſelf a king; for he has few attendants, and none but thoſe who are choſen by the choua.

The princes his ſons partake of his ſervitude. They never leave the palace above four times a year, and that only ſix days each time, and they are beſides attended by officers appointed by the choua. In the firſt of thoſe ſix days of liberty they viſit the temples; in the two following they take the diverſion of hunting; and during the three laſt, they ſail upon the river in gallies magnificently adorned. The right of primogeniture does not regulate the ſucceſſion to the crown; the will of the father decides it in favour of him whom he moſt loves or eſteems. As ſoon as he is declared, the choua, followed by his principal officers, the counſellors of ſtate, and the eunuchs, do him homage, and take an oath to place him on the throne after his father's deceaſe.

It would be tedious were we fully to deſcribe the pomp and magnificence of the ceremonies obſerved at his funeral. During the ſixty-five days following his death, he is ſerved as if ſtill alive, and proviſions are diſtributed amongſt the bonzes, and the poor. The whole nation puts on mourning, and every one wears it a longer or a ſhorter time according to his rank: the civil and military officers, for three years; the king's houſhold, nine months; the nobility, ſix; and the people, three. Theſe three years are times of ſadneſs, during which no rejoicings are allowed, except at the coronation of the ſucceeding prince. The cuſtom is to carry the body of the deceaſed king into the deſarts lying beyond Bodego. It is two day's journey from Cachao, the capital of the kingdom to that city: but as the king and all the court go thither on foot, it takes up fifteen or ſixteen days. All the road is covered with ſtuff of a violet colour, and at the diſtance of every quarter of a league there are places for refreſhment. The choua takes care that there ſhall be lodgings for every night. In the midſt of an immenſe and magnificent retinue of officers, elephants, and horſes, is the chariot which carries the boua's coffin, drawn by ſix harts, trained for that purpoſe. After the corpſe comes to Bodego, it is put into a galley, and attended only by the ſix principal eunuchs of the court, who inter it in a remote place, after having obliged themſelves by oath never to reveal it. This ſecrecy is perhaps an article of their religion, or a precaution to prevent the treaſures buried with him from being carried off, and which they imagine he may have occaſion for in the other world. 'Tis ſaid, that the princes and princeſſes give orders for their being buried near him, from a principle of gratitude, that in the other world they may continue to render him their ſervices.

After theſe funeral ceremonies are over comes on the coronation of the new boua, which diffuſes pleaſures and diverſions over the city of Cachao and the ſurrounding country. He is carried upon an elephant into the great court of the palace, which is covered with rich tapeſtry in form of a tent, where he receives the oath of fidelity from the great men of the kingdom, to whom he makes a preſent of ſeveral pieces of gold, worth about a hundred piſtoles, and ſmall bars of ſilver. Afterwards a large camp is erected in the midſt of a vaſt plain. The king goes thither, with all the officers of his houſhold, and a great part of the army, and there receives the oaths of the deputies of his kingdom and of his people. One half of the month paſſes away in rejoicings, every day is remarkable for the diverſity of feſtivals, and the generoſity of the prince; even the darkneſs of the night is not unemployed, for then are furniſhed new amuſements by letting off continual fire-works, which are ſaid to be infinitely finer and more curious than thoſe we have in Europe.

Theſe are the honours that chiefly diſtinguiſh the boua, who, during his reign, has not even a guard; while the choua has his guards of horſe and foot, and two or three hundred elephants, with an army of thirty thouſand men quartered in and about the city of Cachao, and ſeventy or eighty thouſand in other parts of the kingdom. Theſe are chiefly foot, armed with match-locks and broad-ſwords.

The ſoldiers are taught to make their own gun-powder themſelves, in ſmall hand-mills given them for that purpoſe; but they are ignorant of the art of corning it. Every ſoldier has a cartouch-box, in which are little hollow canes filled with powder, each holding a charge; and, it is ſaid, that no people will load and fire quicker. Their arms are kept very bright, and in bad weather are covered with lackered cane.

Shooting matches are frequently appointed to make the ſoldiers good markſmen, and every one is rewarded according to his ſkill: he that ſhoots the wideſt from the mark is obliged to do double duty the next time he mounts the guard.

Moſt of the forces are kept on the frontiers of Cochin-China, the natives of which are almoſt their only enemies; and between the out-guards of each kingdom there happen frequent ſkirmiſhes: but they very ſeldom come to a general engagement.

The troops can never take the field but in the dry ſeaſons; for during the rains there is no marching or encamping. When the army marches, the generals and principal officers are mounted in little wooden apartments fixed on the backs of the elephants. They take no field-pieces with them, but ſome long guns that are about ſix or ſeven feet in the barrel; theſe, when they fire them, are reſted upon crutches, and uſed to clear a paſs, or to fire acroſs the rivers. The ſoldiers take little baggage with them, and ſeem prepared rather for ſlight ſkirmiſhes, than a pitched battle.

The naval forces of the kingdom are very inconſiderable, they only conſiſting of narrow gallies ſixty or ſeventy feet long: the head and ſtern are raiſed ten or twelve feet above the water, but the middle is not above two feet from it. The captain ſits in the ſtern, which is painted and gilt; and the ſoldiers who row theſe veſſels have a covering over them, to preſerve them from the rain: they puſh their oars from them, and in the ſame inſtant they all plunge them into the water, there being a perſon who keeps time and gives the word, and the rowers anſwer in a hoarſe voice. Theſe veſſels do not draw above two feet and a half water, and are of no ſervice at ſea, except in very calm weather.

The ſoldiers are alſo employed both upon the rivers and the roads to prevent the running of goods; they likewiſe keep watch in the towns and villages, particularly at Cachao: while they are on the watch they have only long ſtaves, but they are very inſolent and troubleſome to thoſe who paſs by them; and it is in vain to complain of their ill uſage, for their officers, to whom alone they are accountable, are not very ready to receive complaints againſt them: however, for a little money a man may paſs their watch pretty quietly in the night.

None are capable of being preferred to any offices or poſts in the government, unleſs they have taken their degrees, and gone through a courſe of ſtudy, as in China; their manner of taking their degrees, and their examinations, are alſo performed in much the ſame manner.

Yet moſt of their magiſtrates are eunuchs. Every governor is abſolute in his province; and they are ſaid to be exceeding covetous and imperious. At the death of an officer, who is an eunuch, all his wealth falls to the government, on which account little notice is taken of their extortions. To the oppreſſion and injuſtice of theſe officers is imputed the poverty and want of trade that is extremely conſpicuous in the country.

An oath of fidelity is once a year adminiſtered to the ſubjects of every province, and upon this occaſion every one drinks a cup of the blood of ſome fowl mixed with arrack, which is eſteemed the moſt ſolemn oath by which they can bind themſelves.

Here are no courts of juſtice, but any magiſtrate may cauſe an offender to be brought before him, and inflict ſuch puniſhments upon him as is allowed by the laws of the country; but there is no formal trial, and conſequantly the innocent

innocent muſt ſometimes ſuffer for the guilty; nor is any time allowed for an appeal, ſentence being immediately executed.

The uſual puniſhment for murder and other capital crimes is beheading, which is generally performed before the offender's own door, or where the fact was committed: the criminal is ſeated upon the ground, with his legs ſtretched out, and the executioner, with a back-ſword, ſtrikes off his head at a blow.

Theft is not puniſhed with death, but with cutting off a part or a whole member, according to the nature of the offence; ſometimes one joint of a finger, and ſometimes the whole finger; and for greater crimes the whole hand.

For ſome other offences criminals are loaded with iron chains and great wooden clogs; and ſometimes, as in China, they have large heavy boards made like a pillory, and hung about their necks for a month together; but people are more commonly puniſhed by receiving a number of ſtrokes with a ſplit bamboo. A perſon, after having ſuffered any of theſe puniſhments, is conſidered as infamous.

Debtors are frequently condemned to become priſoners to their creditors, and to work for them till their debts are paid; during which time they live on rice and water, and undergo ſuch other hardſhips as the creditor chooſes to inflict.

SECT. VIII.

Of their Trades, Manufactures, and Commerce.

THE Tonquineſe are, in general, pretty good mechanics, and have many kinds of working trades amongſt them, as painters, bell-founders, potters, weavers, taylors, turners, carpenters, ſmiths, and paper-makers. One ſort of their paper is made of ſilk, and the other of the bark of a tree, which is pounded in large troughs with wooden peſtles. Money-changing, which is a great profeſſion here, is managed by the women, who are very dexterous at it; and, 'tis ſaid, will raiſe the price of their caſh with as much art as our ſtock-brokers do their ſtocks.

The Tonquineſe make great quantities of ſtuffs from ſilks of their own produce, as ſooſees, pelongs, hawkins, peniaſcoes, and gawz: the pelongs and gawz are ſome plain and others flowered. Beſides theſe they make ſeveral other ſorts, but theſe are chiefly bought up by the Engliſh and Dutch.

But though Tonquin abounds in ſilk, they ſeldom apply themſelves to weaving it till the ſhips arrive; for the people are kept ſo miſerably poor by the great lords, to whom the lands belong, and whoſe vaſſals they are, that they have not even money enough to purchaſe materials; and therefore foreign merchants are frequently obliged to advance it for them, and to wait ſeveral months till their goods are made. But the Dutch traders remedy this inconvenience by contracting a kind of temporary marriage with the women of the country, whom they make their factors, to buy up ſilk and other materials at the dead time of the year, and employ the poor people when work is cheapeſt; and, by this means, they have their goods ready when the ſhips arrive. Many of the Dutch, it is ſaid, have raiſed good eſtates by theſe female factors, who are faithful to them, and the women alſo enrich themſelves; and when the Dutch huſbands have left trading thither, have married the greateſt lords.

Lackered-ware is another great manufacture of this kingdom, that of Tonquin being eſteemed the beſt in the world next to that of Japan. The cabinets which are lackered there are made of pine-tree; however their cabinet-makers are but indifferent artiſts.

The Tonquineſe make great quantities of a coarſe kind of earthen-ware of a grey colour, which is exported to ſeveral parts of India. From hence alſo is brought rhubarb, muſk, turpentine, and ſeveral other drugs; but theſe they are ſaid to have from China. They have alſo lignum-aloes, and a dying wood not much unlike Campeachy logwood, but not ſo large.

They make no long voyages, nor do they export any merchandize in their own bottoms, except fiſh and rice to ſome of the neighbouring countries: moſt of the trade is carried on by foreign ſhipping, and indeed they have few veſſels that will bear the ſea: thoſe they uſe are chiefly fiſhing-boats, or a ſet of long gallies, only fit for their rivers or the coaſts in fair weather; and as they have a very large ſea-coaſt, and many fine rivers well ſtocked with fiſh, their fiſhery employs a multitude of hands, and many of them live with their whole families upon the water.

The goods imported into Tonquin are Engliſh broad-cloth, lead, ſulphur, ſalt-petre, great guns, pepper, and other ſpices. It does not appear they have any coin of their own, but they make uſe of foreign coins, particularly Spaniſh reals; they alſo make payments with little pieces of ſilver, which paſs by weight, and therefore have always their ſcales about them.

CHAP. XVII.

Of the Kingdom of LAO, or LAOS.

SECT. I.

The Situation and Produce of the Country, with the Manners and Cuſtoms of the Inhabitants.

LAOS is bounded on the north by part of China, and on the weſt is divided by high mountains from the kingdoms of Siam and Ava, and by another chain on the eaſt from Tonquin and Cochin-China. It extends from about the fifteenth to the twenty-ſecond degree thirty minutes north latitude; and ſome ſay that it is not above fifty miles broad from eaſt to weſt. At the foot of the above mountains are foreſts of lofty trees that ſeem to have been planted as a rampart againſt the great torrents of water which in the rainy ſeaſon ruſh with fury from the mountains, and to which alone is owing the harveſt in a country that would otherwiſe be burnt up with heat.

This country produces a great quantity of benjoin, of a better kind than is found in any other country of the Eaſt: the ſelling it to ſtrangers is prohibited; but for what reaſon is not known. Lacque is alſo found here, it is uſed in making Spaniſh-wax, and is a kind of earth that lies about the ant-hills in ſome foreſts. There is no country where more ivory is to be had; elephants being ſo numerous, that the inhabitants have thence taken their name; for it is ſaid, that the word Langians ſignifies a thouſand elephants. There are great herds of buffaloes, hogs, and wild cattle of ſeveral ſorts. The fields abound with rice, and the rivers with fiſh of an extraordinary ſize. The country alſo produces a great variety of flowers, and plenty of cotton, honey, and wax; and the inhabitants carry on a great trade in muſk and amber. They have likewiſe mines of iron, lead, and tin; and in the rivers are found gold-duſt.

The natives, who are called Langians, are very tractable and good natured, faithful and honeſt. They are well ſhaped, robuſt, inclining to fat, and of an olive complexion; but ſomewhat fairer than their neighbours.

Their principal food is rice, buffaloes flesh, and pulse of several sorts. They seldom eat cow-beef or fowls; and when any of the latter are wanted, they knock them on the head with a stick, thinking it the greatest crime to shed their blood while they are living, and they roast them without plucking their feathers. They apply themselves only to agriculture and fishing, yet it is very extraordinary to hear of a robbery or murder among them, which whenever it happens, and the criminal cannot be found, the neighbours are obliged to make satisfaction to the family of the sufferer. Fornication is permitted to the laity, but never to the talapoins, or priests; but an adultress loses her liberty for ever, and becomes the slave of her husband. They allow polygamy, but the first wife has the pre-eminence. When they marry, both the bridegroom and bride promise before a couple that has been long married, that they will behave well to each other till death, and yet they frequently part on very trifling occasions. While the women lie-in all the relations repair to her husband's house, and divert themselves with dancing and other pastimes. They have another festival which lasts a month at the decease of their kindred, whose funerals they celebrate with great splendor; and the talapoins who are invited sing certain songs, which they pretend puts the soul into the right way to heaven. When the month is expired they burn the corpse, and carry the ashes to a pagoda; these structures are encompassed by stately tombs, upon which the rich expend very considerable sums.

SECT. II.

Of the Government of Laos, the Splendor of the Court, and a concise Description of the Capital of that Kingdom; and of the Religion of the Langians.

THE sovereign is absolute and independant; for he disposes of all honours and employments, and has the property of all estates, so that no family can enjoy them by virtue of any testamentary bequests; and he leaves nothing to orphans but the moveable goods, so that no other man in the country can properly call a foot of land his own.

In order to impress on the minds of his subjects a high veneration for his person, he appears in public but twice in a year, when he shews himself three days each time. His ears, by being bored in his infancy, are so distended by the weight of his ear-rings, that they reach down to his shoulders, which is the characteristic of his pre-eminence above his subjects; who also bore their ears, but do not stretch them to such an immoderate length. He wears, instead of a crown, a gold ribband round his head; and when he appears in public the people bring a number of elephants and wild beasts, with wrestlers and gladiators, into a large field, or spacious area, to divert him with their tricks and with their combats.

But the court appears in its greatest splendor when he goes with his grandees to make a present to some idol temple. The officers of state begin their cavalcade with bands of music playing before them; but the king makes the most splendid figure, he being mounted on one of the tallest and most beautiful elephants, which is adorned with embroidered trappings that hang down to the ground; and the monarch, upon this occasion, is so loaded with precious stones, that he may be said to wear the wealth of a kingdom. His numerous followers are all richly dressed, and being mounted on fine horses ride in great order, with carabines that glitter with precious stones. The women, who are not permitted to go into the streets on that day, generally look out of the windows, and scatter scented waters both on the king and his present, which is carried on cattle richly decorated with trappings. The talapoins come out of their convent to meet the king, and attend him; while he, as the representative of both sexes, sacrifices to the idol.

The great officers of the kingdom are seven viceroys, who govern its seven provinces; the principal of these, who is called the viceroy-general, eases the king in his burthen of government; and, upon his decease, summons the states, and disposes of every thing till his successor is placed on the throne. These seven viceroys constantly attend the king as companions and counsellors, and depute their lieutenants to discharge their office in the several provinces. In every province is a militia of horse and foot, whose officers are dependant on the viceroy, and the forces are subsisted by the revenue of each.

The different rank of the courtiers are distinguished by gold and silver boxes of betel, of various forms and sizes, that are carried by the pages who attend their masters to all the public assemblies. The viceroy-general in all public processions rides on an elephant richly accoutred; the other viceroys have chairs lined with cloth of gold, and are accompanied by servants in rich liveries. All the other officers go on foot, without shewing their boxes.

As the king is absolute, and the people have little foreign trade, they have few laws, but every family is under vassalage to one who is their head and superior; by which means the king can assemble a numerous army in a very short time, by only giving notice to the chiefs: but if these chiefs are found guilty of any remarkable crime, all his kindred are deprived of their rights and prerogatives, and obliged to engage in the mean employment of serving the king's elephants. Crimes are here severely punished, especially breaches of the peace; and in all civil affairs, the judge has a right to condemn the parties without appeal.

The capital of Laos is called Leng, or Langione, which is situated on the banks of the river Mecon, in one hundred degrees fifteen minutes east longitude, and in latitude twenty-one degrees forty-five minutes. Marini says, that the palace, which is of great extent, has many of the apartments adorned with bass relievos richly gilt; that the great men's houses are lofty, beautiful, and built with timber, but those of the common people are meer huts; and that none but the talapoins have leave to build their houses of brick and stone.

The talapoins are under the class of noviciates till they are twenty-three years of age, when they pass their examination, and are incorporated. Some of the Langians believe that the souls of the wicked, on leaving the body, are annihilated; but that those of the virtuous assume an etherial body, as clear as the light; and, after passing through sixteen heavens, and enjoying the pleasures of all, return to earth, and again inhabit the human body.

CHAP. XVIII.

Of COCHIN-CHINA, and CAMBODIA.

SECT. I.

The Situation and Extent of Cochin-China; its Climate, Vegatables, and Animals; with a particular Account of the edible Birds-Nests.

COCHIN-CHINA, or Weſt China as the name imports, was thus called by the Portugueſe to diſtinguiſh it from Cochin on the Malabar coaſt; and if we include Chiampa, which is a province of Cochin-China, or at leaſt tributary to it, extends from eleven degrees thirty minutes north latitude to ſixteen degrees ten minutes, and is about three hundred miles in length from north to ſouth, and one hundred and fifty where broadeſt from eaſt to weſt. It is bounded on the north by Tonquin, on the eaſt by the ſea of China, on the ſouth by the Indian ocean, and by the kingdom of Cambodia and the mountains of the Kemois. Captain Hamilton obſerves, that it extends along the coaſt of the ſea ſeven hundred miles from the river of Cambodia to that of Quambin.

This kingdom, which is called by the natives Anam, or the Weſt Country, is ſaid to be more temperate than Tonquin, from its lying more open to the ſea, and being refreſhed by the ſea breezes. However, both countries lie upon a flat, and are annually overflowed about the ſame time: the ſeaſons are conſequently the ſame, and the lands equally fruitful in rice, which requires no other manure but the mud left by the waters, which renders it ſo fertile, that they have three harveſts in a year. This inundation happens once a fortnight for three days at a time, during September, October, and November; and not only gives fertility to the ſoil, but drowns vaſt numbers of the rats with which the rice-fields are peſtered. At this time they have their greateſt fairs and markets, on account of the caſe with which they can tranſport goods from one place to another by their boats, in which they alſo take up the drowned cattle, which ſerves them for food.

Cochin-China is divided into the following five provinces, Renan, Pulocambi, Quamgum, Cachiam, and Sinuva; this laſt joins to Tonquin, and in it the king keeps his court; but travellers neither give any account of the ſituation of the other provinces, nor deſcribe any of their towns.

The country produces ſugar-canes, and the ſame fruits as are found in Tonquin all the year round, particularly oranges, durions, ananas, bananas, melons, and ſeveral others; but they have no grapes, nor ſcarcely any other European fruits. They have, however, vaſt woods of mulberry-trees, and others that afford excellent timber, particularly iron-wood of ſeveral ſorts: they have alſo the aquila-tree, the wood of which has a very fragrant ſmell and grows upon the Kemois mountains. The wood of the old trees has the fineſt ſcent, this is called colamba, and is reſerved for the king's uſe. This is ſuppoſed to be the ſame with lignum-aloes, and is highly valued in China and Japan, where a block of it is uſed for a pillow; and among the Indian nations that burn their dead great quantities of it are conſumed in the funeral piles.

The ſame animals are to be found here as in Tonquin, eſpecially rhinoceroſes and elephants of an extraordinary ſize, and the country abounds with wild and tame cattle, fowl, and fiſh.

In treating of the produce of this country it will not be improper to give here a deſcription of the edible bird's-neſts, which have already been ſo often mentioned in this work, and which are admired as an extraordinary dainty over all the Indies. Theſe neſts are chiefly found in Cochin-China: they are built by a ſmall bird like a ſwallow, in the rocks upon the ſea-coaſts, and are compoſed of the ſea-froth and a juice from the bird's ſtomach, which hardens with the ſun, and is almoſt tranſparent: this being ſoftened with water is pulled in pieces, and by being put into ſoup, is eſteemed extremely nouriſhing, and is by many people accounted very delicious.

SECT. II.

Of the Perſons, Dreſs, Manners, Cuſtoms, Buildings, Religion, and Trade of the Cochin-Chineſe.

THE natives reſemble the Chineſe in their ſtature, complexion, and features; but all of them wear their hair at its full length, like the Tonquineſe.

Their dreſs conſiſts of ſilk gowns or veſts of various colours one upon another; the men ſwathe their legs and thighs with ſilk inſtead of breeches, and they have ſlippers or ſandals, which, when they viſit, they leave at the door, where a pan of water is always ſet to waſh their feet. Their dreſs is in ſhort the moſt modeſt of that of any people in the Indies. The women wear a waiſtcoat cloſe to their bodies, and ſeveral petticoats, with a veil over all. The coat next their body trails on the ground, and the reſt are ſhorter than each other by half a ſpan. Both ſexes wear fans, and never uncover their heads by way of ſalutation. The men of learning wear above the reſt of their cloaths a gown of black damaſk; they have a ſtole about their necks, a blue ſilk handkerchief round their arms, and high caps reſembling mitres. But the other perſons of both ſexes wear broad caps embroidered with ſilk and gold, and never cut their beards and nails any more than their hair, becauſe nature, they imagine, deſigned them for ornament; but the mechanics, and all perſons concerned in manual labour, are obliged to pare their nails for the ſake of convenience.

Their food, and manner of eating and drinking, is the ſame as the Tonquineſe, but they reckon it a ſin to drink milk, becauſe it is the food of the young. They eat at little round tables, adorned with ſilver and gold, according to the quality of the owner, and their diſhes are placed upon them in frames made of ſugar-canes.

They are ſtrong, active, and naturally more courteous and polite than their neighbours, and though they are ſaid to be better ſoldiers, have a great command of their paſſions. They are very liberal and charitable, yet they are ready to aſk for any thing that pleaſes them, and to take a denial as an affront.

Their houſes, which are of wood, and two ſtories high, are well carved on the inſide, and erected upon lofty pillars with boards betwixt them, which they can remove at pleaſure, to leave a free paſſage for the water during the time of the inundation, when they retire into the upper apartments, and have a communication with one another by boats. In theſe houſes are three degrees of ſeats; the firſt is a mat on the floor, upon which the common people ſit croſs-legged: the ſecond is a low ſtool covered with a fine mat for thoſe in genteel circumſtances, and the other is a kind of couch raiſed againſt the wall, two or three feet above the floor, for the nobility and prieſts.

Their phyſicians, like thoſe of China, are ſkilful in the cure of diſeaſes. They feel the patient's pulſe, and immediately pronounce whether he be curable or not. If the latter, they give him nothing; but if the former, they bargain with the patient to perform the cure in ſuch a time, or elſe to have nothing for their attendance. The ſurgeons are alſo ſaid to be maſters of ſome extraordinary ſecrets.

Their language has ſome reſemblance to that of the Chineſe; and they have a learned language different from that commonly ſpoken.

As to their religion, they believe the immortality of the ſoul, and eternal rewards and puniſhments, and are firmly perſuaded that the ſpirit paſſing from one body to another more noble, is a part of its future reward. They make entertainments for the deceaſed, who they imagine feed on the immaterial ſubſtance of the proviſions, which they

they diſtinguiſh from the accidents of quantity and quality. They worſhip the ſouls of men reputed holy, and place their images among their idols in the temples. Their high altar is kept empty, with a dark vacant ſpace behind for the ſupreme God, whoſe chief attribute is, according to them inviſibility, and they only pray to the reſt to intercede with him. Borri obſerves, that when he was here, one of their governors died, and as he lay on his deathbed, a multitude of armed men made thruſts in the air with their ſcymeters, threw darts, and fired muſquets in the palace, and that men on each ſide continually beat the air about his mouth with their ſcymeters, to hinder the evil ſpirits from hurting his departing ſoul. Then finding that his death was cauſed by the fall of a beam in his palace, they burnt the whole fabric; for the Cochin-Chineſe always burn the ſuppoſed cauſe of death, whether a houſe, a man, or beaſt. The governor's body was attended to its interment by a multitude of people dancing, who had built a new palace far more noble than the old one, and as many gallies as he uſed to keep, which run on wheels; they alſo prepared wooden elephants, horſes, and other moveables, and erected a kind of temple in the midſt of the palace, in which was an altar whereon they placed the coffin. No governor was appointed during the ſpace of three years, becauſe they imagined the ſoul of the deceaſed ruled till that time was expired.

Several authors have given a very romantic deſcription of theſe people, particularly the Abbé Choiſi, who attended the French Ambaſſador to Siam, and in his journal has a long and florid deſcription of their cuſtoms. "Nothing, ſay, he, can be finer than the galleys of the "Cochin-Chineſe. All without is black varniſh, and "within red, ſhining like a mirror. Every one of them "has ſixty oars, all gilt. The rowers, who are alſo "ſoldiers, have at their feet a muſket, a poniard, a bow "and quiver. They are forbid, on pain of death, to "utter ſo much as a word. They conſtantly keep their "eyes on the commander, who delivers his orders by the "motion of a wand, and every thing is ſo nicely ad-"juſted, that a maſter of muſic, when he beats time, does "not make himſelf better underſtood by all his muſici-"ans.—The ſailors commonly wear only drawers of "white ſilk, and a hair cap; but when they prepare for "battle, they put on their heads a ſmall gilt head-piece, "and on their body a fine cloſe coat. They have the "right arm ſhoulder and ſide entirely naked." Were theſe cloſe coats then glewed on? If not, how were they faſtened? He proceeds, "The land army, con-"ſiſts of thirty thouſand men: the king's houſhold of "nine thouſand, and the firſt princes of five.—The "guards of the king and prince are cloathed in velvet, "and have arms of gold and ſilver: the officers are more "or leſs magnificent, according to their degrees; and on "the day of battle or a review, the common ſoldiers are "dreſſed in an uniform of green, red, or yellow ſattin." Few romances are filled with ſuch marvellous and extravagant deſcriptions; but in this ſtile ſeveral other of the French authors have written, who have viſited theſe countries, and their abſurdities render even what is moſt probable, when aſſerted by them, ſuſpicious. Theſe countries are, indeed, but little known by any Europeans; nor have we materials from authors of acknowledged veracity, ſufficient to deſcribe them in a proper and judicious manner.

We may, however, add from captain Hamilton, that their laws are ſevere, and a painful death is not only inflicted on thoſe guilty of treaſon, but alſo on their relations within the bounds of conſanguinity. Their cities and towns are divided into wards, and at the ends of each ſtreet are railed gates, placed to confine each ward within its own limits. Theſe gates are locked every night, ſo that the people of different wards can have no communication.

As to their trade they give little encouragement for ſtrangers to traffic with them; but as their country abounds in gold, raw ſilk, and drugs, they carry them to Cambodia, and diſpoſe of them there, except what they annually ſend to Canton in China, and ſome of their jonks trade to Johore and Cambodia.

SECT. III.

Of CAMBODIA, *or* CAMBOYA.

Its Situation, Extent, and Produce.

THE kingdom of Cambodia is ſituated to the eaſt of Cochin-China and Chiampa, and is bounded on the north by the kingdom of Laos, and the Kemois mountains; on the ſouth by the Indian Ocean, and on the weſt by the kingdom and gulph of Siam, it extending from the eighth degree of north latitude to about the fifteenth. It makes near four hundred miles in its greateſt length, and about two hundred and ten where broadeſt; but it becomes very narrow towards the north.

The weſt part of this country is mountainous and deſart, but in the middle it lies low, and is watered by the river Mecan, which runs through its whole extent, and beginning to ſwell on the firſt of June, riſes ten or twelve feet, and in July and Auguſt overflows the neighbouring lands. This river riſes in Tibet, and after running a courſe of fifteen hundred miles, falls by two mouths into the ſea, forming an iſland, the moſt eaſtern of theſe ſtreams is called the Combodia river, and that to the weſt is named Occbequane, or Bona de Carangera.

In this country are found amethiſts, ſaphires, cornelians, chryſolites, garnets, cats-eyes, properly called acates, and milk and blood-ſtones. It alſo produces gold.

The country likewiſe abounds in rice, and other corn, cocoas, oranges, citrons, mangoes, and other Indian fruits. Here is alſo plenty of Japan wood, ſandal wood, aquila wood, cambogia or gamboge, a yellow gum uſed in medicine, and in painting, and ſold in rolls; ſtick-lack, lack for japanning; raw ſilk, and elephants teeth.

Captain Hamilton ſays, that fleſh and fiſh are the only things to be bought without a permit from the king; and that theſe are ſo plentiful and cheap, that he purchaſed a bullock of between four and five hundred weight for a Spaniſh dollar, and that one hundred and forty pounds weight of rice may be bought for eight-pence; but poultry are ſcarce, becauſe the country being for the moſt part woody, the chickens, as they grow up, betake themſelves to the woods. In theſe woods grow certain trees with a thick bark, of ſo poiſonous a nature, that the inhabitants, who go in ſearch of wild elephants for the ſake of their teeth, take with them a piece of iron with a ſharp end, which they drive into the bark of this tree, and after it has ſtayed a ſhort time, take it out, and put it into their gun charged with powder, and when they come within reach, ſhoot it into the elephant's body. The wounded beaſt immediately flies, while the men following, keep him in ſight till he drops down dead. With the ſame poiſoned ſlugs they alſo kill wild cows and buffaloes for the ſake of their tongues. 'Tis ſaid this ſubtile poiſon has a very ſurpriſing quality; for if the men are hungry, or thirſty, as is often the caſe while they are hunting in the woods, they ſqueeze a few drops of it on a leaf, and by barely licking it, are inſtantly refreſhed; but if the ſkin be broke, and the juice touch the part, it proves mortal without remedy.

The woods alſo abound with lions, tigers, wild boars, horſes, and plenty of deer, all which every body are at liberty to catch, or to kill.

SECT. IV.

The Perſons and Dreſs of the Cambodians; and the different Manufactures of the Country. A conciſe Deſcription of the City of Cambodia; with an Account of the Reception the King gave to the Supercargo ſent to him by Captain Hamilton, and the Manner in which that Kingdom became tributary to Cochin-China.

THE Cambodians are of a brown complexion; they have long hair, thin beards, and are very well ſhaped; their women may be eſteemed handſome; but are not diſtinguiſhed by their modeſty. Both ſexes dreſs their hair.

The

The men wear a veſt; but nothing on their heads and feet. The women have a petticoat that reaches below their ankles, and a jacket that fits cloſe to their bodies and arms.

The people are ingenious, and have manufactures of ſeveral ſorts of cotton, muſlins, buckrams, calicoes, white and printed dimities, and other ſtuffs. They alſo adorn their rooms with carpets, and weave a ſort for the common people, that reſembles the Scots plaids. They likewiſe weave ſilk, and both weave and work with the needle rich hangings, coverings for the low chairs uſed by the women of quality, and for the Indian litters and palanquins, the wood-work of which is adorned with ivory and tortoiſeſhel. They make beads, bracelets, necklaces, and other ornaments of cryſtal, which is found in the mountains. They have likewiſe indigo, which they prepare and ſell to the neighbouring countries.

Camboida, the capital, is ſituated on the river Mecon, about fifty or ſixty leagues from Ponteamaſs, and is the only city in the kingdom worthy of notice. The prince reſides in a mean palace, ſurrounded with a paliſade that reſembles a partition-wall; but it is defended by a great number of Chineſe cannon, and by ſome other pieces of artillery that were ſaved from the wreck of two Dutch veſſels thrown upon the coaſt. There is a temple here of a very particular ſtructure, whoſe beauty is much commended. It is ſupported by wooden pillars varniſhed with black, and adorned with gilded foliages and reliefs, and the pavement is covered with mats. The prieſts who ſerve in it hold the firſt rank in the ſtate.

There are about two hundred Topaſſes or Indian Portugueſe ſettled and married in Cambodia, ſome of whom have pretty good poſts in the government: but they have no prieſt, nor will any venture to go among them; for in the year 1710, ſays Mr. Hamilton, a poor capuchin going there to officiate, and finding that one of the richeſt of his congregation had two wives, he, by virtue of his ſacerdotal authority, ordered him to put one of them away; but his pariſhioner diſregarding this injunction, the prieſt made uſe of the weapon of excommunication againſt him, at which the other was ſo exaſperated that he knocked out the prieſt's brains. Since that time they have wrote for more ghoſtly fathers, but none will come amongſt them.

When captain Hamilton arrived at Ponteamaſs, which is ſituated on a pretty deep, but narrow river, an officer came on board, who could ſpeak a little Portugueſe, and bringing him a preſent of refreſhments, adviſed him to ſend to the king, in order to give him an account of his arrival, and to let him know that he intended, by his permiſſion, to trade with his ſubjects. This he did, and received for anſwer, he might ſend a perſon with goods, that the king and his merchants might ſee them, and two Portugueſe were ſent him for interpreters, one to ſtay with him on board his ſhip, and the other to accompany the perſon he ſhould ſend to court. On their arrival he ſent his ſecond ſupercargo with twenty-five men well armed with fuzees and bayonets, with two ſmall bales of patterns, and preſents for the king, ordering him to let him hear from him once a week.

The ſupercargo no ſooner arrived at the city than a large houſe was given for the accommodation of himſelf and his retinue; plenty of proviſions was ſent him, and he was viſited by many people of diſtinction; but ten days paſſed before he could ſee his majeſty, who, at laſt, received him in great ſtate, ſeated on a throne like a pulpit: his face was veiled below his eyes, and after many gracious ſpeeches, he gave him leave to trade.

Captain Hamilton, having ſtaid about three weeks without hearing any news of his ſupercargo, began to be very uneaſy, and at laſt reſolved to depart by a certain day, and leave his people, if they were alive and at liberty, to follow him to Malacca; the goods he had ſent up with them being ſufficient to enable them to hire a veſſel to carry them thither. He told his reſolution to the interpreter, and informed him that he ſhould be obliged to carry him and ſome more of the king's ſubjects with him as hoſtages for the civil treatment of his people at Cambodia. The interpreter, ſurpriſed at his reſolution, ſent a perſon in haſte to the city, to give an account of his impatience and deſign, who returned in fourteen days; about two days before the time the captain had fixed for his departure. He was accompanied by three Portugueſe, who brought letters from the ſupercargo, to inform him that he had taken leave of the king, and was coming in all haſte. Three days after the ſupercargo arrived with all his retinue, and a letter of compliment from the king to Mr. Hamilton in the Portugueſe tongue, and one directed to the governor of Bombay, to invite the Engliſh to ſettle in his country, and to build factories or forts in any part of his dominions.

The reaſon why he was kept ſo long in ſuſpence was the king's being unwilling to enter into any correſpondence with him without the knowledge and conſent of the king of Cochin-China; who at length conſented to allow the Engliſh to trade both in Cambodia, and in his own dominions.

When the king is diſpoſed to do a ſingular honour to a perſon, which he never does without a handſome preſent, he gives him two ſwords, which are to be conſtantly carried before him when he publicly goes abroad, one of which is the ſword of ſtate, and the other that of juſtice. All who meet him when theſe ſwords are borne before him, muſt give him place, and compliment him in a ſet form of words; but if he meets with another who has the ſame privilege, they compare the dates of their patents, and the firſt ſalutation muſt be paid to the ſenior patentee.

Whenever theſe perſons go into the country they hold courts of juſtice, both civil and criminal, and have the power of impoſing fines, which are, however, paid into the king's treaſury. In capital caſes their ſentence is law, and is followed by ſpeedy execution.

We ſhall now give a conciſe account of the manner in which Cambodia became tributary to Cochin-China. About the year 1716 the king of Siam threatening to invade Cambodia, the king, ſenſible of his being unable to oppoſe ſo powerful a prince, ordered thoſe of his ſubjects who lived near the borders of Siam to remove towards the city of Cambodia, and to deſtroy whatever they could not bring with them. This was performed, and the country, for the ſpace of fifty leagues, was rendered a mere deſart. He then applied to the king of Cochin-China for aſſiſtance and protection, which he obtained, on condition that Cambodia ſhould become tributary to that kingdom; fifteen thouſand men accordingly marched by land to his aſſiſtance, while three thouſand galleys, well manned, were fitted out for the ſea: yet the Siameſe army amounted to above double the number of the united forces of Cambodia and Cochin-China, and their fleet was above four times as numerous. But the Siameſe, in their march through Cambodia, finding the country deſolate, were ſoon in ſuch diſtreſs, for want of proviſions, that they were obliged to kill their elephants and horſes; and the ſoldiers feeding on their fleſh, to which they had never been accuſtomed, the whole army was ſeized with a flux and fever, which in two months time carried off half thoſe troops, and the reſt were obliged to retreat back towards Siam; while the Cambodian army, being conſtantly at their heels, harraſſed them in their march.

Mean while the Siameſe navy ſteering to Ponteamaſs, the ſmall galleys were ſent to plunder and burn the town. This they accompliſhed, and above two hundred tons of elephants teeth were conſumed in the flames. While this was performing the ſhips of burthen lay in the road above four miles from the town, when the Cochin-Chineſe ſeizing this opportunity, attacked the large veſſels, burning ſome, and forcing others on ſhore; while the galleys, detained by the ebb of tide, could not come down the river to their aſſiſtance. The Cochin Chineſe, having now fulfilled their engagement, retired; and the Siameſe, fearing a famine in the fleet, returned with diſgrace to Siam.

SECT. V.

Of PULO CONDORE.

The Situation of thoſe Iſlands, with an Account of the Deſtruction of the Engliſh Fort on the largeſt of them; its Produce and the Manners of the Inhabitants.

THERE are ſeveral iſlands that lie off the coaſt of Cambodia, among theſe are thoſe of Pulo Condore, or the iſlands of Condore, which are ſituated in eight

degrees forty minutes north latitude, and are twenty leagues ſouth-by-eaſt from the mouth of the river Cambodia. The largeſt, which is the only one of theſe iſlands that is inhabited, is between four and five leagues long, and three broad in the wideſt part. The next in ſize is about three miles long and half a mile over, and with the other forms a commodious harbour. The Engliſh ſettled on the largeſt of theſe iſlands in 1702; but having bargained with ſome Macaſſers, natives of the iſland of Celebes, to ſerve for ſoldiers and help to build the fort, and not diſcharging them at three years end according to their contract, but threatening them for letting two ſlaves eſcape out of their cuſtody, they roſe in the night, and murdered every Engliſhman they found in his bed, then ſet fire to the fort, in which nineteen Engliſhmen had been ſlain, among whom was Mr. Lloyd, the governor; eleven or twelve made their eſcape in a ſloop to Malacca; and of ſixteen who ſtayed behind, with the hopes of ſaving the money in the fort, all were murdered by the Cochin-Chineſe, except one or two who were taken priſoners, and afterwards ſuffered to eſcape: for in the iſland are two or three ſmall villages, with whom the Engliſh had not been upon good terms, and therefore would not ſuffer the inhabitants to have any arms in their houſes.

The cottages in theſe villages are raiſed ſeveral feet above the ground: they are built with bamboos, and thatched with long graſs, which they cut by the ſides of their brooks; but in theſe ſtructures are neither doors nor windows, one ſide of them being left open both for the entrance of the people and of the light.

The inhabitants, who are of a ſwarthy complexion, go almoſt naked, except at certain ceremonies, when they are dreſſed, and ſome of them very neatly. As moſt of them are deſcended from the Cochin-Chineſe, they affect black teeth and long hair, which in ſome of them hangs down below their knees.

They have a little rice, ſome potatoes, and very good bananas. On the mountains grow fine trees, which afford timber for maſts and other uſes, particularly a large one called the damar-tree, which is about three or four feet in diameter; its leaves and bark reſemble thoſe of the cheſnut, and the wood is very hard. From this tree they draw a kind of turpentine, by making a cavity in the trunk three or four feet above the ground. This matter is at firſt a liquid, and of the colour of the oil of nuts, though it afterwards turns whitiſh, has the conſiſtence of butter, and a very agreeable ſmell. Of this they make flambeaus, which they burn in their rooms inſtead of candles. The iſland alſo produces mangoes, wild nutmegs, which reſemble the true only in ſhape, and a fruit like grapes, which grow on large trees. Here is alſo found the cabbage-tree.

The animals found in this iſland are hogs, lizards, and guanoes: there are alſo parrots, parroquets, pigeons, and wild cocks and hens of about the ſize of a crow.

The inhabitants chiefly employ themſelves in fiſhing; in making brine for ſalting little fiſh like anchovies, which abound in the ſea; in drawing off turpentine from the above trees; and in catching turtle, of which they make oil, and ſell it in Cochin-China. Dampier tells us, that when he was there the men brought their women on board and offered them to the ſailors, which, as he obſerves, is very common in this and the neighbouring countries. As to their religion, he obſerved a ſmall pagoda in the iſland, on one ſide of which was the image of an elephant above five feet high, and on the other the figure of a horſe not quite ſo large. This temple was a low wooden building, thatched like the other houſes.

CHAP. XIX.

Of SIAM.

SECT. I.

The Name, Situation, Extent, Provinces, Rivers, and Seaſons of Siam. The Nature of the Soil, and the Minerals found in the Country.

THE Portugueſe, and from them the reſt of the Europeans, call this country Siam; but by the natives it is ſtiled the country of Tai, or of Freemen, tho' they have long loſt their liberty. Thus the French, who were once free, were originally called Franks, from their bravely oppoſing all encroachments on their native freedom.

The opinions of geographers are extremely various with reſpect to the ſituation and extent of moſt of the inland countries of Aſia and Africa, particularly of Siam Proper: for it is not exactly known in what part of the peninſula of Malacca it begins, nor how far it extends above that peninſula, the preciſe boundaries either of that or the neighbouring kingdoms not being determined by the few European travellers who have viſited them. All we know, with reſpect to Siam, is the exact ſituation of its capital, which is of the ſame name. However, according to the opinion of the Sanſons, the moſt ſoutherly part of the kingdom is in about the eleventh degree of north latitude, and it is ſuppoſed to extend at leaſt five hundred and fifty miles in length, and two hundred and fifty in breadth, though in ſome places it is not above fifty miles broad.

Siam Proper, by ſome called the Upper, to diſtinguiſh it from the Lower Siam, under which ſeveral authors include Laos, Cambodia, and Malacca, is bounded on the north by the kingdoms of Pegu and Laos, on the eaſt by Cambodia and Cochin-China, on the ſouth by the kingdom of Malacca and the bay of Siam, and on the weſt by the ocean; and contains ſeven provinces, which receive their names from their reſpective capital cities, Proſelouc, Sanguelouc, Lacontai, Campengpet, Coconrepina, Pechebonne, and Pitchia.

The principal rivers of Siam are the Menan, the Mecon, and the Tenaſerim: the firſt diſcharges itſelf into the gulph of Siam, in the fourteenth degree of north latitude; the ſecond, having paſſed through Laos and Cambodia, falls into the Indian ſea in the ninth degree of north latitude; and the laſt falls into the bay of Bengal, in the thirteenth degree of latitude, and forms an iſland called Merguy, which is one of the beſt harbours in India. The chief cities of Siam are ſituated near the ſea-coaſt, or upon ſome of theſe rivers, for the mountainous part of the country is almoſt covered with woods, and that which is not, is parched up by the heat of the ſun, and is leſs fit for tillage than the low lands, particularly for rice, the common food of the inhabitants.

As to the ſeaſons, the winds blow from the ſouth upon the coaſt of Siam in March, April, and May: in April the rains begin, and in June they continue almoſt without ceaſing. In July, Auguſt, and September the winds blow from the weſt, and the rains continuing, the rivers overflow their banks nine or ten miles on each ſide, and for more than one hundred and fifty up the ſtream. At this time, and more particularly in July, the tides are ſo ſtrong as to come up the river Menan as far as the city of Siam, which is ſituated ſixty miles from its mouth; and ſometimes as far as Louvo, which is fifty miles higher. The winds blow from the weſt and north in October, when the rain ceaſes. In November and December the winds blow dry from the north, and the waters being in a few days reduced to their ancient channels, the tides become ſo inſenſible, that the water is freſh at the mouth of the river. At Siam there is never more than one flood and one ebb in the ſpace of twenty-four hours. In January the winds blow from the eaſt, and in February from the eaſt and ſouth. When the wind is at eaſt, the current ſets

to

to the weſt; and, on the contrary, when the wind is at weſt, the currents run to the eaſtward.

As this country is ſituated near the tropic, it muſt certainly be very hot; but yet, as in other places between the tropics, when the ſun is vertical and ſhines with a moſt intenſe heat, the inhabitants are ſo ſkreened by the clouds, and the air ſo refreſhed by a deluge of rain that overflows the plains which the people chiefly inhabit, that the heat is very ſupportable. Hard winters are not to be expected in a ſituation ſo near the equator; but there, as well as here, the cooleſt winds blow in December and January.

As the ſoil of Siam has been gradually formed by the clay and other earth waſhed down from the mountains, they have little ſtony ground, and there is ſcarce a flint to be found in the whole country. Loubiere obſerves, that it was antiently rich in mines, and the multitudes of caſtworks, as well as the old pits that have been diſcovered, ſhew that formerly there were more wrought than at preſent; indeed the gold, with which their images and the roofs of their temples are covered, render it evident that they antiently found great quantities of that metal. But a king, who reigned towards the cloſe of the laſt century, was unable to diſcover any vein of either gold or ſilver, that was worth the expence of working, though he employed ſeveral Europeans in the ſearch, particularly a Spaniard who had been concerned in the mines of Mexico. After all their endeavours, they were only able to find ſome inconſiderable veins of copper, intermixed with a little gold and ſilver. But Mr. Vincent, a phyſician, ſhewed them a mine of cryſtal, one of antimony, and another of emery: he alſo found a gold mine, which he believed to be very rich; but did not diſcover it to the king. Several of the talapoins, and others, came ſecretly to him to learn how to purify and ſeparate metals, bringing him ſpecimens of very rich ore. The Siameſe have, however, long wrought very plentiful mines of tin and lead.

As to precious ſtones, there are found diamonds, ſaphires, and agates in the mountains; but as the king's officers ſeize theſe for his majeſty's uſe, the people have no encouragement to ſearch for them. There are alſo loadſtones in a mountain near the city of Louvo, and alſo in the iſland of Jonſalam, which is ſituated in the Malacca coaſt, in the bay of Bengal.

SECT. II.

Of the Method of Huſbandry practiſed by the Siameſe; and of the Trees, Plants, and Animals of Siam.

IN the plains the earth is rendered fertile by the mud which the river leaves behind; and all the higher grounds are dried up and burnt by the ſun, ſoon after the rains are over: and though ſome of their lands are naturally fertile, yet they are ſo ſubject to droughts, and ſo ravaged by inſects, that the natives are ſometimes deprived of their harveſt for ſeveral ſucceſſive years; and theſe times of famine are generally ſucceeded by peſtilential diſeaſes.

The natives ſometimes ſow wheat upon the land which the inundation never reaches, and water it by little channels cut through the fields. They have annually two crops, but not on the ſame ſpot of ground.

They uſe oxen and buffaloes in ploughing their ground, and guide them with a rope run through their noſe. They uſe a plain plough without wheels, that has a ſhare, and a ſtaff to hold it by; in other reſpects, it is not much unlike our foot-ploughs, only inſtead of nails they faſten the pieces together with pins and thongs.

Inſtead of thraſhing the rice, the cattle tread it out, and the people ſeparate the duſt and chaff by pouring it down by degrees from a high place, when the wind performs the office of winnowing it; but as the rice has ſtill a hard thick ſkin, they beat it in a wooden mortar to get it off, and make it fit for boiling.

The Siameſe prepare the land for tillage as ſoon as the earth is ſufficiently moiſtened by the floods. They plant their rice before the waters riſe to any conſiderable height, and as the waters riſe ſlowly, the rice keeps pace with it, and the ear is always above the water. They reap their corn when the water retires, and ſometimes go in boats to cut it, while the waters are upon the ground. They alſo ſow rice in ſeveral parts of the kingdom that are not overflowed, and this is thought better taſted, and will keep longer than the other; but they are forced to ſupply theſe fields conſtantly with water, while the rice is growing, from baſons and ponds that lie above them.

Formerly the king of Siam annually ploughed a piece of land like his neighbours of Tonquin and China; but this ceremony is at preſent performed by an officer in his majeſty's room, when a great ſacrifice is offered to Sommona Codom, whom they implore to be propitious to their labours.

In their gardens they have pulſe and roots, but they are for the moſt part different from ours; they have alſo garlic, potatoes, and radiſhes; but no onions, turnips, carrots or parſnips, nor any lettuces, coleworts, or any of the herbs uſed in our ſallads. They have cucumbers, which are very wholeſome, and may be eaten freely without any inconvenience, and garlic in this hot country loſes much of its rankneſs. After the time of the inundation, they cover their garden plants from the heat of the ſun, as we do from the cold.

There are here none of the fruits known in Europe, except oranges, lemons, citrons, and pomegranates. The oranges of one kind or other continue all the year; but moſt other fruits have their ſeaſon. They have bonanoes Indian figs, jaques, goyvaes durions, mangoes, mangoſtans, tamarinds, ananas, and cocoa nuts: they alſo abound in ſugar-canes and pepper. As great part of their food conſiſts in the produce of their gardens, they extend for ſeveral leagues together upon the Menan, between Siam and Bancock.

They have ſome of the flowers common in Europe, as the tuberoſe, gillyflower, and a few roſes; but they are not ſo ſtrong ſcented as in Europe. They have likewiſe ſome jeſſamines, amaranthuſes, and tricolets, but no other European flowers, though they have ſome peculiar to the country, that are very beautiful and fragrant, but it is obſervable, that ſome of them ſmell only in the night-time, the heat of the day entirely deſtroying the ſcent.

As the hilly part of the country is almoſt entirely uncultivated, it is covered with woods, but the tree, or rather reed of greateſt uſe in this country, is the bamboo, which grows chiefly in marſhy ſoils, and like reeds, and ſedge is found on the ſides of ponds and rivers: it alſo reſembles them when young, but grows to a prodigious ſize, and hardens ſo as to be applied to any uſe, though, when it is green and tender, the Siameſe pickle it for ſauce. It is hollow, and the ſhoots are ſeparated by knots: but it has branches and thorns, which our reeds have not, and each root ſhooting out ſeveral ſtems, nothing is more difficult to paſs than a foreſt of bambooes, eſpecially as the wood is hard to cut, though nothing will more eaſily cleave: the Siameſe are ſaid to ſtrike fire with it, and, like other canes, it has a ſweet pith.

This country affords timber for building ſhips, and for maſts, and their cordage is made of the huſk that covers the cocoa-nut. They have likewiſe timber for houſes and wainſcoting, and a wood that will not cleave, called by the Europeans, woodmary, ſaid to be fit for the ribs of ſhips. Cotton trees are in great plenty, and others, which yields capoc, a very fine cotton wool, but ſo ſhort as to be unfit for ſpinning, and is therefore uſed in ſtuffing mattreſſes and pillows. From ſome of their trees they alſo extract oil, and there are others which yield lacker and gums. Cinnamon-trees are found here; but they are inferior to thoſe of Ceylon.

They have elephants and a few horſes, ſheep and goats; but theſe laſt are not good eating any more than their oxen and buffaloes, which are chiefly uſed for tillage. Their hogs are ſmall but fat, and the wholeſomeſt fleſh meat in the country. They have a few hares, and no rabbits. Deer are very plentiful, though great numbers are deſtroyed by wild beaſts; and many of them are killed by the inhabitants only for their ſkins, which they ſell to the Dutch, who carry them to Japan.

Ducks are plentiful, and extremely good; they have pigeons, and wild peacocks, grey partridges, turtle-doves that have a variety of gay plumage; excellent ſnipes, and

and abundance of wild fowl, which the natives will neither kill nor take; but it is said the Mahometans here have faulcons, which they bring from Persia to fly at the game.

They have vultures, parrots, crows, sparrows, and many kinds of small birds, most of which are very beautiful, but have disagreeable notes, and there are several that imitate the human voice. The sparrows are so tame that they enter the houses, and pick up the insects. Vultures and crows also come into the houses, where they are fed by the people. Loubiere says they give the children, who die before they are three years old, to be devoured by these fowls; for in this country it is so far from being thought a curse to have their carcasses eaten by birds of prey, that, next to burning, it is esteemed the most honourable method of disposing of the dead.

There are many snakes, lizards, scorpions, and millepides, and their ants and gnats are very troublesome. These ants, to avoid the inundation, make their nests, and lay up their stores on the tops of trees. In the waters are a multitude of insects unknown to us, and they have a fine shining fly like a locust, that gives a considerable light in the dark.

SECT. III.

Of the Persons, Dress, Temper, and Food of the Siamese; their Ceremonies, and most remarkable Customs, particularly their Manner of Travelling.

THE Siamese are small of stature, but well proportioned; their complexions are swarthy: the faces of both the men and women are broad, and their foreheads, suddenly contracting, terminate in a point, as well as their chins. They have small black eyes, hollow jaws, large mouths, and thick pale lips. Their teeth are dyed black, their noses are short and round at the end, and they have large ears, which they think very beautiful. Their hair is thick and lank, and both sexes cut it so short, that it reaches no lower than their ears. The women make it stand up on their foreheads, and the men shave their beards.

People of distinction wear a piece of calicoe tied about their loins, that reaches down to their knees. The men bring up this cloth between their legs, and tuck it into their girdles, which gives it the appearance of a pair of breeches. They have also a muslin shirt without a collar, with wide sleeves, no wristbands, and the bosom open. In winter they wear a piece of stuff, or painted linen over their shoulders, like a mantle, and wind it about their arms.

The king of Siam is distinguished by wearing a vest of brocaded sattin, with streight sleeves that reach down to the wrist, under such a shirt as we have just described, and it is unlawful for any subject to wear this dress, unless he receives it from the king. They wear slippers picket toes, turned up, but no stockings. The king sometimes presents a military vest to the generals: this is buttoned before, and reaches to the knees; but the sleeves are wide, and come no lower than the elbows. All the retinue of the king, either in war or in hunting, are clothed in red. The king wears a cap in the form of a sugar-loaf, encompassed by a coronet or circle of precious stones, and those of his officers have circles of gold, silver, or of vermillion gilt, to distinguish their quality; and these caps are fastened with a stay under the chin: they are only worn when they are in the king's presence, or when they preside in courts of justice, and on other extraordinary occasions. They have also hats for travelling; but in general few people cover their heads, notwithstanding the scorching heat of the sun.

When people enter the house of a person for whom they have any respect, they always pull off their slippers and go in bare foot.

The women also wrap a cloth about their middle, which hangs down to the calf of their legs. They cover their breasts with another cloth, the ends of which hang over their shoulders. They have no shift, for this is only worn by the men; nor any covering for their heads but their hair. The common people are almost naked, and wear neither shoes nor slippers. The women wear as many rings on the three last fingers of each hand as they can keep on, and bracelets upon their wrists and ankles, with pendants in their ears shaped like a pear.

The men bathe two or three times a day, and never make a visit before this is performed: sometimes they go into the water, and at others have water poured on their heads for an hour together; after which they perfume their bodies, and use a sweet pomatum that adds to the natural paleness of their lips.

The women also bathe in the rivers, and swim like the men, but never without the cloth that hangs from the waist. Loubiere commends them for their modesty, and says, that smutty songs are prohibited by law.

The Siamese have a ready and clear conception, and their repartees are quick and smart. They imitate any thing at sight, and in one day are said to become tolerable workmen; but through their invincible laziness never rise to great perfection in any art or science, not even in astronomy and chemistry, in which they seem to take most delight.

They are neither lascivious nor intemperate: these vices they hold in abhorrence, and therefore wanton discourse never passes among them for wit or a mark of extraordinary genius. The better sort of people are so far from being addicted to drunkenness, that they esteem the drinking of arrack and brandy infamous, and adultery is hardly ever heard of at Siam. They have an aversion to blood; but if their rage and revenge excite them to spill that of an enemy, they do not care to hazard their own persons by a duel, but proceed by assassination: however, most of their quarrels end in ill language, and sometimes, but very seldom, they come to blows.

Yet they are in general polite and courteous; but they are too apt to be haughty to those who submit to them, and submissive to those that treat them with arrogance. They are timorous, careless, and indolent; fond of the customs of their ancestors, and but little inclined to alter their fashions, or to admire the curiosities of foreign nations. Their minds are as calm as their heaven, which changes but twice a year, and that insensibly from rain to fair weather, and from fair weather to rain. In short, says Loubiere, they have naturally the command of their passions, which we, with all our religion and philosophy, find so difficult to conquer. When they would profess the sincerest friendship, they do it by drinking out of the same cup.

They are fond of their wives and children, and are as well beloved by them. Their children are said to be of a sweet temper, and so engaging, that even the king makes it a great part of his diversion to play with them till they are about seven years old; but when they lose their childish innocence, he dismisses them for others.

Their principal food is rice and fish. The sea affords them small oysters, turtles, and lobsters, and several excellent kinds of fish unknown in our seas: they have likewise great plenty of river fish, particularly eels; but they do not much admire them, for they prefer dry salt-fish, even though it stinks, to that which is fresh; and they are very fond of balachaun made of small fish reduced to a mash, which has been already described in treating of Tonquin. They have no aversion to rats, mice, lizards, and locusts, any more than the Chinese.

A Siamese will live a whole day upon a pound of rice, which may be bought for a farthing, and as much salt-fish as he can purchase for a farthing more, and be extremely well satisfied; and as a pint of arrack is not worth more than two-pence, the meanest of the people are under little care about their subsistance, and nothing is heard in their houses of an evening but singing.

They milk the female buffaloe, and this milk it is said affords more cream than cows milk; but they make little butter, and no cheese: they seldom eat flesh; but when they do choose the intestines, and what is most disagreeable to us. The land-fowls, and all other butcher's meat, is dry and tough, and the Europeans who reside at Siam soon leave off eating them.

Their ordinary drink is river water, for there are few springs in the flat country, which is most inhabited, and they are fond of drinking it perfumed. When the waters retire the rivers are filled with mud, and the water cannot be drank without standing three weeks or a month in jars; for

for if it be drank when firſt taken up, it occaſions dyſenteries and other diſorders. The water drank by the king of Siam is taken out of a great ciſtern that ſtands in the fields, and is conſtantly guarded by ſoldiers: there is alſo a lake about three leagues in circumference, which they call the Rich Sea, where the rain-water is preſerved, of which the king ſometimes drinks, for it being deep the waters are accounted wholeſome.

The Siameſe drink tea at their entertainments, and uſe it alſo as a remedy againſt the head-ach: they ſip it with little bits of ſugar-candy in their mouths, and put no ſugar into the diſhes. The Siameſe poor make no ſcruple of drinking wine or ſtrong drink, though it is forbidden by their religion; but their country affords no ſtrong liquors, except arrack and toddy. As they are exceſſively fond of fruit, they eat it all day long.

A perſon's ſtanding before a man of quality, or before his maſter, is eſteemed inſolent; and therefore ſlaves and people of inferior rank ſit upon their heels, with their heads a little inclined, and their joined hands lifted up to their foreheads. In paſſing by a ſuperior they bend their bodies, joining their hands, and lifting them towards their heads in proportion to the reſpect they would ſhew. When an inferior pays a viſit he enters the room ſtooping, proſtrates himſelf, and then remains upon his knees, ſitting upon his heels without ſpeaking a word, till he is addreſſed by the perſon whom he viſits; for he that is of the higheſt quality muſt always ſpeak firſt. If a perſon of rank viſits his inferior he walks upright, and the maſter of the houſe receives him at the door, and waits on him ſo far when he goes away; but never farther.

The higheſt part of the houſe is eſteemed the moſt honourable, and no perſon cares to lodge under another's feet. The Siameſe indeed have but one ſtory, but the rooms riſe gradually; and the innermoſt, which are the higheſt, are always the moſt honourable. When the Siameſe ambaſſador came to the French court, ſome of his retinue were lodged in a floor over the ambaſſador's head; but they no ſooner knew it, than they were ſtruck with the greateſt conſternation, and ran down tearing their hair at the thoughts of being guilty of ſo unpardonable a crime.

The right hand is eſteemed the moſt honourable at Siam, as well as in Europe; and the firſt place in a room is that oppoſite to the door, which is always offered to ſtrangers. A perſon's coming unexpectedly into company frequently occaſions a general remove, for every one muſt ſit in a place ſuitable to his quality; and the poſture is alſo different according to the reſpect they are to pay. In ſome caſes they may ſit upright, in others their bodies muſt bend a little, ſometimes they may ſit croſs-legged; but one much inferior to the company muſt remain on his knees, reſting on his heels. Before the king they fall upon their knees, bowing their faces to the ground, and lie in that poſture, reſting upon their elbows. In ſhort, a man would be cudgelled in any company who ſhould not obſerve the poſture preſcribed him.

The Siameſe never allow of the familiarity practiſed by gentlemen in Europe. Eaſineſs of acceſs and affability to inferiors is in that part of the world thought a ſign of weakneſs, and yet they take no notice of ſome things which would be looked upon as ill breeding among us; ſuch as belching in company, which no man endeavours to prevent, or ſo much as hold his hand before his mouth. They have an extraordinary reſpect for the head, and it is the greateſt affront to ſtroke or touch that of another perſon: nay, their cap muſt not be uſed with too much familiarity, for when a ſervant carries it, it is put on a ſtick and held above his head; and when the maſter ſtands ſtill the ſtick is ſet down, it having a foot to ſtand upon. They alſo ſhew their reſpect by lifting their hands to the head; and therefore, when they receive a letter from any one for whom they have great reſpect, they immediately hold it up to their heads, and ſometimes lay it upon their heads.

The perſons who are intruſted with the education of youth, teach them to expreſs all the modeſty and ſubmiſſion imaginable towards their ſuperiors, and particularly not to be too noiſy or talkative; for in the king's court, and in the houſes of the great, a profound ſilence is almoſt conſtantly obſerved. They are ſo cautious of ſaying any thing that is ſhocking, that they will not relate a known truth which they apprehend will diſguſt any of the company. They rather ſeem deſirous to learn and be inſtructed by their ſuperiors, than rudely to offer their opinion without being in a manner compelled to give it. They are ſo far from inſulting any for their ignorance, that they think it very ill manners to pretend to be wiſer than the company. In ſhort, they, like the Chineſe, ſeldom ſpeak in the firſt perſon: thus the words I and you ſeem to be baniſhed from converſation. When they ſpeak to women or their ſuperiors they always uſe ſome reſpectful epithet, particularly in their addreſſes to the ſofter ſex: they not only ſtile her lady, or princeſs, but, let her be ever ſo old, add young to it; for they imagine, that none of the ſex can, with patience, think themſelves aged, or, which is the ſame thing, ſubject to the infirmities that render them diſagreeable to the other.

As to their manner of travelling, they not only ride on the elephant, but on the ox and the buffaloe; yet uſe neither horſes, aſſes, nor mules: however, the Mahometans have ſome camels, which are brought from other countries. The male elephants are trained for war, and the females chiefly uſed for carriage. Every man is at liberty to hunt elephants, and to take and uſe them; but not to kill them.

Their more commodious method of going abroad is in a kind of chair, placed on a ſort of bier carried by four or eight men on their ſhoulders, one or two to each end of the poles; while others run by to be ready to relieve them. Some of theſe chairs have a back and arms, but others are only encompaſſed with a rail about half a foot high: they are generally open at top, and the Siameſe ſit croſs-legged on a cuſhion at the bottom. The king only ſuffers a few of the great men to ride in chairs. The Europeans are allowed the uſe of palanquins, or couches covered with a canopy, carried on men's ſhoulders.

SECT. IV.

Of the Marriages of the Siameſe. The Ornaments of the Bride. The Cuſtoms in relation to Divorces. The Induſtry and Chaſtity of the Wives. Their Funeral Ceremonies different according to the Circumſtances of the Relations.

IF a perſon intends to marry his ſon into any family, he employs ſome woman to make the propoſal to the girl's relations; and if it be accepted, an aſtrologer is called in to calculate the nativity of the young man and his miſtreſs, to know if it will prove a happy match, and to aſk him whether the family they marry into is rich; for the tyranny of the government induces every one to conceal his wealth. Upon the aſtrologer's anſwer both ſides form their reſolutions; and if the parents be agreed, the youth is allowed to viſit his miſtreſs three times, and make her a preſent of betel or fruit. The relations are preſent at the third viſit, and then the lady's portion is laid down; and the marriage being looked upon as complete, preſents are made them by their friends. Soon after they proceed to conſummation, without performing any religious ceremony, for the talapoins are prohibited by their law from being preſent at theſe ſolemnities; however, ſome days after they go to the houſe where the wedding is kept, and ſprinkling the married couple with holy water, repeat ſome prayers for their happineſs.

The wedding, as in other parts of the world, is attended with mirth and feaſting, and perſons are hired to dance and divert the company; but neither the married couple nor their relations ever dance upon theſe occaſions. The entertainment is made at the houſe of the bride's father, where the bridegroom has an apartment built on purpoſe, and there the new-married couple remain ſome months, and then remove to a dwelling of their own.

The ornaments worn by the daughter of a magiſtrate at her wedding are a circle of gold like that worn by the magiſtrate on his cap of ceremony; her cloaths are richer than ordinary; ſhe has more rings than uſual on her fingers, and her pendants are of greater value.

They are allowed more wives than one; but this liberty is ſeldom taken, unleſs by the great men, and that is ſaid to be chiefly done for ſtate. When they have ſeveral

wives one is intitled the chief or great wife, and the others are purchaſed and attend upon her. The children of their inferior wives call their father lord as well as father; and the other only call him father. None but the children of the chief wife inherit the huſband's eſtate; for thoſe of the inferior wives are eſteemed ſlaves, and both they and their children may be ſold by the heir.

The wives of the Siameſe work for their huſbands, and maintain them all the time they are in the king's ſervice, which is at leaſt ſix months in the year; and ſometimes they are compelled to ſerve the prince two or three years together. The liberty of divorce is allowed; but it is only in the huſband's power to divorce his wife, and then he reſtores the portion ſhe brought: the children are equally divided between them, unleſs there be an odd one, which falls to the woman's ſhare; for ſhe takes the firſt and third and all the odd numbers, and the huſband the reſt. After the divorce they are both at liberty to marry again, on the very day if they think fit. But though theſe divorces are allowed, the people think them very diſreputable.

The huſband has an abſolute authority in his family, and may ſell all his wives and children except the chief; and after his death the widow has the ſame power, except the children of the even number, which the father's relations may oppoſe her ſelling.

There is no ſcandal in unmarried people, who have the diſpoſal of themſelves, lying together. The women of Pegu who live at Siam offer themſelves to foreigners, and continue faithful to them while they remain there. They are proud of being pregnant by a white man, and are not the leſs eſteemed on that account; but Loubiere obſerves, that the Siameſe women will not eaſily admit foreigners to their bed.

Though the Siameſe women manage all the trade, and enjoy perfect liberty, it is ſaid they will not admit viſits from men, and are more jealous of their huſband's honour than the huſbands themſelves. The wives of people of diſtinction ſeldom ſtir abroad but to the temples, or to make a family viſit. This does not proceed from their being reſtrained by their huſbands, but from their placing their glory in their chaſtity, which renders them extremely cautious of giving the leaſt colour for ſcandalous reports; and it is obſerved of the Indian women in general, that they had rather die by the hands of their huſbands, than be taken priſoners by their enemies.

Though this is the character of the women in general, there are inſtances of ladies who have hazarded their lives to gratify a laſcivious diſpoſition; but this principally happens among the wives of the great, or the royal concubines, who are perhaps ſlighted and neglected by their tyrants. However, the Indian princes ſeldom fail to puniſh with the moſt cruel death, thoſe who prove unfaithful to their bed, though the unhappy creatures, perhaps, whom they have thus impriſoned in their ſeraglio, are hardly known to them; and, as a late author juſtly obſerves, only ſeek to gratify that propenſity heaven has implanted in them, and to propagate their ſpecies in a way which they cannot be ignorant nature deſigned they ſhould. Loubiere mentions one of theſe unhappy creatures, whom the king ordered to be thrown to the tygers; and, on their refuſing to ſeize on her, his majeſty offered her a pardon; but ſhe choſe to die rather than live any longer under his tyranny: upon which the tygers were ſet upon her, and he had the inhumanity to ſtand and ſee her torn to pieces. The penances of the ſeraglio muſt ſurely be great, when theſe unfortunate creatures rather chooſe to be devoured by wild beaſts than to endure them. The king it ſeems is leſs cruel to the gallant, who frequently atones for his crime by ſuffering the baſtinado.

When a Siameſe dies, the corpſe is immediately put into a coffin, lackered and gilt, which is placed upon a table in the houſe, till the preparations are made for the funeral, and the head of the family can attend the ſolemnity: in the mean while they burn perfumes, and ſet up lighted tapers before it. The talapoins alſo range themſelves round the ſides of the room every night, and entertain the family with hymns and diſcourſes ſuitable to the occaſion.

Mean while a ſquare ſpot of ground near ſome temple is incloſed with a bamboo pale, on which are hung painted and gilt paper, made by the family in the form of houſes, goods, animals, and the like. In the middle of the ſquare is erected the funeral pile, which, beſides other wood, has yellow ſanders, lignum-aloes, and other ſweet woods, according to the ability of the family, and the pile is raiſed of earth as well as wood to a great height.

The body is always carried to the pile in the morning, with the ſound of ſeveral kinds of inſtruments, attended by the family of the deceaſed; both men and women are cloathed in white, and wear white veils, all the way uttering their lamentations: theſe are followed by their friends and relations. Being got to the place they take the body out of the coffin, and lay it on the pile: the talapoins ſing doleful hymns for about fifteen minutes and then retire, it being unlawful for them to be preſent when the ſhews and plays are exhibited, as they always are on theſe occaſions, when there is likewiſe a kind of feſtival. The relations of the deceaſed ſeem not at all moved by theſe repreſentations, but continue uttering their lamentations.

A ſervant belonging to a talapoin ſets fire to the pile about noon, which having burnt about two hours, is utterly conſumed; but the painted papers, which ſhould have been burnt with the deceaſed, are frequently ſeized by the talapoins, in order to be ſold at ſome ſucceeding funeral, not regarding the occaſion the deceaſed is ſuppoſed to have for them in the other world. All the company are entertained by the family during three days, and they alſo beſtow alms on the talapoins of the convent near which the funeral is ſolemnized, and are likewiſe at the expence of fire-works. This can only be underſtood of the funerals of the great: but when a ſon is not in circumſtances to perform all this at the time of his father's deceaſe, he cauſes the body to be burned; and if he afterwards grows rich, he will ſometimes have it dug up to make his father a noble funeral, and to have the corpſe burnt with all thoſe ceremonies which, they imagine, beſt ſhew their reſpect to his memory.

The remains of the corpſe that is unconſumed is put into the coffin, and interred under one of the pyramids that ſtand about the temple; and ſometimes they bury with it precious ſtones and other treaſure. Theſe pyramids ſerve inſtead of tombs, but have no epitaphs upon them; and the pyramids are ſo ſlightly built, that they ſeldom laſt above one century. Theſe burying-places are ſaid to be held ſo ſacred, that none dare touch the treaſure depoſited there; but Loubiere aſſerts, that he has known people borrow files of the Europeans to cut the iron bars which ſecure them.

Perſons of quality uſually erect a temple on purpoſe near the place they deſign to have their tombs; and thoſe who cannot be at that expence, preſent ſome idol to a temple ready built. Thoſe who are poor bury their parents, as hath been already hinted, without being at the expence of a funeral pile; but if they cannot afford to hire the talapoins to ſing the uſual hymns, which is the loweſt degree of reſpect they can pay to their deceaſed parents, they expoſe them on a ſcaffold to be devoured by birds of prey.

Thoſe who die for their crimes, children ſtill-born, women who die in child-bed, ſuicides, and others who come to an untimely end, are never buried, it being thought that they have drawn the judgment of heaven upon them by their crimes.

SECT. V.

Of their Languages and their Skill in the Sciences.

THERE are two languages ſpoken in this country, the Siameſe and the Baly. The Siameſe tongue has thirty-ſeven letters, and the Baly thirty-three, all of which are conſonants. The vowels and diphthongs in both languages have peculiar characters, ſome placed before the conſonant, and others after; ſome above, and others underneath; and theſe vowels and diphthongs, thus variouſly diſpoſed, are always pronounced after the conſonant. Loubiere thinks it probable that, like the Hebrews, they at firſt wrote without vowels, and afterwards proceeded to mark the conſonants with ſtrokes foreign to their alphabet, like the points which the modern Jews have added to the Hebrew.

The

The Siameſe tongue chiefly conſiſts of monoſyllables, that have neither conjugation nor declenſion. The Baly is a dead language, known only to the learned: yet the terms of their religion and laws, the names of offices, and all the ornaments of the vulgar Siameſe tongue, are taken from the Baly; and in this language too their beſt ſongs are compoſed.

As the Siameſe have not the invaluable art of printing, they have but few books. Their hiſtories do not go far back, and thoſe they have are filled with fables, and deſerve little credit.

When their children are ſeven or eight years of age they ſend them to ſchool to a convent of talapoins, or prieſts, where they aſſume the talapoin's habit, which they can quit at pleaſure. They ſubſiſt upon the food ſent them by their friends: and thoſe who belong to families of diſtinguiſhed rank have a ſlave or two to attend them. They are there taught reading, writing, and arithmetic. They alſo learn the Baly tongue, with ſome principles of morality and the myſteries of their religion: but are not inſtructed in hiſtory, the laws, or any ſpeculative ſcience.

They write, as in Europe, from the left hand to the right; and their works, like thoſe of other Eaſtern nations, abound in loſty figures and metaphorical expreſſions.

As to arithmetic, they have, like us, ten characters, one of which is a cypher; and they likewiſe reckon by units, tens, hundreds, and thouſands.

They are unacquainted with the charms of oratory, and are ſaid to have no orators among them; for there are none whoſe profeſſion or intereſt lead them to that ſtudy, every man pleading his own cauſe without a counſellor. His allegations and proofs are taken down by a regiſter; after which the magiſtrate determines upon them. The making of ſet ſpeeches is not at all in faſhion at Siam; for it is ill manners to addreſs a ſuperior in any terms, though they are ever ſo reſpectful. When a perſon appears before a ſuperior, he muſt only anſwer ſuch queſtions as are propoſed to him. Even the compliments and words of ceremony are, like thoſe of the Chineſe, all preſcribed: ſo that a man of wit has no room to diſplay his talents.

Their poetry conſiſts in a certain number of ſyllables properly ranged, to which, it is ſaid, they add rhymes: but their poems are extremely difficult to tranſlate. Some of their ſongs are hiſtorical, others contain rules of morality, and others are on ſubjects of love and gallantry.

They have little idea of philoſophy; nor do they ſtudy the laws of their country, till they are preferred to ſome poſt, and then a copy of inſtructions is put into their hands, as rules to be obſerved in the diſcharge of their office.

Their aſtronomy is very imperfect, for they have no knowledge of the true ſyſtem of the world: they, as well as the Chineſe, imagine that eclipſes are cauſed by ſome dragon, who ſtands ready to devour the ſun and moon; and make a great clattering with pans and kettles to frighten him away. The earth they believe to be ſquare, and of a vaſt extent, and that at each corner there is a ſolid baſis on which reſts the arch of heaven.

Neither the king nor any of his ſubjects will undertake any affair of importance without conſulting their aſtrologers, nor will he venture to ſtir abroad if they declare it to be an unlucky hour: but if they deceive the king when he conſults them, he orders them to be baſtinadoed; not as impoſtors, but for their careleſſneſs.

They are alſo governed by preſages and omens. Thus the howling of wild beaſts and the cries of apes are ominous; and a ſnake's croſſing the way, or any thing falling down without any apparent cauſe, is ſufficient to fill them with terror.

They have very little ſkill in medicine; the king has Chineſe, Peguans, and Siameſe phyſicians; but when any of them adminiſter a remedy to his majeſty that has not the promiſed effect, he orders him to be well drubbed. They have not the leaſt ſkill in ſurgery, and are forced to make uſe of European ſurgeons when they would be let blood, which has been but lately practiſed amongſt them. The phyſicians ſeldom vary their receipts, but follow thoſe they received from their anceſtors, by which means they cure many diſtempers; but when the diſeaſe is too ſtrong for them, they always pretend that the patient is inchanted. The phyſicians ſometimes make uſe of purging, but never of vomiting: they cure moſt diſeaſes by ſudorifics, and are ſaid to adviſe bathing in fevers; but it is obſervable, that they never allow the patient to eat any thing but conge, or rice-gruel, till his diſeaſe has left him; and this regimen may poſſibly recover more than all the remedies they preſcribe.

The principal diſeaſes of the country are dyſenteries and fluxes, to which foreigners are much more ſubject than the natives; but agues, the gout, the ſtone, phthiſic, ſcurvy, and dropſy, are ſeldom heard of here, or in any other hot countries. The ſmall-pox, however, frequently proves very fatal, and is almoſt as mortal as the plague in other countries: to prevent infection, they bury thoſe that die of this loathſome diſeaſe; but three years after dig up the remains of their bodies, and burn them on their funeral pile.

Notwithſtanding the heat of the country, they keep lying in-women continually before a great fire for a whole month, in order to purify them, and during this time they are almoſt ſuffocated, there being only a hole in the roof to let out the ſmoke. At their firſt ſitting up they return thanks to the fire for purifying them, and the meat with which they treat their friends, is, on theſe occaſions, offered to the fire. They will not ſuffer the lying-in-women to eat or drink any thing that is not hot.

They have no greater ſkill in muſic than in the other ſciences; they neither ſing nor play by notes, nor do they know what is meant by playing in parts. Moſt of their inſtruments are very harſh and diſagreeable to the ear: they beat upon ſmall ill-ſounding drums, and have a trumpet that makes a ſtill more diſagreeable noiſe: they have ſome ſhrill hautbois, and a little diſagreeable violin with three ſtrings: they likewiſe beat on braſs baſons; and when the king goes out, and upon other ſolemn occaſions, all theſe ſound together, and the noiſe is ſaid to be not diſagreeable on the river.

Their calendar has been twice regulated by able aſtronomers, who have taken two remarkable epochas, the moſt ancient is the 545th year before the birth of our Saviour, which they ſay commences from the time in which their ſaint Sommona Codom was tranſlated to heaven. The laſt epocha commences from the year of our Lord 638.

The year is divided by them into three ſeaſons; the cold months, which anſwer to thoſe of December and January; the little ſummer, or the beginning of heat, which is their ſpring, and anſwers to February, March, and April; and the great ſummer, or the time of their great heats, which includes the other ſeven months, when the heat ſtrips ſome of their trees of their leaves, as the cold does ours.

They begin the year at the firſt moon of November or December: their months for the moſt part conſiſt of thirty days, but they have no names for their months, but reckon them in order, as the firſt, ſecond, and third month: they have likewiſe no word to expreſs week; but, as in Europe, call the ſeven days by the names of the planets.

Their days are divided into twenty-four hours, as in Europe, and they have four watches for the night, the laſt of which ends at broad day-light. They have no clocks; but as the days are always of an equal length, they eaſily know the hour by looking at the ſun. In the palace they have a hollow copper veſſel with a little hole in it, which being ſet upon the water, lets it in by degrees, and ſinks when the hour is out. This enables them to diſtinguiſh the hours of the night, which they make known by ſtriking on copper baſons.

SECT. VI.

Of the City of Siam, and its Temples. Of the Streets, Houſes, and their Furniture.

THE city of Siam, the metropolis of the kingdom of the ſame name, is ſometimes called Odioa, and by the natives Siyothiya. It is ſituated on the river Menan, which ſignifies the ſea of rivers, in about fourteen deg. thirty minutes north latitude, and in the hundred and firſt

firſt degree of eaſt longitude from London. It is nine miles in circumference, and being encompaſſed by ſeveral branches of the river, is rendered almoſt an iſland, only towards the eaſt there is a cauſey to paſs out of the town. By land it is ſurrounded by a wall fortified with towers, and is called by the natives the admirable, and the excellent city, becauſe they believe it impregnable, and indeed it is ſaid to have reſources within itſelf ſufficient to ſupport a ſiege of many months againſt an army fifty thouſand ſtrong, and has an infallible ſuccour which never fails: this is the river overflowing every ſix months; for there are no lines which it will not carry off, nor army, which it will not oblige to retire; but the city itſelf does not take up above a ſixth part of the ground within the walls, for there are between two and three hundred pagodas, ſurrounded by as many convents of talapoins. Round theſe temples are alſo their burying-places, with pyramids erected over them, which, with their ſpires, and the glittering towers of the pagodas, form a very agreeable proſpect.

The riches of the country are chiefly diſplayed in theſe pagadas and the prince's palace; by the workmanſhip in gold with which they are adorned, by their prodigious bulk, their admirable ſtructure, and incredible number of jewels.

The magnificence of the pagodas ſurpaſs every thing of the kind to be ſeen in the Indies. The moſt celebrated of theſe is that in the king's palace. While the ſpectator is ſtartled at ſeeing on one ſide of the portal an horrible monſter, and on the other a cow, his eyes and imagination all at once loſe ſight of the objects, and are dazzled with the ſplendor of the walls, the cieling and pillars, and of an infinite number of figures ſo properly gilt, that they ſeem covered with plates of gold. Having advanced ſome ſteps, a ſmall elevation appears in the form of an altar, on which are four figures ſaid to be of maſſy gold, nearly as big as the life, ſitting croſs-legged; beyond it is a kind of choir, where there is the richeſt pagod or idol in the kingdom. This ſtatue is about forty-five feet in height, and being in a ſtanding poſture, touches with its head the vault of the choir. But what is moſt aſtoniſhing, it is ſaid to be of ſolid gold. This, thoſe who accompanied the French ambaſſador were told, and this they believed; but it is only finely gilt. 'Tis alſo pretended, that this rich coloſſus was caſt in the place where it ſtands, and that afterwards they built the temple about it. On its ſides are others of leſs value, which are alſo gilt, and enriched with jewels.

At an hundred paces from the palace is another temple, which, though not ſo rich, is a regular and beautiful ſtructure, adorned with five cupolas, of which that in the middle is larger than all the reſt; the roof is covered with gilt pewter. Forty-four pyramids ſurround and adorn the temple; theſe are placed in three rows, and in different ſtories. In the circuit which encloſes theſe buildings, all along the galleries, are above four hundred clay ſtatues gilt.

The principal pagoda in the city contains 'near four thouſand idols all gilt, beſides the three principal ones falſely ſaid to be of maſſy gold. That which paſſes for the ſecond is ſix leagues from the city, and is only open for the king and the prieſts; the people remain proſtrate before the gate, with their faces to the earth. The third is in the Dutch iſland, where the principal idol is ſurrounded by above three hundred others of different dimenſions, and in all manner of poſtures.

The ſtreets of this city are large and ſtraight, ſome of them are even paved with brick, and have canals cut through them; ſo that there are few houſes to which there is not acceſs with a boat. The convenience of tranſporting their effects, and landing them quite from the ſea at the magazines, and the other advantages of the kingdom, have drawn traders thither from all parts of the world. Over theſe canals are many arched bridges built of brick or ſtone, and ſome of wood, on which account this city has been compared to Venice. Moſt of their houſes are built with bamboos, and erected upon pillars of the ſame wood thirteen feet above the ground, the lower part underneath the houſe not being of any uſe.

Their floors are alſo made of ſplit bamboos, and covered with mats; their walls are of the ſame materials. They have no glazed windows; their roofs are ſhaped like thoſe of a barn, and inſtead of ſtairs they aſcend by a ladder; but in the time of the inundation, make uſe of boats, every man having one tied at the door, for they are all very expert at rowing. They have neither chimneys nor hearths, for they ſeldom light a fire but to dreſs their meat, and then a baſket of earth ſerves them inſtead of a hearth, and a hole in the roof inſtead of a chimney.

Theſe buildings are not contiguous, nor do all the family, if it be very large, dwell under the ſame roof; but every man's ground is paled in with bamboo, and within this incloſure are ſeveral ſmall tenements erected on pillars, according to the quality of the perſon, and the number of his dependants and ſlaves. Their cattle are alſo kept in upper rooms to preſerve them during the inundation. A few houſes are built by foreigners, with brick, and the king has erected others of the ſame ſort for the accommodation of foreign ambaſſadors. The Chriſtians, Mahometans, and Chineſe, inſtead of building their houſes on pillars, raiſe the ground on which they build high enough to be ſecure from the annual inundation.

Neither the palace, nor any private houſes, exceed one ſtory high, yet there is frequently a great difference between the height of the front, and that of the inward rooms, both in the floors and the roofs. The firſt or outward room is always the loweſt, and from this you aſcend by two or three ſteps to another, then to a third, and ſo on in a direct line; the roofs riſing proportionably.

The palaces of the great officers of ſtate have uſually three floors and roofs riſing one higher than the other; and in that of the king there are at leaſt ſeven. The entrance to the firſt room is by very ſtraight ſtairs, and a narrow door to the right or left of the building.

As to their furniture, ſome have couches covered with a mat, only broad enough for one perſon to lie on; for they all lie ſingle, except the poor, who ſleep together on the floor. Theſe beds, or couches, have but one curtain, which is drawn before them, that the people may not be ſeen ſleeping. Inſtead of a feather-bed they make uſe of a mattreſs ſtuffed with cotton, and have alſo a pillow and one ſheet to lie upon, with a quilt over them.

As they ſit upon the ground they have little lackered tables, with a border round them, but no feet; and every man at his meals has one to himſelf. They have alſo cabinets, cheſts of drawers, China-ware, copper, and earthen-veſſels.

Theſe are the principal furniture of their houſes, unleſs we reckon their tools; for as there are no particular trades, every family has a ſet of working-tools; but there being no iron nails, all the beams, rafters, boards, and wooden work are faſtened together with wooden pins.

Their bricks, with which ſeveral of their temples, palaces, and pyramids are built, are ſaid to be tolerably good; and their cement greatly exceeds ours, for a wall that is plaſtered with it looks like poliſhed marble; but as their buildings are without foundations, none of them will ſtand long.

SECT. VII.

The King's Palace, his Guards, Elephants, and Horſes. His Inſolence and tyrannic Power; his Revenues, and the Manners of his Court.

THE perſons who accompanied the French ambaſſador ſay, that the king's palace, both within and without, is even more ſplendid than the temples. It is ſituated on a ſmall eminence, and extends to the banks of the river. Though in extent it may be compared to a city, all its towers, pyramids, and elevated buildings are gilt. The apartments of the king and queen contain inconceivable riches, gold and precious ſtones are ſaid to ſhine on all ſides.

This edifice is on the north ſide of the city; it is built with brick, and ſurrounded by a treple incloſure, with large courts between each wall. The inner court, which contains the king's apartments, includes ſeveral gardens, adorned with groves and canals, in which are airy rooms, each

each encompaſſed by a low wall, and the roof ſupported by pillars; in theſe rooms ambaſſadors are entertained. The Siameſe fall proſtrate on the ground whenever they enter or leave this inner court, and never paſs by the gates of the outer court of the palace but at an awful diſtance.

The gates of the palace are uſually kept ſhut; and if any one deſires admittance, the officer who commands the guard is informed of it, and ſuffers no perſon to enter armed, or who has drank any ſpirituous liquor, and therefore he ſmells the breath of every one who enters. Between the two firſt walls ſtand a guard of unarmed ſoldiers, who alſo ſerve the king in the office of executioners: theſe amount to about ſix hundred. They have arms ready for them in the palace; but they are never truſted with them, except on extraordinary occaſions.

The horſe-guards are compoſed of the natives of Laos and Meen, and are divided into two bodies commanded by their reſpective officers. The king has likewiſe another guard of horſe, compoſed of one hundred and thirty gentleman, two troops of which, conſiſting of thirty men each, are natives of Indoſtan. Another troop conſiſts of twenty Chineſe Tartars, armed with bows and arrows; and two other troops of Raſboots, who are natives of India Proper, and conſiſt of twenty-five men each. All the horſe-guards attend the king when he goes abroad, but none are ever ſuffered to enter the gates of the palace. The king finds every trooper his horſe and arms.

After mentioning the guards, it will not be improper to take notice of the king's elephants and horſes; which have their ſtables within the firſt incloſure, on entering the palace. Every elephant has ſeveral men to look after him, and is treated with more or leſs honour according to the name he bears, which is given him by his majeſty. They never ſtir out without their trappings and ornaments; and are ſo tractable and ſagacious, that the people imagine them animated by illuſtrious ſouls that had formerly inhabited the bodies of great men. The white elephant, which they pretend is the only one in the world, they believe to have the ſoul that once reſided in the body of ſome prince; and for this reaſon the king never rides upon him. He is not entirely white, but of a ſort of a fleſh colour, and therefore ſome call him the white and red elephant. They have almoſt as much reſpect for a white horſe as for an elephant of that colour, and theſe are the favourites of the king. Next to the white elephants they eſteem thoſe that are black, they being the ſcarceſt except white; and they frequently colour them, when they are not naturally ſo black as they would have them. It ought not to be omitted that there is ſeldom more than one white elephant, and that he is ſerved in gold plate, and treated as the ſovereign of the reſt of his ſpecies.

The king's barges and gallies are kept in an arſenal on the ſide of the river oppoſite to the palace.

Haughtineſs, deſpotic power, and an abſolute government, are the only marks by which the king of Siam chooſes to be diſtinguiſhed from other ſovereigns. The reſpect he requires from his people reaches almoſt to adoration; and the poſture in which they muſt appear in his preſence is a teſtimony of it. Even in the council, which ſometimes laſts four hours, the miniſters of ſtate and the great officers are continually proſtrate before him. They never ſpeak to him but on their knees, with their hands raiſed to their heads, making at every moment profound reverences, and accompanying their diſcourſe with pompous titles, celebrating his power and goodneſs. They receive his anſwers as oracles, and his orders are inſtantly executed without the leaſt oppoſition. When he goes abroad all are obliged to keep within doors. His ſubjects are ſlaves, who poſſeſs nothing but what belongs to him. Even nobility is not hereditary; it only conſiſting in honours and employments, which the prince beſtows, and whenever he pleaſes may withdraw.

His revenues ariſe both from lands and goods: he has a quarter of a teal, or about nine-pence per annum, for every forty fathom ſquare of all the cultivated lands he lets out to his ſubjects. He likewiſe receives one teal, or three ſhillings per annum, of each boat for every fathom it is in length; and receives not only the cuſtoms on goods exported and imported, but alſo a certain ſum for the ſhip itſelf, according to its capacity; he has beſides a duty upon arrack, and lays an annual tax on all the moſt valuable fruit-trees, as cocoa-trees, durions, mangoes, oranges, and thoſe that afford betel. He has alſo demeſne lands and gardens in moſt parts of the kingdom, which are cultivated by his ſubjects, without any expence to himſelf, and ſupply the court with proviſions. Another part of the revenue ariſes from the preſents he receives from his ſubjects, and what falls to him upon the death of his officers: the fines and confiſcations he receives on the condemnation of criminals is another valuable article; as is alſo the ſix months ſervice paid him by the people, for which he frequently compounds; for the rich are willing to avoid performing this drudgery. Beſides all this the king, as will hereafter be ſhewn, engroſſes moſt part of the trade of the kingdom.

However, all that part of his revenue which he receives in money does not amount to more than ſix hundred thouſand crowns; but what he receives in kind, and by the produce of his demeſne lands, for the proviſion of his houſhold, keeping his ſlaves, and his elephants, is prodigious; and, beſides, all his officers maintain themſelves, as do alſo his troops: he has likewiſe the ſervice of one-half of his ſubjects annually, without any expence to himſelf; and he ſometimes levies taxes for the ſupport of ambaſſadors, the erecting of public buildings, and on other extraordinary occaſions.

From theſe ſeveral articles he receives an immenſe revenue: hence the riches of the royal treaſury are worthy of a great king; but the vaſt collection of gold, ſilver, and jewels depoſited there has been accumulated by a long ſucceſſion of monarchs, the Siameſe valuing their kings in proportion as they have enriched the treaſury, while at the ſame time they are not permitted to touch it, whatever neceſſity they may have for it.

In ſhort, the principal wealth of the kingdom is depoſited in the royal treaſury, the palaces, and the temples; and there is none rich but the king. Count Forbin ſays, that the ſituation in which he found the perſons who compoſed the court of Louvo ſurprized him extremely: they were ſeated in a circle on mats of ſlender oſier; they had only one lamp before them, and when one of them wanted to read or write, he took the end of a yellow candle out of his pocket and lighting it at the lamp, put it on a piece of wood, which, turning from ſide to ſide on a pivot, ſerved them for a candleſtick.

Forbin himſelf had the honour to be made lord-high-admiral and general of the forces of his Siameſe majeſty; but his fortune ill ſuited the pompous titles beſtowed on him. They gave him a houſe as plain as it was little, whither they ſent thirty-ſix ſlaves to ſerve him, and ſix elephants. The maintaining of his houſhold coſt him only five ſols a day, ſo temperate are the men, and ſo cheap the proviſions. He himſelf had his table at the miniſter's; his houſe was furniſhed with a very few inconſiderable moveables; to which were added twelve ſilver plates and two ſilver cups, all very thin; four dozen of cotton napkins, and two yellow wax-candles a day.

The king uſually ſhows himſelf to his courtiers from a window, which looks into the hall of audience, at the entrance of the inward palace, and is ſo high, that the French ambaſſador was forced to ſtand upon three ſteps to deliver the king's letter, which was preſented in a gold cup, as every thing elſe is, which he receives from his officers.

Within this hall are conſtantly forty-four pages, or young gentlemen divided into four companies under their reſpective officers. Theſe proſtrate themſelves at the time of audience, half on the right hand, and half on the left. It is their office to diſpatch the king's orders to his officers, and they have alſo ſeveral employments within doors: ſome ſerve his majeſty with betel, others take care of his books, and others read to him.

He has one officer, who never proſtrates himſelf before him, but has his eyes conſtantly fixed upon him, to receive his orders, which he underſtands by certain ſigns, and by ſigns alſo communicates them to the officers who wait without.

All the officers of the king of Siam's bed-chamber are his women; for none elſe are admitted there. They make his bed and dreſs him, but he alone puts on his cap; for none muſt touch his ſacred head, or put any thing over it. His women alſo dreſs his proviſions, and wait on him at table. The meat is carried in to the eunuchs, who deliver it to the women, and it is ſaid the very ſalt and ſpices are put in by weight.

Though the women alone dreſs his majeſty, there are gentlemen of his wardrobe, the moſt conſiderable of whom is the perſon who has the care of the king's cup.

The queen is generally one of the royal blood, and the French ambaſſador ſays, that in the year 1668, when he was there, the queen was the king's daughter by his own ſiſter, and that the reſt of the women treated her as their ſovereign. She had the command of the black and white eunuchs, who were not above ten or twelve in number, and puniſhed both them and the women, as ſhe thought proper. The queen has her elephants and her barges to attend her when ſhe goes abroad, but her chair is incloſed with curtains through which ſhe can ſee every thing, without being ſeen, and all the people get out of the way, or proſtrate themſelves when ſhe paſſes by. She has alſo her magazines, her ſhips, and treaſure diſtinct from the king's, and carries on trade on her own account.

The queen's ſon does not always inherit the crown; but uſually the king's eldeſt ſon, by the firſt woman that brings him a child, and if his majeſty does not think him qualified to ſucceed him, he has the power of appointing another.

When the king goes abroad he is either carried upon his elephant, or in a chair, and is ſeldom ſeen on horſeback, though he keeps two thouſand horſes in his ſtables. Great care is taken to prevent his being ſeen on foot, he therefore comes immediately out of his apartment, either from ſome terrace or a window of a proper height, to ſeat himſelf on his elephant, and is never lifted upon him. The king's ſeat on his elephant is uncovered, and open before, and therefore when he ſtands ſtill, he is ſheltered from the ſun by a man on foot, who holds a high umbrella. The man who guides the elephant ſits on his neck, and governs him by pricking him on the head with an iron inſtrument. But though he is ſeldom ſeen in the city, he frequently hunts at Louvo, when his concubines, it is ſaid, run on foot by him, and he has alſo a guard of two or three hundred men, who march before him to clear the way, and if he ſtops, all the company inſtantly proſtrate themſelves on the earth.

It is an eſtabliſhed rule, that no officer preſume to enter into his majeſty's preſence without leave. The great officers are allowed to viſit each other only at weddings and funerals, and then muſt ſpeak aloud, and in the preſence of a third perſon, to prevent any conſultations againſt the ſtate; beſides, every man that hears any thing that may endanger the government, is obliged to turn informer, upon pain of death, and there are alſo a number of ſpies to inform the prince of what is ſpoken in all companies. On the other hand, there is great danger in bringing him ill news, or in letting him know the weakneſs of his government. No officer dare be ſo bold as to tell him that it is impoſſible to execute what he commands; they therefore endeavour to fulfil his orders, and to excuſe the miſcarriage afterwards, which they do gradually, in the ſofteſt terms, and with all poſſible precautions; for he ſeldom fails to puniſh with extraordinary rigour thoſe who offend him.

He frequently examines his officers on their proficiency in the learned language, and on the precepts of their religion, and puniſhes the ignorant with the baſtinado.

The vulgar are in many reſpects more ſafe and happy than their ſuperiors, for the leſs a man is known to the prince, and the greater diſtance he is from the court, the greater is his ſecurity. Honour here leads to danger, not only through the caprice of the prince, but from the encouragement given to informers. Hence the great uſe every artifice to prevent any accuſation reaching the ears of the king.

The eaſtern princes are indeed ever in danger of being depoſed, for as they endeavour to inſpire all about them with terror, and think it beneath them to take ſuch meaſures as will gain the affections of their ſubjects, there are none of their immediate dependants on whom they can confide; and as the people have no ſecurity for the enjoyment of their property, they never give themſelves much concern about the title or fortune of their ſovereign. They know they ſhall be no better than beaſts of burthen whoever governs, and accordingly very readily ſubmit to him who poſſeſſes the regal power. Thus the men, who have been taken priſoners by the king of Pegu, contentedly cultivate the lands he gives them within twenty miles of their own country, without ever attempting to eſcape back to Siam; and though the Siameſe are taught to conſider their princes as the ſons of heaven, and imagine their ſouls as much exalted above thoſe of the vulgar as their rank exceeds theirs, yet a ſubject no ſooner uſurps the crown than they entertain the ſame opinion of the uſurper they had of their prince, and they are ready to believe that heaven has adopted the rebel in his room.

The great officers of ſtate appear almoſt under the neceſſity of oppreſſing the people, for they have no ſalaries, and have only their lodgings, a barge, and a few moveables allowed them by the crown; with elephants, horſes, buffaloes, and ſlaves ſuitable to their rank, and as much land as will keep their families in rice; all which return to the crown upon their being diſplaced: preſents are therefore publicly made them by thoſe under their command, and a judge is not puniſhed for taking money of the parties, except it can be proved that he has been alſo guilty of injuſtice.

Councils of ſtate are held twice a day; at ten in the morning, and at ten in the evening. At theſe councils any member to whom his majeſty has referred the management of an affair, reads his inſtructions, and gives an account of what he has done. The ſeveral members then deliver their opinion in his majeſty's abſence: afterwards, when the king is preſent, their debates and reſolutions are reported to him, which he examines, and then determines as he thinks fit. If the affair be attended with any difficulty he orders it to be conſidered, and ſometimes conſults the ſuperior of the talapoins. As he frequently puniſhes thoſe who give him what he thinks ill advice, his miniſters offer ſuch opinions as are likely to pleaſe him, which is ſafer than their declaring their own.

SECT. VIII.

Of Ambaſſadors, the Manner in which they are received, and of thoſe ſent by the King.

THERE is no addreſſing this prince without conſiderable preſents, and, in return, he expreſſes the higheſt value for what is given. If it be any thing to wear, he puts it on in the preſence of the ambaſſador, and if they preſent horſes, ſtables are immediately built for them.

Before the ambaſſadors have delivered their preſents, the king's officers come and take a very exact account of them, and enquire the value and uſe of the minuteſt articles, in order that they may be able to anſwer all the queſtions the king may aſk them; but their principal deſign is to diſcover their true value.

An ambaſſador at Siam is only regarded as a royal meſſenger, and much greater honour is paid to the letter he carries than to him. When the French ambaſſador went to Siam the king of France's letter and preſents were carried in the royal barge, with ſeveral of the king's veſſels to guard it; while the ambaſſador and his retinue were carried up the river in ordinary veſſels.

Foreign ambaſſadors are lodged and maintained at the king's expence, and are allowed to trade during their ſtay; but they are not ſuffered to tranſact any affairs till they have had their public audience, or to continue in the city after their audience of leave; and therefore the evening before the king aſks, if they have any thing farther

farther to propoſe; and, at the audience of leave, if they are ſatisfied. Public audiences are in the capital, when the court appears in all its ſplendour. Thoſe given at Louvo and other places are eſteemed private audiences, there being few guards and attendants.

The Siameſe never ſend ambaſſadors to reſide at any court, but only to diſpatch ſome particular affair, which generally relates to trade; and upon theſe occaſions they ſend three, one of whom has the ſole management of the affair, and on his death is ſucceeded by the ſecond, and the ſecond by the third.

SECT. IX.

Of the Laws of Siam, and the Manner in which Cauſes are tried. Of the ordeal Trial, as practiſed by the Siameſe, and the Puniſhments inflicted on Criminals.

THE governor of every province has the ſole command, both in civil and military affairs; and though others are joined with him, when he ſits in a court of juſtice, he only conſults them, after which he determines all cauſes by his ſole authority.

As to the laws of Siam, they require an unlimited obedience to parents, and, like thoſe of China, ſubject children entirely to their juriſdiction; and ſhould one preſume to oppoſe and contradict his parents, he would be thought a monſter. A more than ordinary reverence is alſo paid to old age.

Where a man is found guilty of lying to his ſuperior, he may immediately puniſh him, and the king is ſaid to puniſh it with greater ſeverity than any other crime.

Theft and robbery are eſteemed ſo infamous, that when a perſon is accuſed of them their friends will not interpoſe in their behalf. This is thought the more ſcandalous, as one day's labour will furniſh a man with proviſions for many.

All the proceedings in law are in writing, and none is ſuffered to exhibit a charge againſt another, without giving ſecurity to proſecute it, and anſwer the damages if he does not prove the fact againſt the perſon accuſed. When a perſon intends to proſecute another, he draws up a petition, in which he ſets forth his complaint, and preſents it to the nai, or head of the band to which he belongs, who tranſmits it to the governor; and if the complaint appears frivolous, the proſecutor, according to the laws of the country, ſhould be puniſhed; but the magiſtrates generally encourage proſecutions, on account of the perquiſites they bring to their office. If the ſuit proceeds, the governor refers the charge to the examination of his aſſociates, and theſe again to their clerks, who examine the witneſſes at their houſes, hear what each party has to ſay in his behalf, and take it down in writing; and if a perſon does not care to ſpeak in his own cauſe, one of his relations may ſpeak for him, and ſupply the place of a counſellor; but no relation more remote than a firſt couſin is allowed to perform this office.

Every thing being prepared for a hearing, the parties are ſeveral days called into court, and perſuaded to agree; but this appears to be only a matter of form. At length the governor appoints a day for all parties to attend; and being come into court, the clerk reads the proceſs and opinion of his aſſociates, and then the governor examines upon what reaſons their opinions are founded; which being explained to him, he proceeds to paſs judgment.

When ſufficient proofs are wanting they have recourſe to an ordeal trial, like that of our Saxon anceſtors, both the plaintiff and defendant walk upon burning coals, and he that eſcapes unhurt is adjudged to be in the right. Sometimes the proof is made by putting their hands in boiling oil, and in both theſe trials, by ſome peculiar management, one or the other is ſaid to remain unhurt: they have alſo a proof by water, in which he who remains longeſt under it is eſteemed innocent. They have another proof by ſwallowing pills, which their prieſts adminiſter with ſevere imprecations, and the party who keeps them in his ſtomach without vomiting is thought to be innocent.

All theſe trials are made in the preſence of the magiſtrates and people, and the king himſelf frequently directs them to be performed when crimes come before him by way of appeal. Sometimes he orders both the informer and priſoner to be thrown to the tygers, and the perſon that eſcapes, by his not being ſeized upon by thoſe beaſts, is ſufficiently juſtified.

The intrepidity with which the people expoſe themſelves to theſe ſuppoſed proofs is very ſurpriſing.

The preſident of the tribunal at Siam may reverſe a judgment given in any of the provinces, and there is an appeal to him from the king, ſo that where the parties are able to bear the expence, which is very great, the ſuit may be carried from one court to another; but when the poor meet with a powerful adverſary, innocence is but a ſlight protection.

Judgment is never executed in any of the provinces, without a ſpecial commiſſion from the king; and yet the baſtinado and other puniſhments, frequently followed by death, are inflicted by every governor. It is remarkable that he who unjuſtly obtains the poſſeſſion of another's lands is eſteemed guilty of robbery, and the perſon lawfully convicted is obliged not only to beſtow the lands, but to forfeit the value of them, one half to the party he had injured, and the other to the judge; and thus are all other forfeitures divided.

To prevent the oppreſſion of the governors, an officer is appointed in every province to report to the king every thing that paſſes, particularly in the courts of juſtice; but the officers generally conniving at each other's extortions, the people receive little benefit from this inſtitution.

As to the puniſhments inflicted on criminals, they are ſometimes trampled to death by elephants; at other times they are toſſed by one elephant to another without killing them, for the elephants are ſaid to be ſo extremely tractable as to do this upon a ſign made to them. But their puniſhments are uſually adapted to the crime; thus lying is puniſhed by ſewing up the mouth; and a perſon guilty of extortion, or of embezzling the public money, has melted gold or ſilver poured down his throat. Beheading is alſo ſometimes practiſed, and it frequently happens that a priſoner ſuffers death by the baſtinado.

For ſmall crimes people are puniſhed, as in China, by hanging a heavy pillory-board about their necks for ſeveral days; and ſometimes a criminal is ſet into the ground up to the ſhoulders and buffeted about the head. This is the higheſt indignity that can be offered to a Siameſe, eſpecially if it be inflicted by a woman; however, 'tis ſaid, that no puniſhment is infamous longer than it laſts; and that he who has ſuffered one day frequently enters into the higheſt employments the next.

SECT. X.

Of the ſix Months Service which all the Siameſe are obliged aunnally to perform; and the Manner of their making War.

THAT none may eſcape the perſonal ſervice he owes his prince ſix months in the year, every man is inrolled, and divided into bands or companies, which have each their nai or governor. Theſe companies do not always conſiſt of the ſame number of men, nor does every nai lead his own men either to war or to the ſix months ſervice; but is obliged to furniſh for each ſuch a number out of his band as the king requires; and the children are of the ſame band with their parents. The nai frequently lends his men money, and pays off their other creditors; and, if they become inſolent, he may make them his ſlaves.

The commanders of the barges have a certain number of rowers, who are marked with a hot iron in the wriſts; and theſe their commander diſmiſſes every year, either ſix months at a time, or by ſingle months, as he thinks proper.

When the Siameſe and the Peguans are at war, the armies ſeldom face each other: they only make excurſions, and ſeizing great numbers of people, retire with all poſſible expedition. If the armies meet they avoid ſhooting directly at each other, except in the greateſt extremity; if the enemy advances they fire ſomething ſhort,

and

and then if any of them are killed or wounded they ſay it is their own fault; for when the king of Siam's troops take the field, he orders them not to kill, by which they underſtand that they are not to fire directly upon the enemy; and whenever the bullets or arrows begin to fly pretty thick, either one ſide or the other never fails to diſperſe.

When the body is broke they fly into the woods, where their enemy is ſeldom ſo bold as to follow them; and as the armies are very numerous, and conſequently find it difficult to procure ſubſiſtance, the conqueror is ſoon forced to retire; and then the vanquiſhed rallying again, perhaps returns the viſit. Their greateſt ſtrength conſiſts in the elephants; but as they cannot be managed with a bit and bridle, like a horſe, when they are wounded they frequently turn back upon their maſters, and throw the whole army to which they belong, into confuſion; and it is almoſt impoſſible to make them proof againſt wild fire, though the men fire ſhort guns upon their backs that carry a ball of a pound weight.

The Siameſe have ſome artillery which the Portugueſe caſt for them; but they have no horſe, except thoſe in the king's ſtables: their army chiefly conſiſts in elephants, and a naked half-armed infantry. They uſually draw up in three lines, each conſiſting of three ſquare battalions: the general is poſted in the center of the middle battalion, which is compoſed of their beſt troops; and the reſt of the commanding officers place themſelves in the center of their reſpective bodies. Where theſe nine battalions are thought too large, each is ſub-divided into leſſer bodies. Every battalion has ſixteen male elephants in the rear, and two female elephants to attend each, without which it would be difficult to govern them.

As their artillery has no carriages, it is carried in waggons, drawn by buffaloes or oxen, with theſe the fight begins and uſually ends; if not they draw ſomething nearer, and make uſe of their ſmall ſhot, in the manner already mentioned; but they ſeldom come to a cloſe engagement: and if it be neceſſary to make a ſtand, the officers place themſelves behind their men, and threaten them with immediate death if they turn their backs. It is ſaid that the Siameſe do not, like moſt other Indian nations, take opium to inſpire them with courage; they are unwilling to run ſuch hazards, for they think death is equally to be dreaded, whether they be drunk or ſober.

SECT. XI.

Of the principal Places in Siam.

HAVING given the moſt material particulars in relation to the manners, cuſtoms, and government of Siam, with a deſcription of its capital, we ſhall take a view of the ſituation of the principal places of that kingdom, ſome of which have been curſorally mentioned in the courſe of this chapter.

Chantebon, or Liam, is ſituated at the mouth of a broad river, on the weſt ſide of the gulph of Siam, in the twelfth degree of north latitude, at the foot of a chain of mountains that ſeparates Siam from Cambodia.

Bancock is ſituated in an iſland formed by the river Menam, about twenty leagues to the ſouth of Siam; between this place and the laſt mentioned city are numbers of villages on both ſides of the river, with huts of bamboo erected on pillars. At this place there is a flat, where it is cuſtomary for ſhips to put their guns aſhore. All ſhips bound to Siam put in here to give an account from whence they came, as well as of their lading and complement; and to pay the cuſtoms, an acquittance for which they ſhew at another place up the river, called Canon-Bantenau, within a league of the city of Siam; and then they have liberty to trade any-where through the kingdom, paying only for their cocket, which they are obliged to do on the penalty of forfeiting the ſhip.

Louvo, where the king ſpends nine or ten months in the year, is ſituated in about the latitude of fifteen degrees, thirty minutes, nine or ten leagues from Siam. Between theſe two cities a canal is cut for the convenience of paſſage, on each ſide of which are vaſt plains abounding with rice. The king's palace here is of brick, and of great extent, it conſiſting of two ſeparate piles of building, whoſe roofs are covered with yellow tiles that glitter in the ſun like gold; this edifice is pleaſantly ſituated on an eminence a little to the eaſt of one of the branches of the Menam. The town is well ſupplied with proviſions, but is ſo populous that they are dearer there than in any other part of the kingdom.

Prabat, a town which lies near ſixty-five miles to the north-eaſt of Louvo, is only famous for a mark in a rock; which is pretended to be an impreſſion made by the foot of their great ſaint Sommona Codom, and thither the king of Siam annually goes in great pomp to pay his devotions.

Tenacerin, a populous city, and the capital of a province of the ſame name, is ſituated on a river alſo called Tenacerin, which falls into the bay of Bengal. It is ſeated in a country that abounds with all the neceſſaries of life, and carries on a conſiderable trade.

Merjee is ſeated in an iſland near Tenacerin, one hundred and forty miles to the ſouth-weſt of Siam, and is ſaid to be one of the beſt forts in the Indies; but of this place we ſhall give a more particular account, when, on treating of the trade of Siam, we ſhall mention the deſtruction of that commerce which was formerly carried on by the Engliſh in this city.

Jonſalam is an iſland within a mile of the continent, between which is a good harbour for ſhipping.

Martaban, once an independent kingdom, but now ſubject to Siam, has Pegu on the north, Siam on the ſouth and eaſt, and the bay of Bengal on the weſt; it is ſaid to extend three hundred miles from north to ſouth, and an hundred and fifteen, where broadeſt, from eaſt to weſt. It has mines of gold, ſilver, copper, iron, and lead, and abounds with corn, medicinal herbs, oil of jeſſamine, oranges, lemons, figs, and other fruit. The inhabitants make a ſort of porcelain veſſels, varniſhed black, which is much eſteemed. The capital is a well built populous town, ſituated in the bay of Bengal, in about the ſixteenth degree of north latitude: it has one of the beſt havens in the country, and was a rich trading place before ſhips were ſunk at the entrance of the harbour, in order to choak it up; and beſides the whole country is ruined by the wars carried on betweeen the kings of Pegu and Siam.

SECT. XII.

Of the Religion of the Siameſe, containing a particular Account of the Convents of the Talapoins of both Sexes. The Rules of their Order, and Articles of their Belief.

IN the Siameſe language a temple is called pihan; but the Portugueſe, from the Perſian word Poutgheda, which ſignifies a Pagan temple, call both theſe and the idols themſelves pagodas or pagods, and thus they are generally called by the Europeans in India.

Every Siameſe temple is ſeated in the midſt of a ſquare piece of ground encompaſſed with pyramids, and encloſed by a wall. Without this wall is another ſquare, which encloſes the former, and round it are the cells of the prieſts and prieſteſſes, which are frequently very numerous. Thoſe cells, which our miſſionaries term a convent, are a number of ſingle houſes erected upon bamboo pillars at a ſmall diſtance from each other, and the whole encloſed with a fence of bamboo pales. The ſteeple of the pagoda is a wooden tower that ſtands by itſelf near the temple, and has a bell without a clapper, which inſtead of ringing they beat upon with wooden hammers. Of the ſplendor of theſe ſtructures we have already given ſome account in treating of the city of Siam.

The talapoineſſes or nuns are in the ſame convents with the men, but being never admitted till they are of an advanced age, there is not ſuppoſed to be any danger of a criminal correſpondence. Indeed the conſtitution of a pagan convent ſeems in ſeveral reſpects preferable to thoſe of the church of Rome; for in the firſt place neither ſex is teized, and in a manner compelled to enter into a cloyſter againſt their free conſent; young women are not admitted into them at all, and liberty is given

to

to any perſon to return into the world, when they are tired of that ſtate of life.

All the youth being educated by the talapoins, each of them has two or three nens or pupils, who alſo ſerve him while they continue in the convent: there are others who do not go in for education, but live and grow old there in the character of a kind of lay-brothers. Thoſe weed the gardens, and perform other ſervile offices, which it would be criminal for the talapoin himſelf to execute. Theſe nens have a common room in the convent for their ſchool, and there is another to which the people bring their alms on the days when the temple is ſhut, and here the talapoins aſſemble, and hold their conferences.

To every convent there is a head or maſter, who in ſome houſes has greater privileges than others, and are called ſancrats: theſe have the ſole power of admitting perſons into the order of talapoins, and of giving them the habit; but they have no juriſdiction over any of the talapoins who do not belong to their reſpective convents. The king, however, gives a new name to ſome of the principal ſancrats, on whom he alſo beſtows an umbrella, a chair, and ſome ſlaves to carry it; though the ſancrats never uſe them, but when they wait upon his majeſty.

The talapoins are obliged to lead auſtere lives, by which it is ſuppoſed they atone for the ſins of the laity. They live on alms, but muſt not eat in common; for every one lives upon what he himſelf procures by begging, yet they are very hoſpitable to ſtrangers, and even to ſuch Chriſtians as come to their convents, and on each ſide their gate have lodgings for the accommodation of travellers.

Of theſe talapoins there are two ſorts, one of the woods, the other of cities: the former lead much the ſevereſt lives. Both of them are, however, obliged to celibacy, on pain of being burnt, which the king takes care to have ſtrictly executed; for they enjoy great privileges, and being exempted from the ſix months ſervice, he takes care to ſee that they ſtrictly obſerve the rules of their profeſſion, and have their ſhare of hardſhips, leſt the greateſt part of his ſubjects, tempted by the advantages they enjoy, ſhould become talapoins, and be thus rendered of no uſe to the ſtate. He therefore has them ſometimes examined as to their ſkill in the Baly language, in which are written the precepts of their religion, and juſt before the arrival of the French ambaſſador at Siam, the king had diſmiſſed ſome thouſands of them for their ignorance; they being examined by one of his officers of ſtate; but the talapoins of the woods refuſe to ſubmit to the examination of any one who is not of their order.

They not only educate children, but every new and full moon preach and explain the precepts of their religion to the people in their temples, and during the time of the inundation, they preach every day from ſix in the morning till noon, and from one in the afternoon till five in the evening. The preacher ſits croſs-legged on a couch or high bench, and when one is weary he is relieved by another, the people ſhewing their aſſent to the doctrine, by ſaying, "That is right, or fit to be done." After which they preſent their alms to the preacher, many of whom become very rich with the preſents they receive from the people.

The Europeans call the time of the inundation the lent of the talapoins, for they eat nothing from noon, and when they do not faſt they eat only fruit in the afternoon. It is pretended that ſome of the Indians will faſt thirty or forty days without taking any thing beſides ſome ſmall liquors, in which a certain powder is infuſed; however, it is much eaſier to faſt in a hot country than in a cold one, nor are the effects of an empty ſtomach ſo pernicious there as among us.

When the rice harveſt is over the talapoins of the towns go every night for three weeks together to watch in the fields in ſmall huts made of the branches and leaves of trees, and in the day time live in their cells. They encamp in a ſquare nearly in the ſame order with that in which their cells ſtand by the temples, and have the hut of their ſuperior in the center. They do not like travellers, make fires in the night to frighten away wild beaſts; for it is imagined that their ſanctity is alone ſufficient to preſerve them. Indeed they take care to pitch their tents at a diſtance from the woods where wild beaſts chiefly haunt, and they who inhabit thoſe dangerous places, make fires like other people to keep off the wild beaſts; though the laity impute their ſafety to their great holineſs. They imagine that a tiger will ſmell a ſleeping talapoin, and only lick his hands and feet, and if they find the remains of one that has been killed, they either deny it to be a talapoin, or if that cannot be diſputed, they pretend that he had tranſgreſſed the rules of his order; for they imagine that the very brutes can diſtinguiſh a ſaint from another man by the ſmell. Loubiere, however, obſerves, that their woods are not ſo dangerous as is imagined, ſince many families of the laity, as well as the talapoins, have been forced by the rigour of the government to take refuge there.

Theſe talapoins go bare-headed, and bare-foot, notwithſtanding the heat of the ſun; but have a yellow linnen cloth thrown over their left ſhoulder, like a ſhoulder belt, and over all a large yellow cloth, that has its name from the rags and patches of which it is compoſed. This hangs down both before and behind, and is girt about with a ſaſh four or five inches broad. They ſhave the hair of their heads, beards, and eye-brows, and have a broad leaf, which ſerves them inſtead of a fan or umbrella. The ſuperior is obliged to ſhave himſelf, becauſe no perſon is worthy to touch his head, and, for the ſame reaſon, a young talapoin muſt never ſhave an old one; though an old one may ſhave him: but when a talapoin grows too old to handle the razor, which is there made of copper, another may ſupply that office, but then he muſt firſt aſk a thouſand pardons, and declare how unworthy he is of ſuch an honour.

The talapoins waſh themſelves in the morning, when they can but juſt diſcern the veins of their hands, and do not do it ſooner for fear they ſhould unknowingly drown ſome inſect. They are no ſooner dreſſed than they attend their ſuperior to the temple, where they ſpend two hours in chanting their devotions. Their hymns, if we may be allowed to call them ſo, are engraved with an iron pencil in the Baly tongue, on long leaves, about two fingers broad, and ſeveral of theſe being tacked together at one end, make a book; but the people have no books of hymns and prayers. The talapoins, while they ſing, keep time with their leaf, or fan, as if they were fanning themſelves. Both the prieſts and people at their entering and leaving the temple proſtrate themſelves three times before the great idol with their heads to the ground.

At the new and full moons the people waſh the talapoins, and in every private family the children, without regard to age or ſex, waſh both their father and mother, grandfather and grandmother naked.

The talapoins, after their morning's devotion, go into the city to beg, carrying with them an iron bowl in a linnen bag, which they hang over their ſhoulders with a rope. They thus ſtand at the door of a houſe without aſking any thing, but the people ſeldom let them go away empty handed. At their return to the temple they offer what they receive to the idol, and having then ate their breakfaſt, ſtudy till dinner, and ſleep as is cuſtomary in hot countries. They afterwards inſtruct their pupils, and towards the evening, having ſwept and cleaned their temple, they ſpend two hours in ſinging their devotions, as in the morning, and then retire to reſt, ſeldom eating ang thing but a little fruit.

They never go out of their convents without proſtrating themſelves before their ſuperior, and kiſſing his feet. Their convents have gardens belonging to them; they are alſo endowed with cultivated lands, and the talapoins have ſlaves to manure them. Beſides theſe ſlaves they have, as hath been already obſerved, a kind of lay-brothers, who wear the ſame habit, only it is white, theſe receive the money given to the talapoins, it being a ſin for them to touch any of it. Theſe ſervants alſo look after their gardens and huſbandry, and tranſact all ſuch affairs as it is unlawful for a talapoin to be concerned in.

When a ſuperior of a convent dies, another is elected by the ſociety, on account of his age and learning. When a perſon erects a temple, he appoints the ſuperior of the

convent, but builds only a cell for him. The reſt are afterwards erected, as other members are admitted. When a perſon deſires admiſſion, he firſt applies himſelf to the ſuperior of the convent, but receives his habit from ſome ſancrat: none are ever oppoſed in aſſuming the habit, that being eſteemed highly criminal, and their parents are commonly ſo far from being againſt it, that they hire people to ſing and dance before them, when they lead their ſons to the convent to aſſume the habit; but neither the muſick nor the women muſt enter with them. The new elected talapoin has his head, beard, and eyebrows ſhaved, and the ſancrat having pronounced ſome pious ſentences on his devoting himſelf to religion, he is ſhut up in his cell, and is never to ſee a dance, or hear muſic more.

The talapoineſſes, who are eſteemed partly ſecular, and partly religious, may receive the habit from the ſuperior of any convent, or even from the young pupils, without the conſent of a ſancrat, and if any of them are ſurpriſed with a man, they are not burnt as the talapoins are for entertaining a criminal commerce with women; but in this caſe are delivered to their relations to be baſtinadoed; for the talapoins muſt not ſtrike or chaſtiſe any perſon.

Though all the Indian prieſts believe the doctrine of the metempſychoſis, or the tranſmigration of ſouls, yet in many other things they are not agreed. Some allow of marriage, others do not: ſome think it a ſin to deprive any animal of life, others make no ſcruple of it, and a third ſort kill them only for ſacrifice: ſome will eat any animal that dies of itſelf, or is ready killed to their hands, though they would no more put an animal to death than they would murder one of their own ſpecies.

The Indians believe that all nature is animated, and informed by a rational ſoul, and ſuppoſe the heavens, the earth, fire, water, rivers, woods, mountains, cities, and houſes are animated by ſome ſpirit, or genius, and all of them firmly believe that each man has paſſed through innumerable ſtates, and that every ſoul that poſſeſſes a human body, was confined to it in order to be puniſhed for miſdemeanors committed in ſome former life. This they infer from the obſervation, that the happieſt mortal has his pains and diſappointments; whence they conclude, that the higheſt felicity is found in a ſtate of ſeparation from the body: and the better to ſtrengthen their opinion of the ſoul's pre-exiſtence, ſome of the talapoins pretend to remember their ſeveral tranſmigrations. They alſo believe that the heavens, the earth, the plants, and every thing elſe have their period, and will be ſucceeded by new heavens and a new earth; and they do not even ſcruple to affirm that they have ſeen the decay and revival of all nature.

They imagine that the ſoul conſiſts of matter ſo ſubtile, as to be free from touch, and yet that after death it retains the human form, with ſomething analogous to the ſolid and liquid ſubſtances, of which our bodies are compoſed, and that if a perſon dies by a wound he has received it may be ſeen in the aerial body, with the blood flowing from it, but though the ſoul be in their opinion material, they will not allow, that it is periſhable, but that it animates ſome other creature, and is ſenſible of pleaſure and pain, and that it will at length re-enter an human body in a ſituation ſuitable to the behaviour of the ſoul in its ſeveral tranſmigrations.

They not only maintain that departed ſouls ſucceſſively animate plants and animals; but believe that there are certain places beyond the viſible world where they ſhall be rewarded or puniſhed; that the happy ſhall aſcend far above the ſtars, while the miſerable ſhall be doomed to dwell as far beneath them. They uſually aſſign nine different regions, both of happineſs and miſery, each differing in degree, the higheſt and loweſt being moſt exquiſite in their kind; and as they do not imagine that ſouls paſs immediately from one ſtate to another, but are new born into whatever place they happen to go, ſo they are perſuaded that they ſhall want the ſame things as in this life, and therefore in ſome places burn their moſt valuable moveables, and even animals and ſlaves with them.

As the Siameſe imagine that they can contribute to the relief of the deceaſed by thus ſupplying their wants, ſo they alſo believe that the dead are capable of doing them good or hurt, and accordingly pray to their departed friends, and do them all the honour they poſſibly can at their funerals, eſpecially to the ſpirits of their anceſtors, as high as their great-grandfathers, imagining, that thoſe beyond them have ſuffered ſo many tranſmigrations, that they can hear them no more.

They are not allowed to kill, to ſteal, to commit uncleanneſs, to lie, or to drink intoxicating liquors: the firſt precept they extend ſo far, that they think it criminal not only to kill men and animals, but even vegetables, and therefore do not deſtroy the ſeed of any plant; but as the fruit does not affect the life, they think themſelves at liberty to eat it, but always preſerve the ſtone or kernel; nor will they eat the fruit before it is ripe, becauſe then the ſeed would never come to maturity. As they think every thing animated they will not cut down a tree, or break off the branches, leſt they ſhould diſpoſſeſs a ſoul of its habitation; but when it is cut down, or a beaſt be killed, they make no ſcruple of uſing the one or eating the other, becauſe they imagine no miſchief can proceed from it.

As they imagine the ſoul reſides in the blood, they think it unlawful to open a vein, or to make any inciſion by which the blood may be ſpilt; and ſome carry this ſcruple ſo far, that they will not wound a plant to let out its juices.

The Siameſe, however, have ways to evade moſt of the precepts enjoined by their religion: thus they ſay, that in war they are not the occaſion of the death of an enemy, but their enemies themſelves in advancing upon their ſhot; for, as hath been obſerved, they always ſhoot ſomething ſhort of them. When the talapoins eat rice, which is a ſeed, they do not boil it themſelves; but allow their ſervants to boil it, and kill the ſeed; and then they think they may eat it without being guilty of any crime.

The talapoins are not permitted to hear muſic, or to ſee plays or dancing; they muſt uſe no perfumes, nor muſt they touch gold or ſilver, or meddle with any thing that has not an immediate relation to religion. A talapoin muſt never borrow of a layman, or contract a friendſhip with him in hopes of receiving preſents; he muſt not lend upon uſury, nor muſt he judge or cenſure his neighbours: he muſt neither buy nor ſell, nor muſt he ſet by what he begs one day for the next, but give what he does not eat to ſome animal. He may not look upon a woman with complacency, ſpeak to one in private, or ſit near her; nor muſt he receive any thing from the hand of a woman, and therefore ſhe lays down her alms for the talapoin to take up. They are not to enjoy the indulgence of riding in a palanquin, or an elephant, or a horſe; nor muſt he wear rich cloaths, or any colour but yellow; nor eat in gold or ſilver. If he laughs aloud, if he boaſts of his deſcent or learning, or viſits any but his father, mother, brothers, or ſiſters, they eſteem it criminal. He is not to be angry; he muſt not return railing for railing, nor threaten any man; but muſt behave with the greateſt decorum and modeſty, and in his dreſs be diſtinguiſhed by his neatneſs.

It has been obſerved, that the Siameſe think there are nine degrees of happineſs or miſery to which departed ſouls may paſs, but in all theſe ſtates they imagine that they are born and die, they not being yet arrived at their ultimate happineſs: but after ſeveral tranſmigrations, in which a ſoul has performed a multitude of good works, they believe that it ſhall be at length exalted to an unchangeable ſtate of felicity, and, being exempted from future tranſmigrations, ſhall enjoy eternal reſt. This is properly the heaven of the Indians; but they do not imagine that any ſouls will be eternally puniſhed in the diſmal abodes appointed for the evil genii; but ſuppoſe that if the ſoul be never ſufficiently purified, it will be deſtined to an eternal tranſmigration.

When a perſon has merited this ſtate of endleſs felicity, they attribute to him invincible ſtrength of body, a perfect ſkill in all ſciences, and think he will become a moſt perfect preacher of righteouſneſs; after which they ſay he

he is taken out of their ſight, like a ſpark that is loſt in air; and to the memory of theſe imaginary perfect men they dedicate their temples. But the perſon who they ſuppoſe has ſurpaſſed all the men that ever lived in holineſs, and whom they therefore worſhip with the higheſt devotion, is Sommona Codom. Sommona ſignifies a talapoin of the woods, and Codom is his proper name. The books of the talapoins ſay, that he was the ſon of the king of Ceylon, and not only beſtowed all his eſtate in charity, but pulling out his eyes, and killing his wife and children, gave them to the talapoins for food. They alſo imagine, that before his entrance into the ſtate of bliſs, he acquired a prodigious ſtrength of body, and had the power of working miracles, being able to enlarge his body to what ſize he pleaſed, and then reduce it to ſo ſmall a point as to become invinſible. They ſay he had two principal diſciples, whoſe images they place behind his on their altars; theſe are of a much inferior ſize; he that is placed on his right hand is called Pra Mogla, and he on his left Pra Scarabout; and behind them, on the ſame altar, they place other images, repreſenting the officers of Sommona Codom's palace. They pretend that Pra Mogla, at the deſire of the evil genii, overturned the earth, and took hell-fire into the hollow of his hand, in order to extinguiſh it; but finding it out of his power, he prayed to Sommona Codom to put it out; but he denied him, from the apprehenſion that mankind would abound in wickedneſs if the dread of this puniſhment was removed.

It is remarkable that whatever power they aſcribe to Sommona Codom, they imagine he exerciſes it only over the Siameſe, without interfering with the concerns of other nations, and that every kingdom has its peculiar deity. It is alſo obſervable, that they do not conſider Sommona Codom as the perſon who firſt inſtituted their religion, but that he reſtored it after mankind had forſaken thoſe rules which were originally enjoined them.

One of the moſt extraordinary particulars of the religion of the Siameſe, is their believing that all religions are good; and that though they are extremely tenacious of the principles of their own, they allow an unbounded indulgence to others: but of this ſpirit of toleration we ſhall give a more full and particular account in treating of the Gentoos of India.

We ſhall conclude this ſection with obſerving, that how extravagant ſoever the doctrine of the tranſmigration of ſouls may appear, it is attended with ſeveral conſequences favourable to the cauſe of virtue. The prohibition of eating animal food is in that climate wholeſome advice, and its creating a horror at the ſight of blood makes them tender of ſhedding it. The aſſurance that they ſhall ſome time revive in a happier ſtate is a great ſupport to the Indians under any calamity, and leſſens the dread of their diſſolution; hence the eunuchs, who there conſider themſelves as the moſt unhappy of mankind, are extremely fond of this doctrine.

SECT. XII.

Of the Trade of Siam in general; now engroſſed by the King. An Account of the Engliſh Settlement at Merjee, and the Trade carried on by the Dutch at Siam. The Skill of the Siameſe in mechanic Arts, and of the Coins, Weights, and Meaſures of Siam.

THE liberty of commerce which was formerly granted to Siam invited great numbers of foreigners to ſettle among them; every nation poſſeſſed a different quarter of the city, and had a chief or conſul of their own chooſing, and a perſon appointed by the king to tranſact affairs with him; but nothing of conſequence was determined without the prime miniſter. The Mahometans of the Mogul's dominions had formerly the beſt eſtabliſhment here, one of the miniſters being of that religion: the principal offices and governments were in their hands, and the king cauſed ſeveral moſques to be erected at his own expence: the Siameſe who embraced the religion of Mahomet were alſo exempted from the ſix months perſonal ſervice; but this miniſter falling into diſgrace, the credit of thoſe of his religion ſunk with him, and all Mahometans were turned out of their employments; but they are ſtill allowed their moſques and the exerciſe of their religion. It is computed that there are now about four thouſand Mahometans at Siam, and as many Indian Portugueſe, or of the mixed breed, which are very numerous on all the Indian coaſts. The number of the Chineſe are at leaſt equal to the others, and there are about as many Malayans; beſides, there are ſome of other nations; but ſince the king has engroſſed the foreign trade, the richeſt merchants have retired from Siam.

Moſt part of the trade of Siam is engroſſed by the king, who even deſcends ſo low as to ſell goods by retail in ſhops by his factors. Thus he ſells to his ſubjects all their cotton cloths, which is the common wear of the people. He claims all the ore in the mines, and ſells it to foreigners. His ſubjects are obliged to ſell him all their ivory and arrack, which he likewiſe diſpoſes of to foreigners. Sapan-wood, lead, and ſalt-petre, alſo belong to him; and ſulphur, gun-powder, and arms can only be had at the king's magazines. He ſometimes agrees with the Dutch to ſell them all the ſkins and furs the country affords at a ſet price, upon which his ſubjects are obliged to ſell to him firſt; but ambergris, brown ſugar, and ſugar-candy, the merchants may, without reſtraint, purchaſe of his ſubjects.

Formerly a thouſand veſſels, at leaſt, annually traded to Siam, yet there are now hardly any beſides a few Dutch barks, for none care to deal with the king, who will make his own terms; and as the produce of the country is not very conſiderable, and foreigners are not allowed the liberty of trading either with one another, or with the natives, till the king has had the preference of all the beſt merchandize, it is not very advantageous trading thither.

At Merjee, a town ſituated on the banks of the Tenacerian, in the dominions of the king of Siam, were formerly ſettled a conſiderable number of Engliſh free merchants. This place enjoys a good harbour, and the adjacent country produces rice, timber for building, tin, and elephants teeth, in which the above merchants drove a conſiderable commerce, till they were ordered from thence by the old Eaſt India company, who threatened the king of Siam with a war if he continued to harbour them. One Weldon was diſpatched to Merjee with this meſſage, who added the outrageous murder of ſome of the Siameſe to the inſolence with which he provoked the government. The people reſolving to be revenged for this barbarity, lay in wait for Weldon by night when he was aſhore. But he receiving notice of their deſign made his eſcape on board his ſhip; and the Siameſe miſſing him, vented their fury upon all the Engliſhmen, without exception, that fell into their hands. Seventy-ſix were maſſacred in this manner, ſcarce twenty eſcaping to the ſhip. Till this time the Engliſh had been greatly careſſed by the Siameſe, and promoted to places of the higheſt truſt in the government; one was advanced to be head of the cuſtoms at Tenacerian and Merjee, and another promoted to the rank of admiral of the royal navy; but a great revolution which fell out at this time in the Siameſe ſtate, and the jealouſies of the Engliſh company, cauſed moſt of the Engliſh merchants to diſperſe, ſome to Fort St. George, others to Bengal, and others to Achen.

The Dutch company carry on a conſiderable trade here in tin, lead, elephants teeth, gum-lack, and deer-ſkins. They have a factory about a mile below the city of Siam, on the ſide of the river: the factor's houſe is extremely large, beautiful, and ſtrong; the lodging-rooms are ſtately, and the warehouſes ſpacious, and ſtored with all ſorts of commodities. It was firſt built in the year 1634, and is moated round. Mallet obſerves, that it is one of the fineſt houſes belonging to the Dutch Eaſt India company in theſe parts.

Here are no particular handycraft trades, but every man underſtands ſomething of all; for as the king employs half his ſubjects in any buſineſs indifferently, for ſix months in the year, ſhould any perſon be perfectly ignorant of what he is ſet about, he would ſuffer the baſtinado. On the other hand, none ſtrive to excel, for fear of being retained in the king's ſervice as long as he lives.

lives. The moſt dreadful diſcouragement to all induſtry is the tyranny of the government, which will not permit a man to enjoy a fortune, ſhould he be able to acquire it; but whenever he is thought to be rich, his effects are ſeized.

The Siameſe are however indifferent carpenters; they know how to burn bricks and make the hardeſt cements, and are not unſkilful in maſonry. They are ſkilled in caſting metals, and in covering their idols, which are monſtrous maſſes of brick and lime, with plates of gold, ſilver, and copper: they alſo cover the hilts of ſwords and daggers, and ſome of the king's moveables, with theſe metals; but they are unacquainted with the method of beating gold, and can gild a veſſel tolerably well.

The people here are but very bad forgemen, and only make uſe of caſt iron. Their horſes are never ſhod, and have but poor ſaddles and furniture; for they have not the art of tanning leather. They make a little ordinary cloth, but no kinds of ſtuffs, either of wool or ſilk; and yet they embroider very well. They have an extravagant method of painting, and, like the Chineſe, repreſent animals that never had any exiſtence, and give men the moſt abſurd and hidious proportions.

The moſt common employment of the people is fiſhing, and thoſe who have money follow merchandize; but the ſimplicity of manners, and neglect of ſuperfluities that appear very remarkably in the Siameſe, reſtrain them from following ſeveral mechanic arts and employments in which the Europeans buſy themſelves.

Their retail traders in ſhops and markets are ſo diſtinguiſhed by their honeſty, that the ſeller hardly counts the money he receives, or the buyer the goods he purchaſes by tale; and when they obſerve the Europeans buy every trifle with caution, they laugh at their ſuperabundant care.

Their markets begin at five in the evening, and laſt till eight or nine at night.

They have but one ſort of ſilver coin, called a tycal; theſe are all made in the ſame form, and have the ſame impreſſions, but ſome are leſs than others; they are of the figure of a cylinder, and have a ſtamp on each ſide, with odd characters, which none of our travellers have been able to explain. Thoſe on one ſide are included in a ring, and thoſe on the other in the figure of a heart. The tycal is worth three ſhillings and three half-pence. They have no gold or copper money, the former is reckoned among their merchantable commodities, and is twelve times the value of ſilver.

The ſhells called cowries, or what we call blackmoors teeth, ſerve to purchaſe little matters, and differ in their price according as they are more or leſs plentiful; but their value at Siam is generally eight hundred for a penny. They buy muſlin and linen by the piece, and none but thoſe who are very poor buy it by the ken or cubit. They have, however, a fathom, which they uſe in building, and in meaſuring their roads and canals; and their roads are marked with a ſtone at the end of every mile.

For grain and liquors they uſe the ſhell of the cocoa-nut, and as theſe are very unequal, they meaſure their capacity by the number of cowries they contain. They have likewiſe a kind of wicker meaſure, called a ſat, with which they meaſure corn, and a pitcher for liquids; but there being no ſtandard for them, the buyer ſometimes meaſures their capacity by his cocoa-ſhells. Their weights are no more certain than their meaſures; for theſe are uſually pieces of money which are often light.

CHAP. XX.

Of the Peninſula of MALACCA.

SECT. I.

Of the Situation and Extent of the Peninſula, and of the Vegetables and Animals of the Kingdom of Malacca, with ſome Account of its Inhabitants.

THIS peninſula ſome authors ſuppoſe to have been formerly joined to the iſland of Sumatra, and to be the Aurea Cherſoneſus of Ptolomy. It is bounded on the north by the kingdom of Siam Proper, which extends into the peninſula, the ſouthern part being ſubject to the king of Siam; on the weſt by the ſtreights of its own name, which divide it from Sumatra; and on the eaſt and ſouth by the Indian ſea. It extends from about the ſecond to about the eleventh degree of north latitude, and is ſuppoſed to be about four hundred and ſixty miles from the north-weſt to the ſouth-eaſt.

The peninſula of Malacca is divided into ſeveral petty kingdoms, ſome of which are tributary to the king of Siam, and others are independant ſtates.

The above kingdoms, which are ſo diminutive as ſcarcely to deſerve the name, are Malacca, Johore, Sincapour Patana, Pahan, Tringano, Pera, Queda, and Ligor. We ſhall begin with the kingdom of Malacca, which gives name to the peninſula, and is ſituated on its ſouthern extremity.

The coaſts of the kingdom of Malacca are flat, marſhy, and unwholeſome; and the inland part of the country is covered with mountains and deſarts that produce nothing for exportation but elephants teeth, a little tin, and few neceſſaries for the ſubſiſtance of the inhabitants, except what is planted in the gardens, and ſome rice and peas among the mountains. The people are, however, daily ſupplied with proviſions from Sumatra and Bengal; and all their wheat is brought from Java, Cambodia, and Siam.

Beſides the fruits common in India, they have the mangoſtane, a delicious fruit nearly reſembling an apple; the rind is thick and red, and when dried is a good aſtringent; its kernels reſemble cloves of garlic, and are of an agreeable taſte, but very cold.

The ramboſtan is about the ſize of a walnut, and has a tough ſkin beſet with capillaments, within which is a very agreeable pulp.

The durian is alſo an excellent fruit; for though it has a diſagreeable ſmell, it is grateful to the palate: the rind is thick and yellow, and its pulp reſembles thick cream, but is more delicious. It is eſteemed hot and nouriſhing to ſuch a degree as to be eſteemed a provocative, and, inſtead of cauſing a ſurfeit, it fortifies the ſtomach.

Here is alſo plenty of cocoas, oranges, lemons, limes, ſugar-canes, and mangoes, particularly a ſpecies of the latter called by the Dutch a ſtinker, from its being very offenſive to the ſmell and taſte. Here is a tree called the mourning-tree, becauſe its flowers cloſe in the night. The pine-apples of this country are eſteemed the beſt in the world, and are beſides not ſo apt to give a ſurfeit as others. There is alſo plenty of aloes, and a few cinnamon-trees; but they are inferior to thoſe of Ceylon.

There are here tygers, elephants, wild boars, and plenty of ſwine; but the other cattle are few, and being generally lean, they are ſupplied from other countries. They have wild and tame fowl, ſeveral ſorts of game, and plenty of fiſh.

The inhabitants both of the kingdom and peninſula of Malacca are called Malayans, and are very tawny. The men go naked, except wearing a piece of ſtuff round their

their waiſt, to hide what modeſty teaches them to conceal, and yet they adorn themſelves with gold, bracelets and earings, ſet with precious ſtones. The women wear ſilk ſkirts, which are ſometimes embroidered with gold; and have long hair, which they anoint with the oil of the cocoa-nuts, and adorn with jewels. They are extremely proud, and demand more reſpect than other Indian women, yet are ſaid to be very wanton.

Some authors ſay, there is a people here who ſleep moſt part of the day, and do all their buſineſs by night. Theſe reſemble the Europeans, both in their ſhape and complexion. Their hair is of a yellowiſh colour, and their feet turn inwards. Theſe are probably the inland inhabitants, called by captain Hamilton the Monocaboes, which are much whiter than the Malayans of the lowlands, and are eſteemed a ſavage and barbarous people: their greateſt pleaſure is ſaid to conſiſt in doing miſchief to their neighbours; for which reaſon the peaſants about the city of Malacca ſow all their grain in gardens, incloſed with hedges, and deep ditches.

The Malayan language is eſteemed the fineſt in all the Indies, where it is at leaſt as common as the French in Europe. It is very eaſily acquired, becauſe it has no inflections either in the nouns or the verbs. This renders the Malayans well known in the Eaſt, though their country is only rich on account of their commerce with the Chineſe. A dictionary of this language has been publiſhed in London by captain Bowry.

SECT. II.

Of the City of Malacca; its being taken by the Portugueſe, and the Manner in which the Dutch made themſelves Maſters of that City. A Deſcription of the City, and of its Inhabitants.

THE city of Malacca is ſituated at the bottom of a bay, where the ſtreights of Malacca are not above three leagues broad; and though the oppoſite ſhore of Sumatra be very low, it may be ſeen from thence in a clear day; the ſea which ſeparates that iſland being generally as calm as a pond, except when ruffled with ſqualls of wind, which are generally very violent, but not laſting. It is ſituated in two degrees thirty minutes north latitude, and one hundred degrees eaſt longitude from London; and, according to Martiniere, is three hundred and forty Spaniſh leagues from Ceylon, three hundred and eighty from China, and one hundred and fifty from Achen. It received its name from a fugitive prince, who, after being expelled by the kings of Sincapora and Siam, put himſelf at the head of the Saletes who lived by fiſhing on the coaſt, and the Malayans who inhabited the mountains; and, by their aſſiſtance, planted a colony here, to which he gave the name of Malakka, which ſignifies the wanderer.

According to Nieuhoff it was founded about two hundred and fifty years before the arrival of the Portugueſe, who diſcovered this country in 1509, and in 1511 Alphonſo Albuquerque made himſelf maſter of the city, after a brave reſiſtance, and plundered it of effects to the value of one million two hundred and fifty thouſand pieces of eight; and, not contented with this booty, had the cruelty to put the king to death. This was ſo reſented by the king of Siam, and the other neighbouring princes, that they afterwards took the town by ſtorm, but ſuffered the Portugueſe to eſcape by ſea. They, however, afterwards retook it, and built the caſtle, with three churches and a chapel within the fort, and one without; a conſiderable number of monaſteries, and a noble college for the jeſuits: and in their time the inhabitants were ſaid to amount to twelve thouſand, including the places under the juriſdiction of the city. In 1606 the Dutch, ſupported by the forces of the king of Johore, began to diſturb the Portugueſe in their poſſeſſion; and, after thirty-five years of continual hoſtilities, took it from them in 1641. But as the manner in which they obtained the poſſeſſion of this city was ſomewhat extraordinary, it will be proper to give a particular account of this event.

The Dutch, being informed that great diſputes had ariſen between the Portugueſe inhabitants and the king of Johore, immediately conceived hopes of reducing it. For this purpoſe they fitted out a ſtrong fleet at Batavia for the ſtreights of Malacca, with a conſiderable body of land-forces on board, and ſtruck up an alliance with the king of Johore, offenſive and defenſive, as long as the ſun and moon gave light to the world; on which that prince laid ſiege to the fort by land with twenty thouſand men, while the Dutch blocked it up by ſea; but finding that they were unable to take it by force, and that reducing it by famine would take up conſiderable time, they had recourſe to fraud. Hearing that the governor was a ſordid avaricious fellow, and much hated by the garriſon, the Dutch, by ſecret conveyance, tampered with him by letters; offering him great wealth, on condition of his contributing towards the reduction of the fort. At length the price was fixed; eighty thouſand pieces of eight were to be the reward of his treachery; he was to be ſafely carried to Batavia in their fleet, and be made a free denizen of that city. Upon this he ſent ſecret inſtructions to the Dutch to make an attack upon the eaſt ſide of the fort, and then calling a council, declared he had a mind to circumvent the Dutch by ſuffering them to come cloſe to the walls of the fort, and then to fire briſkly on them from all quarters, and deſtroy them at once. Accordingly the Dutch made their approaches without moleſtation, and even placed their ladders. The garriſon ſent meſſage after meſſage, to let the governor know the danger they were in for want of orders to fire, and to make a ſally as was agreed in council; but he delayed till the Dutch, getting into the fort, drove the guard from the eaſt gate, and, opening it, received the reſt of their army; who were no ſooner entered, than they gave no quarter to any that were in arms, and marching towards the governor's houſe, where he thought himſelf ſecure by the treaty, they baſely murdered him to ſave the eighty thouſand pieces of eight.

The city of Malacca is large, populous, and encompaſſed with a ſtone wall and baſtions; the houſes are cloſe built, and ſeveral of the ſtreets are handſome, ſpacious, and planted with trees on both ſides. Some of the houſes are of ſtone, but they are principally built of bamboos. The Dutch have demoliſhed the noble college which belonged to the jeſuits, but have preſerved the church belonging to it for the exerciſe of their religion: this being placed on the top of a hill may be ſeen up or down the ſtreights at a good diſtance, and a flag-ſtaff is placed on the ſteeple, on which a flag is hoiſted on the appearance of any ſhip. Another of the churches, which had the name of Miſericordia, they converted into a magazine. Near the church on which the flag is fixed is a fort, which commands both the town and road, and is commonly garriſoned by two hundred Europeans. The only paſſage to it is by a draw-bridge. It is both large and ſtrong, one-third of its walls being waſhed by the ſea, and the reſt ſecured by the river, which runs through a deep ditch. The houſe of the governor is both beautiful and convenient; and there are ſeveral other good houſes both in the fort and in the city. The harbour being one of the beſt in that part of the world, on account of its being ſafe in all ſeaſons, it is frequented by veſſels from moſt parts of the Indies. While it was in the poſſeſſion of the Portugueſe, it was, next to Ormus and Goa, the richeſt city in the Indies, and a place of rendezvous for their ſhips from China, Japan, the Spice Iſlands, &c. as well as a great mart for gold and precious ſtones. Before the Dutch made Batavia the emporium of their trade, it was the ſtaple of theſe parts for all the rich commodities of Coromandel, Pegu, Siam, Banda, the Moluccas, and all the neighbouring countries and iſlands, and was therefore frequented by vaſt numbers of foreign merchants: but now it has no great trade; yet Mr. Lockyer ſays, they have two or three ſhips a year from the Engliſh ſettlements on the coaſt and bay of Bengal with opium, ſlight ſilks, calicoes, &c. which they ſell here and make profitable returns in long-pepper, benjamin, canes, rattans, and gold, which is had here at reaſon-

able rates; but this trade is carried on by the connivance of the governor, council, and fiscal, whose business it is to prevent it: however, the ordinary charges of the fort and garrison are said to be equal to the profits made here by the Dutch.

The other inhabitants are the Chinese, Moors, Portugueſe, and a few Americans. The beſt ſhops are thoſe of the Chineſe; theſe are well ſtocked with the produce of their own country: there are three or four great Mahometan merchants; but the natives live very meanly in the ſuburbs. They reſemble thoſe of Achen, and are very negligent in their affairs. The river is very broad, and at high water is brackiſh; but is freſh at low-water, when the ſhore is ſo muddy that there is no landing. The inhabitants have ſtore of fowl, fiſh, fruits, and roots, but there is little paſturage.

SECT. III.

Of the Kingdom of JOHORE.

Its Situation, Extent, and Produce. Its Inhabitants, and an Account of Johore Lami, the Capital. Of the Town and Iſland of Sincapora, and the Johore Iſlands.

THE next country to the north of Malacca is the territory of the king of Johore, which is waſhed both on the eaſt and weſt by the Indian ocean, and is about eighty leagues broad and one hundred in length, from the town of Pera on the north to Point Romano, the ſouthern cape of all the continent of Aſia, it being ſituated in one degree north latitude.

This is a very woody country, and has plenty of lemons, very large citrons, pepper, and the other common fruits of the Indies; it has alſo aquila-wood and canes: the country likewiſe produces gold, tin, and elephants teeth; and among the cattle are buffaloes, wild boars, cows, and deer.

The common people wear only a piece of ſtuff hanging down before, but thoſe in better circumſtances have calicoe ſhifts, with a ſilk head-band and girdle, and by their ſides have poniards adorned with precious ſtones. They paint their nails yellow, and thoſe of the greateſt quality wear them longeſt.

The people who inhabit the inland part of the country live chiefly on ſago, on fruits that are ripe at all ſeaſons of the year, on roots of which they have great plenty, and on poultry. But thoſe who live on the ſea-coaſt feed chiefly upon fiſh and rice brought thither from Siam, Cambodia, and Java.

They are ſaid to be naturally brave, but laſcivious and proud; the only people among them remarkable for their induſtry are the Chineſe, who reſide in their great towns, of whom there are ſuppoſed to be about one thouſand families ſettled in the Johore dominions, beſides a much greater number who carry on a foreign trade with them.

The capital of this kingdom, which is called Johore Lami, is ſituated on a river twenty-one leagues ſouth of Malacca. This was a conſiderable city before it was deſtroyed by the Portugueſe in 1603, when the king, being driven from it, built another city in 1609 higher up the river, which he called Batuſabar, and to which the Dutch contributed out of the ſpoils they had taken from the Portugueſe on their driving them out of the country. At the entrance of the river are two iſlands in the form of ſugar-loaves. The town is divided into two parts, the one thirteen hundred paces and the other five hundred in compaſs, and contains about four thouſand fighting men. The houſes, which are built along the bank of the river, are of free-ſtone, raiſed on piles eight or ten feet high, and have a noble appearance.

The natives are a mixture of Pagans and Mahometans, who are ſupplied with prieſts from Surat. Their money is a gold coin, called macy, worth about three ſhillings and ſix-pence ſterling, and a coupang, which is one quarter of a macy.

The town and iſland of Sincapour, or Sinapore, are ſituated at the ſouthernmoſt point of the peninſula, and give name to the ſouth-eaſt part of the ſtreights of Malacca. Nieuhoff ſays, that it is twenty leagues, but others ſay that it is a hundred miles to the ſouth-eaſt of Malacca. Before the building of this laſt city Sincapour had a king of its own: it was then the principal trading town on the coaſt, on account of its lying in the center of trade, and its having good rivers and ſafe harbours, ſo conveniently ſituated, that all winds ſerve ſhipping to come in and go out of them. It has a mountain of the ſame name, which produces excellent diamonds. The ſoil of this country is black and fat, and the woods abound in timber fit for maſts and for building. Large beans grow wild, and are not inferior to the beſt in Europe; as do alſo ſugar-canes of a prodigious ſize.

To the north-eaſt of Cape Romano lie the Johore iſlands, which are the principal of thoſe on the eaſtern coaſt: theſe are Pulo-Tingi, Pulo-Aure, Pulo-Piſang, Pulo-Timoun, and Linga; which laſt, Nieuhoff ſays, abounds with ſago, but has no rice, and has about three thouſand inhabitants: and all theſe iſlands in general produce goats, poultry, and ſome fruit; but no commodities proper for exportation.

Pulo-Aure, or the iſland of Aure, is inhabited by Malayans, who profeſs the religion of Mahomet, and are ſaid to form a kind of republic, at the head of which is a captain, or leader, of their own chooſing. The iſland abounds with refreſhments of every kind, and chiefly conſiſts of five or ſix mountains, in which are many plantations of cocoa-trees. It is extremely populous; ſettlements are diſperſed through the country; but the married women and maids are never ſeen abroad. Commodities are here not purchaſed with money, but with iron, with which the inhabitants make military weapons; and more eſpecially tools for building houſes, and tilling the ground. They have canoes formed only of three pieces of wood, and have the character of being an humane, friendly, and ſincere people, remarkable for their honeſty.

Pulo-Timoun, or Timon, borders on the country of Pahan, and is the ſafeſt as well as the largeſt and higheſt of all the Johore iſlands; it is extremely pleaſant, its mountains being covered with trees, and its valleys watered with clear ſtreams. It produces the beſt betel, of which the Javans fetch great quantities.

Pulo-Piſang, or the iſland of Piſang, is three leagues ſouth-eaſt from Timoun, and has a town of the ſame name, where there is good anchoring. The iſland is well ſupplied with refreſhments and good water.

SECT. IV.

Of PATANA.

Its Situation, Extent, and Produce. Its Capital of the ſame Name deſcribed, and the Manners of the Inhabitants. The Power of the King, and the Trade carried on there.

PATANA is ſituated on the eaſtern coaſt of the gulph of Siam, and had once an Engliſh and Dutch factory. It abounds with wild buffaloes, and is about ſixty leagues in length. It is governed by its own magiſtrates, yet pays the king of Siam a kind of annual homage by preſenting him a gold flower worth fifty crowns. The port, which is about two leagues from the town, had formerly a very great trade; it being the ſtaple for Surat ſhipping, and carrying on a conſiderable commerce from Goa, Malabar, Coromandel, China, Tonquin, Cambodia, and Siam; but the merchants, finding that robbers and murderers were under no reſtraint, turned their trade into another channel, which was of ſingular advantage to Batavia, Siam, and Malacca.

Patana abounds with all the grain and fruits of the Indies, beſides ſome tranſplanted from China, and each month has its peculiar fruit.

Here are tygers, elephants, apes, wild boars, and other wild and tame beaſts, fowls, ducks, and beautiful turtle-doves that have as fine colours as the peacock: they have plenty of turtle, oyſters, and craw-fiſh. The apes and wild boars do incredible miſchief to the fields; the inhabitants therefore kill as many of the latter as they can; but, as they eat no ſwine's fleſh, they bury the carcaſſes.

The

The town, which is encompaſſed on the land ſide by bogs, is about half a league in length, but is narrow and fortified with wooden paliſadoes as tall as the main-maſt of a ſhip. The houſes are built of cane and wood. The ſuburbs, which are alſo long and narrow, are watered by a fine ſtream, and here the king has a palace incloſed with paliſadoes. In this town the Mahometans have ſtately moſques, and the Gentoos ſeveral temples.

The inhabitants of this city are of a ſwarthy complexion, well ſhaped, proud, but obliging to their friends; but they have an averſion to wine and ſtrong drink. They have as many wives and concubines as they can maintain, and let out their daughters and female ſlaves to foreigners for ſo much a month; and by this infamous commerce the nobility make great profit.

According to Nieuhoff, the king is able to bring eighteen thouſand men into the field: this country has more ſhips than any of the neighbouring nations. The Chineſe are the chief manufacturers and traders: they bring here porcelain, ſtoves, kettles, lock-ſmith's-ware, dry and ſalt-fiſh, calicoes, &c. in return for which they receive ſeveral ſorts of wood, cordage made of cocoa-nut-ſhells; the ſkins of buffaloes, oxen, rabbits, and hares; cocoa-nut-oil, rice, green-peaſe, ſeveral ſorts of fruits, and edible birds-neſts.

SECT. V.

Of the Kingdoms of PAHAN *and* TRANGANO.

Their Situation and Produce. The Capitals of thoſe Countries deſcribed.

PAHAN, which is ſituated one hundred and fifty miles north-eaſt of Malacca, is the capital of a kingdom to the ſouth of Patana, ſituated twelve miles up a river of the ſame name, which has a pretty large iſland at its mouth that divides it into two channels. This river is a mile broad, but ſo full of ſhoals that it is difficult, even at high water, for a ſhip of thirty tons burthen to get up to the town. This river, in which there is abundance of gold-duſt, waſhes the foot of Malacca-hill, and along the ſides of it pepper is planted for exportation. The country on its banks is low, woody, and ſtored with wild game and fruits, and in the river and the ſea are excellent fiſh, but the air is not reckoned very healthful.

The nobility alone live in the city of Pahan, and the common people in the ſuburbs; the city is therefore very ſmall, and is ſurrounded with a fence formed of the trunks of trees joined together about four fathoms high, and has a baſtion at each corner; the ſtreets, being hedged in with reeds, and planted with cocoas and other trees, reſemble ſo many gardens. The houſes are generally built of reeds and ſtraw, but the king's palace is of wood.

Captain Hamilton informs us, that the king earneſtly expreſſed his deſire that the Engliſh would ſettle there; and told him, that Pahan might be made a place of great trade, were there ſhipping to carry off the pepper and tin which his country could furniſh; adding, that one hundred and fifty men would be ſufficient to curb his own rebellious ſubjects and their allies the Bougies; but that none in that country ever put themſelves under the protection of the Dutch, who would not be glad to ſhake it off again.

The next country to this is Trangano, which is extremely pleaſant and healthful, and affords a fine landſcape from the ſea. The hills, which gently riſe, and are of a moderate height, are covered with ever-greens that bear a variety of delicious fruits, as durions, oranges, lemons, limes, mangoſtans, ramboſtans, mangoes, and letchees; and in the valleys are corn, pulſe, and ſugar-canes; but the Malayans, being too lazy to cultivate the earth, this is performed by the Chineſe. The country alſo produces pepper and gold, which are chiefly exported by the Chineſe.

The fineſt fiſh come from the neighbouring ſeas into its river, and are caught in the months of July and Auguſt; but from October to March the river is ſhut up by a bar formed by the impetuoſity of the great ſeas, which the north-eaſt monſoons produce near that ſhore. Their poultry are large, plump, and ſweet; but beef is ſcarce, except that of the buffaloe, of which there is plenty.

The city of Trangano, in which the king of the country reſides, is pleaſantly ſituated on the ſide of the above-mentioned river near the ſea. The houſes, which amount to about a thouſand, are not formed into regular ſtreets, but ſcattered ten or twenty in a place at a ſmall diſtance from each other, forming many ſeparate villas. Above half of the inhabitants are Chineſe, who trade to ſeveral of the neighbouring countries.

SECT. VI.

Of PERA, *the Iſland* PULODINGDING, QUEDA, *and* LIGOR.

Their Situation, Produce, and the Manners of the Inhabitants.

PERA, or Perach, is ſituated at the bottom of a bay one hundred and fifty-four miles north-weſt of Malacca, in four degrees forty minutes north latitude, and one hundred and two degrees ten minutes eaſt longitude from London, near a river that diſcharges itſelf into the ſtreights of Malacca. This is the capital of a kingdom of the ſame name, and abounds with more tin than any country in India. It has very high mountains, thick woods, and frightful deſarts, which abound with rhinoceroſes, wild elephants, buffaloes, tygers, and ſerpents; and the rivers are infeſted by crocodiles. According to captain Hamilton this is properly a part of the kingdom of Johore; but the government, when he was there, was a kind of anarchy; and the people, who are Mahometans, are ſo untractable, treacherous, and barbarous, that no European nation can keep a factory there with ſafety, as the Dutch experienced when they ſettled a factory and erected a fort at Pulodingding, an iſland at the mouth of the river Pera, but were all cut off.

According to Dampier and Nieuhoff, this iſland is mountainous, and well ſupplied with ſprings of water. It has large timber, and trees proper for maſts and ſail-yards. Theſe trees are tall, and have a red pith, valued for its beauty by the Indians, who make curious works of it. It has ſeveral good bays, excellent water, and plenty both of fowl and fiſh, particularly turtle, and a ſmall ſort of very good oyſters, which often hang in cluſters to the branches of trees that grow by the ſides of the water. Here are likewiſe many wild boars, that ſwim hither from the neighbouring continent to feed on the roots; but the coaſt is infeſted with a venomous flat fiſh, called a ſea-qualm, that is dangerous to thoſe of the inhabitants who waſh in the ſea, by cauſing inflammations wherever they touch: they are about the ſize of a common plate; their fleſh is ſoft like a jelly, on their backs are red and purple ſpots, and there are eight teats on their bellies.

Queda, or Keda, is a ſea-port town, one hundred and thirty miles from Patana, on the weſt ſide of the peninſula, and is the capital of a country which has alſo the title of a kingdom; but its territory is ſmall, and the people poor. It is ſituated in a good ſoil, watered by ſeveral brooks that come from a navigable river, ſaid to abound with crocodiles. The poor, proud, and beggarly king, ſays captain Hamilton, never fails to viſit foreign merchants as ſoon as they arrive in his port, and expects preſents from them when they repay his viſit; in return for which his majeſty will honour the foreigners with a ſeat near his ſacred perſon, and chewing a little betel put it out of his mouth on a little gold ſaucer, which his page hands to the foreigner, who muſt take it with all poſſible reſpect, and chew the royal morſel after him, for the refuſal would be attended with danger.

Ligor, the capital of a country of the ſame name, is ſituated in one hundred degrees twenty-five minutes eaſt longitude from London, and in eight degrees north latitude. It is ſubject to Siam. On the coaſt is a ſmall iſland

island also called Ligor. The Dutch have a factory here that carries on a considerable trade in tin and pepper; the country producing abundance of the former, all of which they engross to themselves. The town, which is situated about two miles above the factory, is built of bamboos and thatched with reeds, and has many Pagan temples with lofty and slender steeples.

CHAP. XXI.

Of the Empire of AVA, including PEGU, ARACAN, and TIPRA.

SECT. I.

Its Situation and Boundaries: the Manner in which Pegu was ruined and rendered subject to the King of Ava. A short Description of the Cities of Pegu and Syriam.

THE empire of Ava is placed by Monsieur de Lisle between the latitude of fifteen and twenty-eight degrees north, and is bounded by Tibet on the north, on the east by the kingdoms of Laos and Siam, on the west by Bengal and its gulph, and on the south by the Indian sea.

The greatest part of this territory was formerly possessed by the king of Pegu; but that monarchy has been destroyed by two powerful kings of Ava and Siam; the former of whom is absolute sovereign both of Ava and Pegu, and has several of the neighbouring states tributary to him.

Those who have travelled through the East give but little information about the kingdom of Ava, though they pretend it is twice as large as that of France. They only observe, that the immense riches of the king appear in the splendor of his palace, which, though of vast extent, is for the most part adorned with gilding.

Whatever is related by historians of the kingdom of Pegu is drawn from Gaspar Balbi, a rich Venetian merchant, who traded thither in 1576; and supposing him endowed with ever so great a portion of judgment and veracity, his account of that country can give but little idea of its present state: we shall therefore take our account of Pegu chiefly from captain Hamilton, who visited that kingdom, and became instructed in the manners of the people, partly by the inhabitants themselves, and partly by the informations he obtained from some of the English company at Fort St. George who traded thither.

The cause of which produced the ruin of the kingdom of Pegu, with Martavan, and some others under its dominion, was told to Mr. Hamilton by some Peguans, in several discourses he had with them on that subject.

A strict friendship for a long time subsisted between the kings and subjects of Pegu and Siam, who being next neighbours, carried on a great trade with each other, till the fifteenth century: but a Pegu vessel being at Siam, the metropolis of the kingdom, when ready to depart, anchored one evening near a small temple a few miles below the city, when the master and some of the crew going there to worship, saw a little well-carved image of the god Samsay, and finding the talapoins negligent, stole that idol, and carried it to Pegu. Those priests missing the little idol, lamented their loss to all the neighbouring talapoins, and by their advice carried their complaints to the king of Siam; and there happening to be a scarcity of corn that year, the calamity was imputed by the priests to the loss of the god Samsay. The king of Siam now sent an embassy to his brother of Pegu, desiring the restitution of the image, whose absence had been attended with such fatal consequences: but the king of Pegu refusing to comply with his request, a bloody war ensued between the two kingdoms, in which the king of Siam ravaged the country, and annexed the inland countries of Pegu to his own dominions.

The king of Pegu, in this distress, invited the Portuguese to his assistance, whose name began to be dreaded in India, and by the great encouragement he gave them, got about one thousand volunteers into his service: the use of fire-arms being then unknown in those parts, they spread terror wherever they came, and drove the Siamese out of the country. The king of Pegu then made one Thoma Pereyra, a Portuguese, general in chief of all his forces, and settled his court at Martavan, near the borders of Siam, to be ready on all occasions to repel the Siamese forces.

Though the Portuguese, by their insolence, now rendered themselves hated by people of all ranks, Thoma Pereyra was the favourite at court; he had elephants of state, and a guard of his own countrymen to attend him. One day, as he was coming with great state from the palace, riding on a large elephant, he chanced to hear music in a burgher's house, whose daughter, a very beautiful virgin, had been married to a young man of the neighbourhood. The general went to the house, wished them joy, and desired to see the bride. The parents took the general's visit for a great honour, and brought their daughter to the elephant's side, when being struck with her beauty, he had the villainy to order his guards to seize her, and carry her to his house.

The general's orders were but too readily obeyed, and the bridegroom not being able to endure his loss, cut his own throat; the disconsolate parents of their injured children, rent their cloaths, and ran towards the king's palace uttering their lamentations, and imploring their gods and countrymen to revenge them on the insolent Portuguese, the oppressors of their country. The streets were soon unable to contain the crowds with which they were filled, and the noise they made reaching the king's ear, he sent to know the cause of the tumult, and being informed, let the people know that he would punish the criminal. He accordingly sent for the general; but he being employed in ravishing the unhappy bride, excused himself, by pretending to be so much indisposed, as to be unable to wait on his majesty.

The king, exasperated at this answer, in the first transport of his rage, ordered the whole city to take arms, and make a general massacre of the Portuguese, wherever they could be found. And this cruel order was so speedily executed, that in a few hours all the Portuguese were slaughtered, except the criminal, who being taken alive, was made fast by the heels to an elephant's foot, and was thus dragged through the streets, till the flesh was torn from his bones. Three Portuguese alone were saved; these were accidentally in the suburbs near the river, and hiding themselves till night, made their escape in a small boat, and coasting along the shore, lived on what they found among the rocks, and in the woods, and at length arrived at Malacca.

Both these kingdoms being extremely weakened and exhausted by these wars, suspended all acts of hostility, till about the middle of the seventeenth century, when the king of Siam again invading Pegu, conquered several provinces tributary to that kingdom. The king of Pegu, now finding his forces unable to protect his more immediate dominions, called for the assistance of the king of Ava, whose dominions lay about five hundred miles up the river. He complied with the invitation, and drove the Siamese from their new conquest; but afterwards perceiving the want of discipline among the Peguan forces, he murdered the king, whom he came to protect, broke the Peguan army, and seized the kingdom of Pegu, and ruined its capital.

The

The ancient city of Pegu ſtands about forty miles to the eaſtward of Syriam, and was once the ſeat of many great and puiſſant monarchs, who made a diſtinguiſhed figure in the eaſt; but now its glory is laid in the duſt; for not a twentieth part of it is inhabited, and its few inhabitants are of the lower claſs of the people. The ditches that ſurrounded the city, which are now dry, and bear good corn, ſhew that few cities in the world exceeded it in magnitude, for they are computed to be ſix or ſeven leagues round.

The city of Syriam is built on a riſing ground near the ſide of Pegu river, about ſix leagues from the bar, and is encompaſſed with a wall formed of ſtone without mortar. The governor, who is generally a perſon of the royal blood, reſides in it. The ſuburbs are however four times bigger than the city. It was many years in the poſſeſſion of the Portugueſe, till their inſolence and pride obliged the government to drive them from it.

SECT. II.

Of the Produce of the Country; the Perſons, Dreſs, Cuſtoms, and Manners of the Inhabitants; particularly the Form of Marrying a Pegu Woman to an European; the annual Ceremony of firing Sky-rockets of a prodigious Size. The Diſeaſes to which the People are liable.

THIS country is very fruitful in corn, excellent pulſe of ſeveral ſorts, fruit and roots, and produces timber for building; elephants teeth, iron, ſaid to be of ſo hard a nature as to be a kind of natural ſteel, tin, lead, oil of earth, wood oil, the beſt rubies in the world, ſmall diamonds, amethyſts, ſaphires, and other precious ſtones; bees-wax, ſtick-lack, and abundance of ſaltpetre. Wild game of all ſorts is extremely plenti ful, and captain Hamilton ſays, that deer are ſo numerous, that he bought one for a groat; but though they are very fleſhy they are not fat. They have ſwine's fleſh, plenty of good poultry, and many ſorts of excellent fiſh.

The Peguans ſuffer their hair to grow very long, and tie it on the top of their heads with cotton ribband wrapped round it in ſuch a manner that it ſtands up in the form of a ſpire. They wear a garment ſo thin that the ſkin is eaſily ſeen through it, and have a large ſcarf about their loins, which reaches to their ancles, but they wear neither ſtockings nor ſhoes.

The natives of Ava are diſtinguiſhed from the Peguans by making figures on their ſkins, by pricking them with a bodkin, and rubbing them over with charcoal. This the Peguans are not allowed to perform. The men are generally plump, well ſhaped, and have good features; but are of an olive complexion.

The women are much fairer than the men; they are alſo well ſhaped, and have commonly pretty round faces, but are ſmall of ſtature. Their head-dreſs is their own black hair tied up behind, and when they go abroad they wear a piece of cotton cloth looſe on the top of their heads. They wear a cotton or ſilk frock, which ſits cloſe to their bodies and arms, and reaches half way down the thigh; under it a ſcarf which comes four times round their waiſt, and hangs almoſt to the ancle, but is ſo contrived, that at every ſtep they take it ſhews the right leg, and part of the thigh. This part of their dreſs is very ancient, and is ſaid to have been firſt contrived by a queen of the country, who, grieved to ſee the men ſo addicted to an unnatural vice, as to neglect the ladies, contrived this habit to raiſe deſire, and incite them to place their affections on proper objects. The queen had the pleaſure of ſeeing, that this expedient had the deſired effect, and now the odious vice of ſodomy is hardly known in that country.

The women are extremely courteous and kind to ſtrangers, and are particularly fond of marrying Europeans. Hence moſt of the foreigners who trade thither, marry one of theſe women, for the time they ſtay. After the parties are agreed, the bride's parents, or her neareſt relations, invite the bride and bridegroom, with the friends of each to a feaſt, and when it is over, the father, or bride-man, aſks them both if they are willing to cohabit together as man and wife; and both giving their conſent, they are declared lawfully married. If the bridegroom has a houſe, he conducts her thither; but if not, they have a bed provided in the houſe where they are married.

Theſe women are obedient and obliging to theſe temporary huſbands, and take the management of affairs within doors wholly into their own hands. The wife goes to market, buys and dreſſes the food, and takes care of her huſband's cloaths, in waſhing and mending them. If he has goods to ſell, ſhe takes a ſhop, and ſells them by retail, to a much better account than he could ſell them to the merchants, and ſome of them take goods to the inland towns, where they exchange them for ſuch as are proper for the foreign markets to which the huſband is bound, and generally bring fair accounts of their proceedings. If ſhe proves falſe to his bed, he may cut off her hair, ſell her for a ſlave, and keep the money. On the contrary, if the man goes aſtray, the woman will be apt to poiſon him. If ſhe proves prolific, the children cannot be carried out of the kingdom without the king's permiſſion, which, however, may be purchaſed for forty or fifty pounds; and, if any irreconcileable quarrel happens between them, the father muſt take care of the boys, and the mother of the girls. When the huſband leaves the country he may continue the marriage, by allowing his wife ſix ſhillings and eight-pence a month, and if this be not done, ſhe may marry again at the end of the year; but if ſhe receives that ſum on his account, ſhe is obliged to ſtay three years. She is the better eſteemed for having been married to ſeveral European huſbands.

People of fortune annually let off ſky-rockets in the month of September, and if they fly a very great height, it is conſidered as a certain ſign that the owner is in favour with the gods, but if they fall to the ground, and ſpend their fire without riſing, the owner is greatly afflicted, and believes that his deities are not his friends. The perſons, whoſe rockets riſe in the air, ſhew their gratitude by building temples, and dedicating them to the gods they adore, and the prieſts whoſe temples are decayed, bringing their idols to adorn the new raiſed ſtructures, are rewarded with the benefice. Captain Hamilton aſſerts, that he ſaw ſome of theſe rockets ſo large, that one of them contained above five hundred pounds weight of powder, duſt, and coals, of which they are commonly compoſed. The carcaſe is the trunk of a large tree made hollow, into which they ram the compoſition, and then bind the carcaſe with thongs made of buffaloes hides from one end to the other, to keep it from ſplitting. After ſecuring the ends of the carcaſe, that the compoſition may come gradually out when fired, they place it on a branch of a large high tree, and having fixed it in a poſition for mounting, add a large bamboo for a tail to balance it, ſome of which are ſaid to be one hundred and twenty feet long. When the tail is fixed on, the day of ſolemnity is proclaimed, and multitudes of people of all ranks and ages being aſſembled, the owner ſets fire to it, and the rocket either mounts a prodigious height in the air, or flies five or ſix hundred paces in an irregular manner on the ground, ſcorching or wounding all in its way. Soon after they chooſe ſome women out of the people aſſembled to perform a dance to the gods of the earth. They have various kinds of inſtruments, but the tabor and pipe are eſteemed the beſt: they have alſo an inſtrument ſhaped like a galley, about three feet long, with twenty bells of ſeveral ſizes placed on the top, with which they make no bad muſic.

The diſtemper moſt dreaded in this country is the ſmall-pox. When any one is ſeized with it, all the neighbourhood remove for three weeks to the diſtance of two or three miles, where they ſoon run up new houſes made of bamboos, and leave the ſick perſon to live or die by himſelf, with only a baſket of rice, ſome earthen pots to boil it in, and a jar of water. If the patient lives they fetch him to their new habitations, of which they make him free. It is here ſaid that the moſt ravenous tiger will not touch a perſon afflicted with this loathſome diſeaſe.

SECT. III.

Of the Religion of the Peguans. A Description of their Temples, and Images, and of the Funeral of an High Prieſt.

THE talapoins are ſuch ſtrict obſervers of all the rules of humanity and charity, that if a ſtranger has the misfortune to be ſhipwrecked on the coaſt, though he is by the laws of the country the king's ſlave, they prevail on the governors to evade the cruel law, and deliver them to their care. When any unfortunate ſtrangers come to their temples, they are hoſpitably ſupplied with food and raiment; if they are ſick or maimed, theſe prieſts, who are alſo the chief phyſicians of Pegu, keep them till they are cured, and then furniſh them with letters of recommendation to the prieſts of another convent on the road they deſign to travel. They never enquire after the religion of a ſtranger; their humanity is too warm to permit them to confine their benevolence to thoſe of their own profeſſion; it is ſufficient, that the ſtranger has the human form, and that renders him the object of their charity. In their opinion all religions are good that teach men to be good; they believe that the gods are pleaſed with various forms of worſhip, but with none that is hurtful to man, becauſe cruelty is contrary to their nature.

When any contention happen betweens neighbours the talapoins uſe all their endeavours to produce a reconciliation, and never leave their good offices till they have obtained it; when, in token of friendſhip, the parties, according to an ancient cuſtom, eat champoc from each other's hand to ſeal their friendſhip. This champoc is a kind of tea that has a very diſagreeable taſte: like other tea it grows on buſhes, and is uſed on ſuch occaſions all over Pegu.

The telapoins frequently preach to numerous auditories, in which the uſual ſubject of their diſcourſes is, that charity is the moſt ſublime of all the virtues, and ought to be extended not only to mankind, but to animals. They alſo exhort the people not to commit murder, to take from no perſon any thing belonging to him; to do no hurt; to give no offence; to avoid impurity and ſuperſtition; and above all not to worſhip evil ſpirits. But their diſcourſes on this laſt point have no effect. The people attached to manicheiſm believe, that all good comes from God, and that the evil ſpirits are the author of all the miſchief that happens to man; and that therefore they ought to worſhip theſe demons that they may not afflict them. This is a common notion among the Indian idolaters.

The images in their temples are placed croſs-legged under domes; their faces are longer than the human; their ears are very large, and the lobes are thick; their toes are all of an equal length, and their arms and hands are very ſmall in proportion to their bodies. The congregation bow to them when they come in and go out, and that is all the worſhip they pay them.

There are two large temples near Syriam, which ſo nearly reſemble each other, that they ſeem to be built on the ſame model. One of them, which ſtands about ſix miles to the ſouthward, is called Kiakiack, or the temple of the god of gods, in which is an image twenty yards in length, lying in a ſleeping poſture, and they pretend that he has lain in that manner ſix thouſand years. The doors and windows of this temple are always open, and every one is at liberty to ſee this idol. They are perſuaded, that when it awakes the world will be deſtroyed. The temple is erected on an eminence, and in a clear day may eaſily be ſeen at ſix leagues diſtance.

The other temple, named Dagun, is ſituated in a low plain about the ſame diſtance, to the north of Syriam, but the doors and windows are always ſhut, and none are allowed to enter this temple but the prieſts, who will not deſcribe the ſhape of this idol, though they ſay it does not reſemble that of an human being. As ſoon as Kiakiack diſſolves the frame of the world, Dagun, they imagine, will gather up the fragments, and form a new one. Near theſe temples are held annual fairs, at which are made free-will offerings for the uſe of thoſe temples.

According to Balbi, the Peguans in his time had annually five principal feſtivals, which they call Sapans, and celebrate with extraordinary magnificence. In one of them the king and queen went in pilgrimage about twelve leagues from the city, on which occaſion they rode on a triumphal car, ſo richly adorned with jewels, that it might be ſaid, without an hyperbole, they carried about them the value of a kingdom. This prince was at that time extremely rich, and had in the chapel of his palace ſeveral idols of ineſtimable value. One of them, he ſays, was of the human form, as big as the life, and of maſſy gold, having on its head a triple crown, adorned with all ſorts of precious ſtones; on the front was a ruby as big as a prune; at the ears were the richeſt pendants that ever were ſeen, and on the belly a ſcarf in the manner of a belt covered with diamonds and ſtones of an ineſtimable price. Two other idols of ſilver were by the ſides of the firſt, but higher by two feet. A fourth idol paſſed for the richeſt of them all, both from the quantity of metal, and its ornaments; and a fifth was no leſs eſteemed, though it was only made of braſs and pewter.

Mr. Hamilton obſerves, that he ſaw the ceremony of an high-prieſt's funeral, and was not a little pleaſed with the ſolemnity. After the body had been kept three or four months from putrefaction by ſpirits or gums, a great maſt was fixed firmly in the ground, and at fifty or ſixty yards diſtance on each ſide were placed four ſmaller maſts, all of them perpendicularly. Around the great maſt in the middle three ſcaffolds were erected above each other, the lowermoſt the largeſt, and the ſmalleſt at the top, ſo that it reſembled a pyramid. Theſe ſcaffolds were railed in, except an open place of three or four feet on each ſide. All the ſcaffolds, and the ground below them, were filled with combuſtibles. Four ropes were carried very tight from the maſt in the middle to the other four maſts, and a rocket on each rope was placed at each of the ſmall maſts. The corpſe was then carried to the upper ſtory of the pyramid, and laid flat on the ſcaffold, and after a great ſhew of ſorrow among the people who were preſent, a trumpet was ſounded, at which ſignal fire was put to the rockets, which, with a quick motion, flew along the ropes, ſet fire to the combuſtibles, and in a moment they were in a flame, and in an hour or two all were conſumed.

The people entertained ſuch veneration for this talapoin, that they eſteemed him a ſaint. He was highly reſpected by the king himſelf, and when any noblemen happened to incur the king's diſpleaſure, he uſed his intereſt with his majeſty to have him reſtored again to favour. This always happened, except the nobleman was guilty of atrocious crimes; and then he uſed his endeavours to have the rigour of his puniſhment abated.

SECT. IV.

The abſolute power of the King; the manner in which Traitors are puniſhed. The fulſome Adulation with which he is treated by his Subjects. Of his Army, and the Maintenance of his Troops. The Forms obſerved in the Courts of Juſtice, and ſome Account of the Palace and City of Ava.

THE king is deſpotic, and all his commands are laws; he, however, holds the reins of government in his own hands, and puniſhes with the utmoſt ſeverity thoſe governors of provinces and towns whom he finds guilty of oppreſſion. That he may be informed of every thing that paſſes throughout his dominions, every province or city has a deputy reſiding at court, which is generally in the city of Ava, the preſent metropolis. Theſe deputies are obliged to attend the court every morning; and when the king has breakfaſted he retires into a room where he can ſee all his attendants, without being ſeen: mean while a page waits to call the perſon from whom his majeſty would obtain an account of whatever has paſſed in his province or city, and this news he relates, looking

looking with profound reverence towards the room where the king ſtays . but if he omits any thing of conſequence, which the king happens to hear of by another hand, he is ſure of being ſeverely puniſhed.

When his majeſty receives information of treaſon, murder, or any other crimes, he cauſes the affair to be tried by judges of his own chooſing; and, on the conviction of the criminal, aſſigns the puniſhment he is to undergo, which is either being beheaded, made ſport for the elephants, which is the moſt cruel death, or baniſhed for a time to the woods; whence, if he eſcapes being devoured by the wild beaſts, he may return when his baniſhment is expired, and then muſt ſpend the remainder of his days in ſerving a tame elephant: but for ſmaller crimes people are only ſentenced to clean the ſtables of the elephants.

The king is treated by his ſubjects with the moſt fulſome adulation. In ſpeaking or writing to him they ſtile him their god; and in his letters to foreign princes, he aſſumes the title of king of kings, to whom all other ſovereigns ought to be ſubject, as being the near kinſman and friend to all the gods in heaven and on the earth, by whoſe friendſhip to him all animals are fed and preſerved, and the ſeaſons of the year keep their regular courſe. The ſun is his brother, and the moon and ſtars his relations; and he pretends to preſide over the ebbing and flowing of the ſea: but, after all theſe lofty hyperbolical epithets, he ſinks ſo low as to call himſelf king of the white elephant, and of the twenty-four white umbrellas. When his majeſty has dined a trumpet is blown, to ſignify to all the kings of the earth that they may go to dinner, becauſe their lord hath already dined. And when any foreign ſhips arrive at Syriam, he is informed of the number of the people on board, with their age and ſex, and told that ſo many of his ſlaves are arrived to partake of the glory and happineſs of his reign.

When an ambaſſador is admitted to an audience he is attended by a conſiderable body of guards, with trumpets ſounding, and heralds proclaiming the honour he is about to receive, in ſeeing his majeſty's face, the glory of the earth; and between the gate and the head of the ſtairs that lead to the chamber of audience the ambaſſador is attended by the maſter of the ceremonies, who inſtructs him to kneel three times in the way thither, and to continue on his knees, with his hands over his head, till a proclamation is read.

When baſkets of fruit and pots of water are carried through the ſtreets for the uſe of the king, they are attended by an officer, and all the people who happen to be near muſt fall on their knees, and continue in that poſture while they paſs by; and when the king comes abroad, ſome of his elephants are inſtructed to fall on their belly.

The officers of the army have no ſalary, nor have the ſoldiers any pay; but the governors of the provinces and cities are obliged to give ſubſiſtance to a certain number of ſoldiers, and to find the palace at Ava ſuch a quantity of proviſions as is appointed. However, in time of war the king allows the army pay, cloaths, arms, and alſo provides magazines for the ſupport of the troops; but the war is no ſooner over than the cloaths and arms are returned, by which means the ſoldiers, being almoſt conſtantly without their arms, know not how to uſe them, and are little acquainted with diſcipline.

The quality of an officer is ſaid to be known by the head of his tobacco-pipe, which is of earth or metal, with a ſocket to let in a jointed reed, which at its upper end has a mouth-piece of gold jointed like the reed, and by the number of joints in this golden mouth-piece, the quality of the officer, and the reſpect that is due to him, are fully known.

All the towns in the king's dominions have a government that reſembles a kind of ariſtocracy. The governor ſeldom ſits in council, but appoints his deputy and twelve judges, who ſit at leaſt once every ten days, but oftener when buſineſs requires it. They aſſemble in a large hall, on a kind of ſtage about three feet high, and benches are placed round the floor for people to ſit or kneel upon to hear the trials. The hall is erected on pillars, and is open on all ſides; and the judges ſitting on mats in the middle, in the form of a ring, there is no place of precedence. Every man has the liberty of pleading his own cauſe, or ſending it in writing to be read publickly; and all ſuits are determined within three ſittings: but if any man queſtions his own eloquence, he may impower a friend to plead for him. Theſe trials are attended with no expence; for the town, by an eaſy contribution, provides for the maintenance of this court. At the backs of the judges are ſeated clerks, who write down what is ſaid by the plaintiff and defendant, and the affair is determined by the governor and theſe twelve judges with the utmoſt equity; for if they are found guilty of the leaſt partiality, and the king is informed of it by the deputy of the town, the ſentence is revoked, and the whole board corrected; ſo that very few appeal from their deciſion to the king, which they may do if they think themſelves aggrieved; but if an appeal be made on ill grounds, the appellant is ſure to be chaſtiſed.

Though the king's palace at Ava is very large, and built with ſtone, it is a mean ſtructure. It has four gates; the Golden Gate, at which ambaſſadors enter, is thus named becauſe all ambaſſadors procure an audience by preſents. The ſouth gate is called, The Gate of Juſtice, and is entered by all who bring petitions, accuſations, or complaints. On the weſt is the Gate of Grace, where all who have received favours, or have been acquitted of crimes, paſs out in ſtate, and all perſons condemned are carried away loaded with fetters: and the north gate, fronting the river, is ſtiled The Gate of State, and through it his majeſty paſſes when, according to the language of theſe ſlaves, he condeſcends to bleſs his people with his preſence; and all his proviſions and water are carried in at this gate.

Though the city is of conſiderable extent, and very populous, it is only built of teak planks, or ſplit bamboos, becauſe if any perſons are charged with treaſon, or any other capital crimes, they may find no place of ſecurity; for if they do not appear at the firſt ſummons, fire is ſet to their habitations to fetch them out.

SECT. V.

Of the Kingdoms of ARRACAN *and* TIPRA.

No authentic Accounts of thoſe Countries, except the imperfect one given by Mr. Hamilton. The cruel Manner in which the King treated Sultan Sujah, and the Deſtruction of the Country.

IT may here be expected that we ſhould give a deſcription of Arracan and Tipra; but a regard to that veracity which ought to be dear to the geographer and hiſtorian, makes us more willing to acknowledge our being unacquainted with thoſe countries, than to give abſurd accounts repeated from authors, who, fond of the marvellous, relate the moſt extravagant and ridiculous ſtories, and ſhew ſo little regard to truth, that what would otherwiſe appear probable, is rendered doubtful. Thus, 'tis ſaid, one of the kings of Arracan built a palace, and laid the foundation of it upon women with child; and that being told that his life would be of ſhort continuance, a Mahometan, whom he conſulted, adviſed him to avert the prediction, by eating a compoſition of ſix thouſand of the hearts of his ſubjects, four thouſand of the hearts of white crows, and two thouſand of the hearts of white doves.

In ſhort, it does not appear that any traveller of credit has viſited the interior part of either Arracan or Tipra; and it is certain, that Mr. Ovington, who has ſaid ſo much of Arracan, was never nearer that country than Bombay and Surat. Mr. Hamilton has indeed viſited the coaſt of that kingdom, which he ſays extends four hundred miles in length, from Xatigam, a town that borders on Bengal, to Cape Negrais; yet few places are inhabited, on account of the vaſt number of wild elephants, buffaloes, and tygers; the former of which would deſtroy the productions of the earth, and the latter

latter the tame animals brought thither: only ſome ſmall iſlands near the ſhore are peopled by a few poor fiſhermen.

Arracan produces elephants teeth, tin, lead, ſticklack, and timber for building; and ſome of the Mogul's ſubjects trade thither for theſe commodities, and ſometimes meet with good bargains of gold, diamonds, rubies, and other precious ſtones, which are ſuppoſed to be ſome of ſultan Sujah's treaſure.

This ſultan Sujah had been driven from Bengal by Emir Jemla, the general of Aurengzebe, and came a ſuppliant for protection at Arracan. This unfortunate prince had with him his wives and children, with about two hundred of his retinue, who were reſolved to follow his fortune, and ſix or eight camels loaded with gold and jewels, which proved his ruin, and at length the ruin of the kingdom.

When ſultan Sujah firſt viſited the king of Arracan, he made him preſents ſuitable to the quality of the giver and receiver, and the king promiſed him all the civilities due to ſo great a prince, with a ſafe aſylum for himſelf and family. Emir Jemla, knowing where he had taken ſanctuary, ſent to the king of Arracan to demand the diſtreſſed prince, threatening, if he refuſed to deliver him up, to march with his army into his country, and take him away by force. This letter had ſuch an effect on the king of Arracan, that he baſely contrived the means of quarrelling with his gueſt, in order to obtain a pretence for ſacrificing him to the ambition of Emir Jemla.

Sultan Sujah having a very beautiful daughter, the king of Arracan deſired her in marriage, well knowing that ſultan Sujah would not conſent to the match, he being a Pagan and ſhe a Mahometan. Her father in vain expoſtulated with the king, who daily becoming more preſſing, he gave him an abſolute denial; on which the king ſent him orders to leave his dominions in three days; and commanded that the markets ſhould no longer furniſh him with proviſions for his money.

Sultan Sujah, knowing it would be death for him to return to Bengal, reſolved to paſs over ſome mountains, overgrown with woods, into the dominions of the king of Pegu, which were not above a hundred miles diſtance; and therefore the next day after his receiving the meſſage, began his march, with his family, his attendants, and his treaſure; but the barbarous king ſent after him a ſtrong party, which overtaking him before he got into the woods, killed moſt of his attendants, and ſeizing the treaſure, brought it back in an inglorious triumph. But what became of the ſultan and his daughter is unknown; none being able to tell whether they were ſlain in the ſkirmiſh, or afterwards devoured in the woods by the wild beaſts.

So much treaſure had never before been ſeen in Arracan; but to whom it ſhould belong cauſed ſome diſturbance. The king thought that all belonged to him; thoſe that fought for it claimed a ſhare, and the princes of the blood wanted ſome fine large diamonds for their ladies; but the prieſts perſuading them to dedicate all the treaſure to the god Dagun, and to depoſit it in his temple, they all unanimouſly agreed to the propoſal.

In 1690 the king of Arracan dying without iſſue, two princes of the blood, contending for the crown, took up arms, and both reſolving to ſeize the treaſure, the prieſts removed it to a place only known to themſelves; and the two princes purſued their quarrel with ſuch warmth, that in one year both themſelves and families were deſtroyed, and the kingdom left in anarchy; but it is now ſaid to be ſubject, or at leaſt tributary, to the king of Ava; and this is alſo ſaid to be the caſe of Tipra, which extends along the north of Ava, and is probably no more than a province of that kingdom.

SECT. VI.

Of the Kingdom of ACHAM.

Its Situation and Mines. The People free from Taxes. Of the Coin of Acham; the Funeral of the King; and the Conqueſt of the Country. The People ſaid to be the Inventors of Gun-powder.

THE kingdom of Acham, or Azem, is ſituated to the eaſt of the great Mogul's dominions, and to the weſt of the lake of Chiamay, and produces every thing neceſſary for the ſubſiſtance of man. As the country abounds in mines of gold, ſilver, iron and lead, the king has reſerved them to himſelf, and levies no ſubſidies from his people; and, that they may not ſuffer oppreſſion, none are employed in working theſe mines but the ſlaves he purchaſes of his neighbours. Thus the people are free from taxes, and live at their eaſe, while the reſt of the Indians are involved in all the miſeries of ſlavery and oppreſſion, in the midſt of a country where Providence has provided for them all the riches of nature in the greateſt exuberance.

It is prohibited by the laws to carry gold out of the kingdom, or to coin it into money; yet it is uſed by the people in trade in great and ſmall ingots; but theſe are not to be paid to ſtrangers. The king, however, cauſes pieces of ſilver to be coined of the ſize and weight of roupies, and of an octagon form; and theſe may be tranſported any where.

The king reſides in the city of Kemmerof; but the tombs of the royal family are in the city of Azoo, on the banks of the river Laquia, where every prince erects a kind of chapel in the great pagoda to ſerve for his place of burial.

Being perſuaded that after death they go into a world where thoſe who are ſtained with guilt ſuffer chiefly by hunger and thirſt, they place food by the ſide of the corpſe, that it may feed upon it if neceſſary. The king is ſaid to be interred with thoſe idols of gold and ſilver which he worſhipped when living; and an elephant, twelve camels, ſix horſes, and a great number of hounds, are alſo buried, from the belief that they may be of uſe to him in another world. In theſe funeral ſolemnities barbarity is joined to ſuperſtition, and the woman he loved beſt, with the principal officers of his houſhold, poiſon themſelves, in order to enjoy the honour of being interred with him, and of ſerving him in the next world. When a private perſon is interred, all his friends and relations aſſiſt at his funeral, and throw into the grave the bracelets and ornaments they wear.

This country was hardly known before Mirgimola, general of Aurengzebe, conquered it, about the laſt century. He undertook this expedition with the greater confidence, as Acham had been without any wars for the ſpace of ſix or ſeven hundred years, and the people had entirely neglected the uſe of arms. He found no difficulty in conquering ſuch a people; yet tradition attributes to them the invention of gun-powder, which is ſaid to have paſſed from Acham to Pegu, and from Pegu to China; which has given occaſion to ſay, that the Chineſe were the authors of that diſcovery. It is alſo ſaid, that in this war Mirgimola took ſeveral pieces of cannon, all of which were of iron.

CHAP.

70 80 90 100 Degrees East from London. 110

An ACCURATE MAP of INDIA By G. Rollos Geogr.

30 20 10 0

PERSIA

TIBET

CHINA

MOGULS EMPIRE

BENGAL

BAY OF BENGAL

INDIAN OCEAN

PEGU

AVA

ARACAN

SIAM

CAMBOGIA

COCHIN CHINA

MALDIVES

LAKEDIVES Is.

Equinoctial Line

Tropic of Cancer

V Hours East from London. VI VII

The Swing, on which the principal Persons in India, pass away much of their Time.

J. Hall Sculp.

CHAP. XXII.

Of INDOSTAN.

SECT. I.

Its Situation, Extent, Provinces, Climate, principal Rivers, and Minerals; with an Account of a remarkable Phænomenon in natural Hiſtory, occaſioned by the Chain of Mountains that extend through the Peninſula.

THE name of India was doubtleſs derived from the river Indus, the weſtern boundary of this extenſive country, which is ſituated between the Indus and the Ganges; but it is at preſent known by the name of Indoſtan, or India Proper, and by the natives is called Mogulſtan, or the empire of the great Mogul, who is deſcended from Tamerlane, who was a Mongul Tartar.

This country is of very great extent, and is bounded by Uſbec Tartary and Tibet on the north; by another part of Tibet, with Ava, Acham, and the bay of Bengal, on the eaſt; by the Indian ocean on the ſouth; and by the ſame ocean and Perſia on the weſt. It extends between the ſixty-ſixth and ninety-ſecond degree of eaſt longitude from London, and between ſeven and forty degrees in north latitude; and is two thouſand and forty-three miles in length, from north to ſouth, and in the broadeſt part one thouſand four hundred and twelve in breadth, from eaſt to weſt; but the moſt ſouthern part of the peninſula is not three hundred and twelve miles broad.

The north-eaſt diviſion of India contains the province of Bengal, which is ſituated at the mouths of the Ganges, and thoſe of Naugracut, Jeſuat, Patna, Necbal, Gor, and Rotas, which are in the mountains of Naugracut.

The ſouth-eaſt coaſt of the peninſula, called the coaſt of Coromandel, contains the provinces of Orixa, Golconda, the eaſt ſide of Biſnagar, or Carnate, Tanjour, and Madura.

The middle diviſion contains the provinces of Aſme, or Bando, Jengapour, Caſſimere, Hendowns, and Lahor, or Pencab, Delly, Agra, Gualeor, Narvar, Ratipor, Chitor, Berar, and Candiſh.

The north-weſt diviſion, on the frontiers of Perſia, and on the river Indus, contains the provinces of Cabul, Haican, Multan, Bucknor, Tata, or Sinda, Jeſſelmere, and Soret.

The ſouth-weſt coaſt of India, generally called the coaſt of Malabar, contains the following provinces: Guzarat, or Cambaya, Decan, or Viſiapour, and Beſnagar, or Carnate.

The dominions of the Mogul are chiefly above the peninſula, though it is generally imagined, that the whole is under his immediate government, and that the royal mandates from Delli are obeyed in the moſt remote parts of the coaſt: but Mr. Cambridge obſerves, that "this is ſo far from the truth, that a great part of this vaſt "peninſula never acknowledged any ſubjection to the "throne of Delli, till the reign of Aurengzebe; and the "revenues from thoſe Indian kings and Mooriſh gover-"nors who were conquered or employed by him, have, "ſince his death, been intercepted by the viceroys, which "his weaker ſucceſſors have appointed for the govern-"ment of the peninſula; ſo that at this time neither can "the tribute from the ſeveral potentates reach the court "of Delli, nor the vigour of the government extend "from the capital to thoſe remote countries. And ever "ſince the province of Indoſtan was ruined by Nadir "Shaw, the weakneſs of the Mogul, and the policy and "confirmed independency of the viceroys, have in a "manner confined the influence of the government to its "inland department." Whence, as he afterwards obſerves, the ſovereign really poſſeſſes only a third, and that the leaſt valuable part of his own vaſt empire.

As the tropic of Cancer extends thro' the middle of it, the air is exceeding hot; but in the moſt ſultry ſeaſon the rains, which uſually begin at the latter end of June, and continue till about the cloſe of October, cool the air and refreſh the earth. When theſe rains ſet in, a day ſeldom paſſes without terrible thunder and lightning; and even during the fair ſeaſon, they have lightning, tho' without thunder, for ſeveral weeks together; but this kind of lightning does no manner of harm. The heavens are clear and ſerene, except in the rainy ſeaſon and about the time of the vernal equinox; for all the reſt of the year is exempt from ſtorms and hurricanes, and there are only ſuch moderate breezes as the heat of the climate requires. The pleaſure to be found in the mornings and evenings is not to be conceived; for not only the heavens ſeem to enjoy a more than uſual purity and brightneſs, ſuch as is never ſeen in theſe northern latitudes, but all trees and plants retain a perpetual verdure, and you behold bloſſoms and ripe fruits on ſome tree or other all the year round; and a late author obſerves, that the ſight, the taſte, and the ſmell, are all regaled in thoſe delicious gardens, which come up to our fineſt ideas of a terreſtrial paradiſe.

The excellence of the climate appears from the uninterrupted health and long life of the natives; but this is partly to be aſcribed to their innocent food and the liquors they uſe, namely, rice, herbs, and fair water; and partly to the ſalubrity of the air; but there are low grounds near the ſea, where the vapours ariſing from the ooze and ſalt marſhes render the air unhealthful, particularly in the Engliſh ſettlement of Bombay, and the country of Bengal, through which the Ganges diſcharges itſelf by ſeveral mouths into the ſea, and the whole province is, like Egypt, annually overflowed. However, nine parts in ten of the continent of India is as healthful as any part of the world; and as agreeable to European conſtitutions, after their recovery from the illneſs they generally contract during the firſt months after their arrival, which proceeds as much from the alteration of their diet, and a different regimen, as from any other cauſe.

The principal rivers of this empire are the Ganges and the Indus; the former is held in the greateſt eſteem, not only from its long courſe, the depth of the channels thro' which it falls into the bay of Bengal, and the pureneſs of its waters, but from the imaginary ſanctity attributed to it by the natives, who worſhip this river as a god, and happy is the man who breathes out his ſoul upon its banks.

The Indus waters the weſtern ſide of India as the Ganges does the eaſt, both running a courſe of about three thouſand miles; but the entrance of the Indus is ſo choaked up with ſand, that it is not navigated by great ſhips. It flows from the north-eaſt to the ſouth-weſt, and diſcharges itſelf into the Indian ocean by three mouths, in about the twenty-fourth degree of north latitude. Though theſe rivers run ſo far aſunder, their ſources are ſaid to be near each other, and both are held to be in the kingdom of Tibet.

Beſides theſe rivers there are many others, moſt of which will be taken notice of in mentioning the places by which they paſs.

The mountains produce diamonds, of which we ſhall give a particular account in treating of the kingdom of Golconda, and alſo rubies, amethyſts, cryſolites, granates, agate, and jaſper.

Before we conclude this ſection, it is neceſſary to obſerve, that the chain of mountains, which run through the peninſula from north to ſouth, are the cauſe of an extraordinary phænomenon in natural hiſtory. The countries which are ſeparated by theſe mountains, though under the ſame latitude, have their ſeaſons and climate entirely different from each other; and while it is winter on one ſide of the hills, it is ſummer on the other. On the coaſt of Malabar a ſouth-weſt wind begins to blow from the ſea at the end of June, with continued rain, and

rages againſt the coaſt for four months, during which time the weather is calm and ſerene on the coaſt of Coromandel; and, towards the end of October, the rainy ſeaſon, which they term the change of the monſoon, begins on the coaſt of Coromandel: at which time the tempeſtuous winds bearing continually againſt a coaſt in which there are no good ports, make it ſo dangerous for the ſhipping to remain there for the three enſuing months, that it is ſcarce ever attempted. This is the cauſe of the periodical return of our ſhips to Bombay, where there is a ſecure harbour and convenient docks.

SECT. II.

Of the Soil and Huſbandry of the Natives; with the Trees and Plants; particularly of the Indigo Shrub, and the Banian Tree.

AT the end of the fair ſeaſon the earth reſembles a barren deſart, without one ſpire of graſs or any thing green on its ſurface, except the trees, which never loſe their verdure; but the ſhowers no ſooner begin to fall, than the face of nature is changed, and the earth almoſt inſtantly covered with graſs and herbs. The ſoil, conſiſting of a brittle fat mould, is eaſily broken up and prepared for tillage; and though they ſow the ſame land every year, it is never manured, but is rendered ſufficiently prolific by the annual rains.

In the northern parts of India they have as good wheat and barley as any where in the world; but in the ſouthern part of the peninſula they ſow nothing but rice, and indeed the natives ſcarce eat any thing elſe. The fields lie open, except near the towns and villages, where people form little incloſures for their own convenience; and as no man has any property in the lands he ſows, the prince's officers take a third, or one-half of the crop, or more, as they think proper, and leave the poor huſbandmen the reſt. Nor is it left to their choice, whether they will ſow or not; for the reſpective governors and generals, having towns and villages aſſigned them to enable them to ſupport the quota of troops they are to furniſh, order a particular ſpot of ground to be cultivated by every village, and at harveſt ſend their officers to take as much of the crop as is thought proper.

They have no oats; their peas and beans are ſmaller than ours, but full as good: they have alſo a ſort of peas called donna, rather larger than tares, with which they feed their horſes; theſe they boil, bruiſe, and mixing coarſe ſugar with them, make them up into balls, which they give to their horſes: they alſo ſometimes give them balls made of a compoſition of barley-meal, and other ingredients.

Their cream, inſtead of butter, produces a ſubſtance like thick oil, and will never be brought, in that hot climate, to ſuch a conſiſtence and hardneſs as ours, yet it is very ſweet and good; and as they have plenty of milk from their cows, buffaloes, and goats, the people in the north of India make a conſiderable quantity of cheeſe. There can be no whiter or better wheaten bread than that made at Bengal and ſeveral other parts of India, but the natives ſeldom eat any of it: they, however, make thin flat cakes of wheat flower, which they bake upon iron plates, and always carry with them in their journies.

The country produces no great variety of flowers, and yet the gardens are extremely pleaſant, being adorned with winding walks of fine fruit-trees, always green and blooming, with large baſons of water; and handſome caſcades. Thoſe flowers that are natives of the country laſt almoſt all the year; but, though they have a beautiful mixture of colours, few of them have any ſmell. The roſe and a white flower like that of the jeſſamine are the only ones that are very fragrant.

Their fruit-trees are the banana, or plantain, the cocoa-nut, mango, guavas, oranges and lemons, limes, mirabilons, pomegranates, jaccas, tamarinds, ananas, or pine-apples, and mulberries; to which may be added the areka-nut, and betel. In the north part of the empire are apples, pears, and other European fruits.

The kitchen gardens are well ſtocked with water-melons, muſk-melons, potatoes, and other roots, and pot-herbs. They have alſo ſaffron, turmerick, opium, the pepper-plant, ginger, cardamums, and conſiderable plantations of ſugar-canes, particularly in Bengal.

The cotton ſhrub is of great uſe, for of this are made their ginghams, muſlins, calicoes, &c. They ſow large fields of the ſeed, which grows up to the height of a roſe buſh, and then puts forth yellow bloſſoms, which are ſucceeded by little cods, which ſwell to the ſize of a ſmall walnut, and then the outer ſkin burſting diſcovers a fine ſoft wool as white as ſnow. The ſeeds are always found amongſt the wool.

They have alſo the cotton tree, which grows to a great height; the fruit, if it may thus be called, becomes of the ſize of a hen's egg, and then burſting like the other, yields a fine white wool.

The indigo ſhrub grows to the height of a gooſeberry-buſh, and has a thick round head, but no thorns. The people ſtrip off the leaves, and having laid them in a heap, they lie ſeveral days till they have ſweated, and are then put into deep veſſels, with a ſufficient quantity of water, to which they give their blue tincture. The water is afterwards drained off into broad ſhallow veſſels, made of a kind of plaſter of Paris, where the ſun having exhaled all the moiſture, there remains at bottom a hard dry cake about a quarter of an inch thick, which is our indigo. The beſt ſort is brought from Biana near Agra, and a coarſer kind is made near Amadabat.

There are alſo abundance of fine woods and groves, that afford timber for building of houſes and ſhips, and conſiderable quantities of red wood for dying. One of the moſt remarkable of their trees is the banian tree, the boughs of which bending to the earth, take root and grow up again like the mother-plant, whence one of them will have forty bodies and upwards, and ſpreading themſelves far around afford ſhelter for a regiment of ſoldiers under its branches; which bearing leaves that are ever green, afford a noble ſhade. Under theſe the gentoos frequently place their idols, and here their devotees reſide, and perform thoſe penances which appear extremely ſurpriſing to all Europeans, and which we ſhall mention in treating of the religion of the Gentoos.

SECT. III.

Of their Caravans, in which they uſe Oxen. Of the Camels, Elephants, and other Beaſts of India, with a Deſcription of the Shoegooſe. Of the Birds, Inſects, and Reptiles, particularly the Scorpions, and a remarkable Kind of Serpents, with ſome curious Particulars relating the latter. Of the Fiſhes of India, among which are deſcribed the flying Fiſh, the Bonito, the Albacore, the Dorado or Dolphin, the Shark, and its Attendants the Pilot-Fiſh, and ſucking Fiſh.

OF all the animals of India, none appear more uſeful than their oxen, which generally ſerve for draught and carriage, and are ſometimes ſhod: they are not very large, but ſwifter of foot than ours, and will carry a man twenty or thirty miles a day. Caravans, in which are ſometimes eight thouſand oxen, are employed in carrying rice, ſalt, and other things from place to place. Their drivers have no fixed abode, but take their wives and children with them. Each of theſe caravans has a captain, who wears a ſtring of pearls around his neck, and aſſumes the dignity of a prince. The people who follow the profeſſion of carriers are divided into four tribes, each conſiſting of about one hundred thouſand ſouls, who always ſleep in tents. One carries only corn, another tribe only peaſe and beans, another rice, and another ſalt; and the perſons of each tribe are diſtinguiſhed by certain marks made in their foreheads. The horns of the oxen would endanger the lives of their riders, were they not ſawed pretty ſhort, by their toſſing their heads back, when tormented by the flies. Ten or a dozen of them are employed in drawing one of their heavy carriages; but they have no more than two to their coaches, which will hold only two people. When they bait, they are fed with balls of paſte.

Camels are alſo uſed for carriage, though leſs frequently than oxen. They cannot tread ſure in ſlippery ways, but

but ſeem peculiarly formed by nature for thoſe dry and ſandy deſarts, which, without their aſſiſtance, would be impaſſable, ſince they will travel ſeveral days ſucceſſively over hot burning ſands without water.

The elephants of India, when at their full growth, are ſome of them twelve or fifteen feet high, and yet ſo tractable that a boy may govern them. It is a common miſtake, that they have no joints in their legs, for they lie down and riſe up like other animals: their pace is a walk, but they ſtretch ſo far as to travel five miles an hour, and are ſo ſure footed, that they never ſtumble. Their keepers by ſigns, and the ſound of their voice make them underſtand their meaning, and if they make a ſign to them to terrify any man, they will advance towards him in a threatening manner, as if they intended to trample him to death, and yet not hurt him. If the keeper directs him to throw water or dirt in a man's face, he will do it without farther miſchief. The elephant takes up whatever he eats or drinks with his long griſly trunk, and thus conveys it to his mouth, and this trunk, tho' extremely limber, has ſuch ſtrength that if he ſtrikes a horſe or a camel in earneſt, he will kill him at a blow. It indeed ſupplies the uſe of hands, for with it he will pluck up the corn and graſs by the roots, knock off the dirt that hangs about it againſt his legs, and then convey it to his mouth. He will alſo tear down the branches of the trees with it, and eat the tender twigs. Scarce any animal will ſwim faſter, for at fort St. George, where the ſhips that bring them can only come within two or three miles of the ſhore, they frequently make them ſwim to land, but they have little more than their trunks above water, through which they breathe. The male elephant is ſometimes mad after the female, when he becomes ſo miſchievous as to ſtrike any one he meets, except his keeper; at that time therefore they chain the elephant by the legs, and if he happens to get looſe, he will overturn every thing in his way, nor is it poſſible to divert his rage without fireworks, which burſting with a loud noiſe will make him ſtand ſtill and tremble. When the elephants are in theſe mad fits they ſweat prodigiouſly, and ſmell much ranker than a goat.

In the Mogul army are ſeveral elephants that will not only ſtand fire, but ſuffer a great gun to be diſcharged from their backs. Thoſe they carry are about five feet long, placed on a ſquare wooden frame that is faſtened to a broad thick pannel, tied on with ſtrong cords and girths. At the four corners of this frame are four ſilk flags fixed to little ſtaves. Upon the neck of the elephant the man is ſeated who guides him, and has an iron rod in his hand, about half a yard long, ſharp at the lower end, and a hook turned up, with which he pricks him forward, or pulls him back. The gunner is ſeated on the wooden frame, where he has his ammunition and ball with every thing neceſſary for loading and firing. The balls diſcharged from theſe guns are about the ſize of a tennis ball.

The elephants are uſually faſtened by a chain about one of their hinder legs to great trees, under the ſhade of which they are kept. Each of the great war elephants is allowed by the Mogul four females, and they are ſaid to be ſo modeſt, that they will not permit any one to ſee them in the act of copulation.

They have alſo buffaloes and aſſes; the former are more ſluggiſh than the oxen, and have a ſmooth thick ſkin without hair; the female gives milk, and the fleſh, which is ſometimes eaten, is coarſe food.

In the ſouthern parts are thin long legged ſheep, whoſe backs are covered with a reddiſh hair inſtead of wool, but their fleſh is lean and dry. However, towards Perſia and Tartary they have fine ſheep with good fleeces and large tails, that weigh ſeveral pounds. It is obſervable of the Perſian ſheep brought into India, that they have each from three to ſeven horns, ſome of which ſtand upright on their foreheads, and the battles of their rams are very bloody. They have alſo plenty of goats, and their kids are pretty good eating. The Indian hogs are eſteemed the beſt butchers meat in India, eſpecially the wild hogs, which are very plentiful.

There are great numbers of antelopes, deer, and hares, and as nobody claim any property in them, every body are at liberty to kill them, as well as all other game; for tho' the Mogul is the proprietor of all the lands in the country, he does not monopolize either the wild beaſts, or the wild fowl. Even the graſs, herbs, and trees, and whatever grows ſpontaneouſly in the woods and extenſive fields, are enjoyed by the people in common: ſo that though they have no lands they can call their own, they have almoſt an equivalent from the privileges they enjoy in thoſe of the prince. The only beaſt of the foreſt, the hunting of which the emperor reſerves to himſelf, is the lion. There are alſo tigers, leopards, wolves, monkies, and jackalls, which laſt are a kind of wild dogs of the colour of a fox, but ſomewhat larger. Theſe run about at midnight in companies, making a dreadful howling, not only in the country, but in the midſt of the great towns. It is ſaid, that one or more of theſe always attend upon the lion, and hunt his prey for him. However, there are great numbers of them in all parts of the country, as well in thoſe parts where there are no lions as where there are: they are very fierce, and if a corpſe is not buried deep, they will ſcratch it up out of its grave.

Among the beaſts of India we ought not to omit a fierce little creature called a ſhoegooſe, which is about the ſize of a fox, with long ears like thoſe of a hare, and a face like a cat; its back and ſides are grey, and its breaſt and belly white. Theſe, as well as dogs, are uſed in hunting; on which occaſion a horſeman carries the ſhoegooſe behind him, hood-winked, and as the antelopes and deer are pretty familiar, they will not ſtart before the horſes come very near. He who carries the ſhoegooſe then takes off the hood and ſhews it the game, which with large ſwift leaps it ſoon overtakes, when ſpringing on their backs, and getting forward to their ſhoulders, it tears out their eyes with its claws, and makes them fall an eaſy prey to the hunters.

They alſo ſometimes hunt with the leopard, which runs down his game, and frequently gives the hunters as long a chace as the dogs, and when the game betake themſelves to ſwimming, which they frequently do, it will follow them into the water.

With reſpect to the feathered race, they have here plenty of all kinds of poultry, and alſo pigeons, turtle-doves, quails, partridges, peacocks, and paroquets. The fleſh of their poultry is, however, generally lean and dry, and ſome of them have bones as black as jet; but their fleſh is thought as well taſted as that of the others.

Vultures are here extremely common, and perfectly tame, which probably proceeds from the banyans feeding them as they do other animals; they are ſaid to be conſiderably larger than an eagle, and much of the ſame ſhape.

There is a kite here with a white head, for which the banyans have a high veneration, and ſeem to pay it religious honours. Theſe birds, when flying in the heat of noon, are frequently overcome by the ſcorching rays of the ſun, and drop down in the ſtreets. Upon ſuch an accident, the ſoldiers in our ſettlements always make money of it; for carrying the kite into the market-place, they threaten to wring his neck off, upon which the ſuperſtitious crowd contribute ſmall pieces of money to purchaſe the bird's life and liberty.

They have not many ſinging birds; but they have one leſs than a wren, which has raviſhing notes, and a beautiful plumage. The multitudes of monkies which infeſt the woods in the ſouthern parts of India, are terrible enemies to theſe little birds; but nature has taught them to preſerve both themſelves and their young, by building their neſts at the extremity of the twigs, where they hang like ſmall purſes out of their reach. There are alſo in this country bats almoſt as large as kites.

The pleaſure of living in ſo delightful a country as India is much abated by the multitude of troubleſome inſects and reptiles. The muſketoes or gnats, and their bugs, immediately ſeize upon the Europeans on their firſt landing, and are ſo venomous, that in one night's time a man's face will be ſo ſwelled that his companions cannot know him; but when they have been ſome time in the country, though they are always peſtered with them, they do not leave ſuch ſwellings as at firſt. They are indeed ſo troubleſome, that every man who can afford it, keeps a ſervant to bruſh them off his perſon, and it is in

in vain to attempt to ſleep with the face uncovered, without ſomebody to beat away the gnats, and as for the bugs they ſwarm among the ſoldiers and the common people. They have, however, one way of avoiding them, and that is by daubing the feet of the couch on which they lie with tar, which they have either an averſion to, or are ſtopped by their ſticking in it.

During the rains frogs and toads multiply prodigiouſly, and grow to a conſiderable ſize. The rats are three or four times as large as ours, and are ſo bold that they will hardly give a man the way.

Of all the venomous creatures of this country the ſcorpions, centipedes, and ſerpents, of which there are many different kinds, are the moſt dangerous, for they breed in every corner, and there is no poſſibility of being ſecure from them without continually ſweeping.

Of the ſcorpions there are various kinds, thoſe in the woods are ſaid to be black, and their ſting mortal. The houſe ſcorpions are about the length and thickneſs of a man's little finger, and, according to Mr. Salmon, are ſhaped almoſt like a lizard, but carry their tails turned up to their backs, and at the end of the tail is a ſting not much bigger than a hornet's, and always viſible. They creep very ſlowly, and it is eaſy to cut off their ſtings, which the above author ſays he has often done. The ſting of theſe are not mortal, but they create a violent pain, like that of a red-hot iron applied to the part, which laſts near twelve hours. The anguiſh is abated by anointing the part with the oil of ſcorpions, and in about twenty-four hours the pain entirely ceaſes.

The centipede derives its name from the great number of its legs; thoſe of this country are ſomewhat bigger than a gooſequill, and three or four inches in length; but though they are ſo ſmall, their bite is very dangerous.

There are here many kinds of ſerpents, but they will not attack a man, unleſs firſt provoked, or incited to it by their keepers; for there are people who keep them in baſkets, and carry them about to ſhew their tricks. One of thoſe which Mr. Salmon ſaw, raiſed himſelf up near half its length, then ſpread his head as big as the author's hand, and ſhewed a beautiful face, nearly reſembling the human; this ſpecies the Engliſh imagine is the ſame that tempted Eve.

Mr. Groſe mentions a kind of incantation of theſe reptiles, and ſays, that when a ſnake, lurking in a houſe, has bit any one, one of their jugglers is ſent for, who will with an inſtrument, ſomething reſembling a flageolet, play certain tunes, the ſound of which operates ſo powerfully on the ſnake, that he leaves his hole, and with viſible reluctance preſents itſelf to thoſe that ſtand ready to kill him. "I am fully aware, ſays that gentle-"man, of the ridicule this will meet with from many, "but prefer even the certainty of incurring it, to the "ſuppreſſion of what I tried myſelf to diſbelieve till "convinced of it."

A clergyman, who was with our ambaſſador at the Mogul's court, relates, that while he was there the Mogul ſentenced a man to die for killing his mother, and as the moſt terrible death he could contrive, ordered him to be bitten by two ſerpents. Accordingly one of the people, who keep ſerpents in a baſket for ſhew, was ſent for: the criminal was ſtripped naked, and ſtood trembling, while the maſter of the ſnakes, having irritated and provoked them, put one to the wretch's thigh, which immediately wound itſelf about him, and bit him in the groin till the blood followed; the other was ſet on the outſide of the other thigh, and bit him likewiſe: notwithſtanding this, the criminal kept upon his feet a quarter of an hour, but complained of a fire raging in all his limbs, and his body ſwelled to a great degree; the ſerpents were taken off before he fell, and about half an hour after the wretch breathed his laſt.

The Indian ſeas abound with vaſt ſhoals of fiſh, among which we ſhall only mention a few of the moſt remarkable. The bald pate is thus called from its head and neck being without ſcales, and is very good eating.

The raven-fiſh is ſo named from its mouth having ſome reſemblance to the bill of a bird: it is only a ſpan long, red on the back and tail, and yellow on the belly.

The flying-fiſh, which are moſt generally ſeen within the tropics, are commonly of the ſize of a large herring, to which they have ſome reſemblance. The large ſize of their ſide-fins countenance the opinion of their being aſſiſted by them, in the ſpring they make out of the water, on being purſued by larger fiſhes of prey, as thoſe fins continuing ſpread muſt naturally gather ſome air; but it is highly probable, that what is called their flight, is no more that an extended leap, like that of the flying-ſquirrels on ſhore; and that their neceſſity of replunging into the water is not ſo much owing to their fins drying in ſo ſhort a ſpace as twenty-five or thirty yards, and requiring a freſh wetting, as to the force of their ſpring being ſpent: for it is evident, that they are not guided by their ſight, but are urged on by a mechanical impulſe, ſo that they frequently fall into ſhips. They are well taſted, and are frequently ſeen in great ſhoals flying from the purſuit of the bonitos, albacores, and dorados, whoſe favourite prey they are; nor does this fiſh find enemies only in its own element, for ſeveral ſea-birds watch hovering for its emerſion, and dart down upon it with ſuch rapidity, as to make it their prey before its replunging into the water.

The bonito undoubtedly takes its name from its being highly agreeable to the taſte of the Portugueſe, the firſt Europeans that navigated the ocean, and gave it this name, which, in their language, ſignifies delicious. It is indeed a firm and not unpleaſant fiſh, but rather dry, and requires a rich ſauce to intitle it to its name.

The albacore is nearly of the ſame kind as the bonito, but grows to a much larger ſize, ſome being taken from ſixty to ninety pounds weight, and upwards. Its name is alſo taken from the Portugueſe, who thus denominated this fiſh on account of its whiteneſs. It is rather dryer eating than the bonito. Both theſe fiſh are often caught by an imitation of the flying-fiſh, which being ſwung to and fro, repreſents their flight, ſo as to bring them greedily to the hook: they are likewiſe frequently ſtruck with the fiſh-gig. It is remarkable, that both are alſo at certain ſeaſons infected with a worm that makes them in an agony ſpring ſo high out of the water, as to fall into ſuch boats as are in the way of their leap.

The dorado, or dolphin, is allowed to have obtained that name very improperly, it having not the leaſt reſemblance to the deſcriptions and delineations of it given by authors, painters, and ſtatuaries. The Portugueſe give it the name of dorado, from its golden hue, which appears through the ground-work of a beautiful azure that is blended with it; but though nothing can be conceived to have a more lively gloſs than its colours, this fiſh is no ſooner taken out of the water, than they begin to fade. It is caught in the ſame manner as the bonitos and albacores; but is greatly preferred to them in point of taſte. They are commonly three or four feet long, and finely ſhaped, only the head ſeems rather too large; though the chief bone of it, on diſſection, appears admirably modelled for a cut-water, and indeed they ſwim with inconceivable rapidity.

The ſhark, which is commonly met with near land, is not unfrequently found in the main ſea; but this is chiefly in calms, or very light breezes, when he will follow a ſhip for a conſiderable time, unleſs betrayed to the hook by his natural voracity; for he is generally too large to be maſtered by a harpoon or fiſh-gig. Almoſt any bait will ſerve, but it requires a ſtrong hook of the larger ſize, and running tackle to bring him on board. He no ſooner touches the deck, than he makes it ſhake with the violent flounces of his tail, which are capable of breaking a man's leg; but he is ſoon ſubdued by a cut of an ax upon it, which inſtantly depriving him of all power, he is ſoon diſpatched.

This fiſh is commonly from nine to fifteen feet in length, and it is ſaid ſome of them are upwards of twenty feet long. It has no ſcales, but the ſkin is rough, like ſhagreen, of a deep brown, inclining to a greeniſh colour, and whitening by degrees to the belly. The ſhark would have been much more terrible, had nature endowed it with an agility anſwerable to its voracity, which is remarkably aſſiſted by a dreadful triple row of teeth as ſharp as razors. But, beſides its not being the

ſwifteſt

ſwifteſt ſwimmer, its mouth, by being placed conſiderably within the projection of its ſnout towards the belly, obliges it to turn on its back, or at leaſt ſideways, to ſnap at its prey, which it does ſo heavily, that good ſwimmers will, with a knife, either for diverſion, or for the ſake of ſhewing their ſkill, attack it in its own element, and diving under the belly, where the ſkin is very ſoft, rip it open, or oblige it to ſheer off. How they engender is unknown; but Mr. Groſe ſays, it is certain that the females are not only viviparous, young ones being found alive in their bellies when taken, but that they occaſionally afford them a retreat in it till thy outgrow the ſize of wanting one.

A ſhark will generally afford a meal for a whole ſhip's company; but then they are the ranker in proportion to their ſize, and at beſt are but indifferent eating, except the fins, which, though covered with a very hard ſkin, when dried in the ſun, and well ſtewed, afford a very delicate diſh.

There is a ſpecies of this animal called the bottle-noſed ſharks, which are of a dark bluiſh colour, but are not thought good to eat.

The ſhark is attended by the pilot-fiſh, which is one of the moſt beautiful that ſwims; it is ſeldom above a foot or a foot and a half long, and is ſtreaked tranſverſely with blue and a yellowiſh brown, that have a pleaſing effect in the water; but, when taken out, loſe much of their ſhining luſtre. They are frequently ſeen in ſmall ſhoals ſwimming near the ſhark, or at the head of him. They crowd about the bait that is thrown to the ſhark, without nibbling at it themſelves, and by their motions ſeem to guide the ſhark towards it, from whence they derive the name of pilot-fiſh. They ſeldom take a ſmall hook when in company with a ſhark; but when they have loſt him, or follow a ſhip either ſingly or in ſhoals, they will ſometimes bite and be caught. They are eſteemed, for their ſize, the moſt delicious eating that the ocean affords.

The ſucking-fiſh is a very troubleſome companion to the ſhark: it ſeldom exceeds a foot long, and is frequently much ſhorter; but, by means of an oval ſhaped membrane, of a texture admirably adapted for that purpoſe, ſticks ſo cloſe to the ſhark's ſkin, commonly on its back or ſides, as not to part with it, even when they are taken out of the water, and no ſtrength of hands can ſeparate them if pulled againſt the grain of the ſucker; but ſliding them on forward with the grain, they eaſily come off. This force of adheſion continues while life laſts, as may be proved by applying them to a table, or any other hard ſubſtance. This fiſh doubtleſs annoys the ſhark in the manner of vermin, drawing its ſuſtenance from the ſlime that oozes from its body, while the ſhark can neither ſhake it off, nor come at it to deſtroy it: the gills open upwards, and it is of a dull, muddy, ſlate colour; but is unfit to eat, it having neither ſubſtance nor taſte.

As the ſea is infeſted by ſharks, ſo is the river Ganges by crocodiles, which are fed by the multitude of dead bodies which are caſt into that river.

The ſhell-fiſh on the coaſt of India are very good, particularly oyſters, which at Fort St. George are of the ſame ſize as thoſe of England, and not inferior to them in goodneſs. There are ſome ſhell-fiſh in theſe ſeas of a prodigious bulk.

SECT. IV.

Of the Perſons and Dreſs of the Gentoos and Mahometans of India: of their Manners and Cuſtoms.

THE Indians are well ſhaped, of a good ſtature, and agreeable features; and have hardly any crooked or deformed people among them. An Engliſh divine obſerves of their women, that their ſprightly motions, agreeable perſons, amorous glances, and irreſiſtible mien, are the admiration of all foreigners, and frequently captivate the wiſeſt. Thoſe who inhabit the northern part of this empire are of a deep tawny or olive colour, and thoſe in the ſouth perfectly black; and the inhabitants of the mountains in the middle of the peninſula are all extremely black: but in every part of the country the natives have black eyes and long black hair. Theſe blacks dye their teeth like their neighbours, and frequently rub over their ſkins a yellow powder: many of them likewiſe mark their foreheads with long yellow ſtrokes of a finger's breadth.

The Indians generally dreſs in a white veſt of ſilk, callicoe, or muſlin, which folds over before, and is tied with ſtrings, either on the right or left ſide: the ſleeves ſit cloſe to their arms, and, being very long, are in wrinkles about the wriſt: the upper part of the veſt fits the body ſo as to ſhew the ſhape; but from the middle downward, it ſits full in plaits, reaching almoſt down to their feet. Under this veſt they wear another that is ſomething ſhorter, and, inſtead of ſtockings, their breeches cover their legs; and they put their bare feet into their ſlippers, which are made peaked like a woman's ſhoe, and turn up at the toes.

In the north part of India the people, in affluent circumſtances have ſhirts open before that hang over their breeches, and in cold weather make uſe of a cloak. Some of the common people among the Gentoos go perfectly naked, except a ſtring tied round their waiſt, to which they faſten a cloth of a hand's breadth, which they bring up between their legs and faſten it to a ſtring before: this juſt covers, but ſcarcely conceals, what they pretend to hide; and theſe are the people who carry the palanquins, and attend the Engliſh ladies when they go abroad.

Thoſe women that are ſeen by the Europeans have a piece of white callicoe tied about their waiſt that reaches down to their knees, and the remainder of it is thrown over their bodies like a ſhoulder-belt, covering their breaſts and part of their back. The hair of their heads is made up in a roll, adorned with ſuch jewels and toys as they can procure: they have alſo jewels in their ears and noſe; and ſometimes ſtretch the hole that is bored in their ears to ſuch an extent, that it will admit a ſhilling to paſs through it. Their wriſts and ancles are adorned with bracelets, and they have rings upon their fingers and toes, either of gold, ſilver, or braſs. The men alſo frequently wear bracelets about their wriſts. As to ſhoes or ſlippers, the women in the ſouthern parts wear none.

The dreſs of the Moors is extremely becoming; they having, like the greateſt part of the other Aſiatics, that originally Indian manner of wearing turbans of fine muſlin, the circumvolutions of which, ſays Mr. Groſe, form a covering to the head, at once light and cool, from the air eaſily penetrating its folds; at the ſame time that they defend it from the rays of the ſun, the heat of which acting in a ſtraight line, as cold likewiſe does, is rebated by the obliquity of the wreathing; which, admitting of an infinite variety in the making up, ſerves alſo to diſtinguiſh the tribes, profeſſions, and rank in life of the wearers.

The dreſs of theſe Indian Moors nearly agrees with the deſcription given of it by Quintus Curtius, who ſays, that ſuch as are eminent for their birth and riches, clothe their bodies with a garment that falls down to their feet; they bind their hands with linen; they hang their ears with jewels, and deck their arms and limbs with gold. Thus it appears how tenacious the Indians are of their old cuſtoms, and how cloſely their Tartar conquerors have conformed to them.

Another point of their finery is their ſaſhes on the outſide of their long veſt, which are generally richly embroidered, with the two ends hanging before, bordered with gold or ſilver tiſſue interwoven. In theſe they ſtick on the left ſide the handles of their daggers, which are either curiouſly wrought or ſet with precious ſtones; the blade is ſhort, broad, and pointed. Their ſcymetars are alſo hung careleſsly before them with the ſame curious workmanſhip in the hilts. They wear embroidered ſlippers, which they take off within doors, or leave at the foot of the ſophas when on a viſit. Even the Europeans, on obtaining an audience at the Durbar of Surat, before they are admitted to ſit in the divan in the preſence of the governor, muſt ſubmit to pull off their ſhoes, which is the leſs unreaſonable, as the floor is generally ſpread with the richeſt carpets.

The Moors are fond of ſmoaking, and the great among them affect the Perſian luxury in having cullioons, which reſemble glaſs decanters, with flowers painted in their proper colours at the bottom. Theſe are full of water, and plugged up with a machine, that holds the lighted tobacco, and alſo a leathern pipe wired round, two or three yards in length, pliant, and coiled like a ſnake. Through this pipe they ſuck in the ſmoke, which is rendered mild and cool, by firſt paſſing through the water, which it cauſes to gurgle, ſo as to form no unpleaſing noiſe. The poor make uſe either of a cocoa nut ſhell, prepared in the ſame manner for ſmoaking through the water, which is vulgarly called, from the noiſe it makes, a hubble-bubble; or merely the tobacco leaf rolled up, of about a finger's length, which they term a buncus, which is chiefly uſed by the Gentoos.

As to the manners of the Moors and Moguls, they are nearly the ſame as thoſe of the ſouthern Aſiatics, they being greatly degenerated from the hardineſs and martial ſpirit of the northern Tartars, as well from the relaxing ſoftneſs of the climate, as from their ſliding into the Indian voluptuouſneſs and effeminacy. They are, however, from their childhood tutored and trained up to great gravity and circumſpection in public, and eſpecially to curb their paſſions, to prevent their breaking out into outward emotions of anger and reſentment, which they conſider as the higheſt indecency. It perhaps proceeds from this early habit of reſtraint and diſſimulation, that their reſentments, which might otherwiſe evaporate in menaces or opprobrious terms, wrankle in their boſoms, till it breaks out into more ſanguinary effects, and a vindictiveneſs much more fatal: thence ariſe the frequent plots, perfidious circumventions, and deep laid ſchemes of the great to deſtroy each other.

Their ſchool education, which is generally no more than learning to read the Koran, and to write Perſian, or Arabic, is followed by their introduction into all companies, and into public buſineſs in their tendereſt youth: thus their fathers carry them without due preparation into the great ſchool of the world.

The Gentoo merchants alſo uſe the ſame method with their children, initiating them with the firſt dawn of reaſon into all the myſteries of trade; ſo that it is not uncommon to ſee boys of ten or twelve years of age ſo acute and expert, that it would be difficult to over-reach them in a bargain; and, indeed, their docility, ſedateneſs, and the awful reſpect they pay their parents, are ſurprizing, conſidering their extreme fondneſs for their children, which they temper ſo judiciouſly as not to ſpoil them.

The common Indian ſalute is lifting the right hand to the head, and if it be a perſon of diſtinction, bowing the body a little, but they never ſalute with the left hand alone. When the Mahometans meet, their moſt uſual compliment is, God give you health; to which the other replies, God give thee the ſame health, or Mayeſt thou have the prayers of the poor. The ſalutation of a prince is bowing the body low, putting the hand to the ground, then to the breaſt, and afterwards lifting it up to the head, and this is repeated three times.

A perſon viſited does not meet his gueſt, but intreats him to ſit by him on the carpet, and betel and areka are offered him to chew, which, as in the neighbouring countries, they have almoſt conſtantly in their mouths. They are very reſerved, and ſeldom talk aloud or very faſt. They play at a game that nearly reſembles cheſs, and ſometimes at cards; but ſeldom high, as in China, and in the neighbouring iſland of Ceylon: nor are they much diſturbed when they loſe, but preſerve an even temper.

SECT. V.

Of the Pleaſures and Luxuries of the Indians, particularly of their dancing Girls; their Equipages; and other Articles of Luxury. The Method of Champing uſed in India.

AT feſtivals, and on other occaſions, it is uſual to ſend for the dancing girls, who ſing and dance before the company, and readily retire with any young men that deſire it. They act comedies in the open air by torch light, nor are they ill performed: love and gallantry are the uſual ſubjects.

The dancing girls form a diſtinct branch of the community. Theſe are ſent for to a particular place, which is their diſtrict, where there are never wanting a ſufficient number for the uſe of the public, to which they are ſo devoted, that they ſeem to have made vows of unchaſtity: according to their inſtitutes, they are bound to refuſe none who will come up to their price, which is governed by their degree of beauty and accompliſhments. Particular ſets of them are appropriated to the ſervice of the Gentoo temples, and the uſe of the bramin prieſts that belong to them. They live in a community under the direction of ſome ſuperannuated female of the ſame profeſſion, under whom they receive a regular training, and learn all the arts of pleaſing, in which they are but too ſucceſsful; for nothing is more common than for the princes and chief men of thoſe countries to take a particular liking to one of theſe women, and to laviſh immenſe ſums upon them, though their harams are ſtocked with far ſuperior beauties.

Their dances would, however, at firſt appear diſagreeable to the Europeans, eſpecially as they are accompanied with a dull kind of muſic, conſiſting of thoſe little drums called gum-gums, of cymbals, and a kind of fife, which make a hideous din, and are played on by men, who, with their grimaces and ſhrivelled features, ſhock the eye, and torture the ear; but by uſe they become reconciled to the noiſe, and may obſerve ſome pleaſing airs with which the dancers keep time. The words frequently expreſs the ſubject of a pantomime dance, ſuch as a lover courting his miſtreſs; a procureſs endeavouring to ſeduce a woman from one gallant in favour of another; or a girl timorous and afraid of being caught in an intrigue. Theſe love-ſcenes the girls execute in character-dances with no deſpicable expreſſion. In ſome of their dances they pay little regard to modeſty in the motions of their limbs, and the laſcivious attitudes into which they throw themſelves, though without expoſing any nudity; for they are richly dreſſed, and adorned with jewels. In ſhort, they omit no allurements, and meet with ſuch ſucceſs, that ſome of them amaſs great wealth.

Mr. Groſe obſerves, that the dreſs of theſe women is the moſt ſplendid and alluring that can be imagined. They are generally loaded with jewels from head to toe; for on their toes they wear rings. Their necks are adorned with carcanets, their arms with bracelets, and their ancles with chains of gold and ſilver, generally enriched with precious ſtones. They wear alſo noſe-jewels, which at firſt have an odd appearance; but to which the eye is ſoon reconciled. They, as well as other women in that country, have a peculiar way of covering their breaſts, which make no inconſiderable part of their finery. They incloſe them in a pair of caſes exactly fitted to them, and made of a very light wood linked together, and buckled on at the back. Theſe confine the breaſts, and prevent their growing to a diſagreeable ſize, and yet from their ſmoothneſs and pliancy, play freely with every motion of the body: they are beſides gilt, and ſet with gems, according to the ability of the wearer, and thus compoſe the richeſt part of their dreſs from the diſplay favoured by their orbicular form; at the ſame time they are eaſily laid aſide and reſumed at pleaſure.

Many of them uſe the ancient embelliſhment practiſed through the greateſt part of the Eaſt, of forming a black circle round the white of the eyes, by drawing a bodkin between them and the eyelids, that both may receive the tint of the powder of antimony, that ſticks to the bodkin. They pretend that this refreſhes and cools the eyes, beſides increaſing their luſtre by the ambient blackneſs.

The dancing girls occaſionally aſſume another ornament, compoſed of a necklace of many looſe turns, formed of flowers ſtrung together, that reſemble double Spaniſh jeſſamine, but have a ſtronger and more agreeable fragrance, and are far preferable to any perfumes.

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As to the equipages and carriages of the Moors, they chiefly conſiſt in elephants, horſes, palanquins, and hackrees.

Riding on elephants is a piece of ſtate principally appropriated to the Mogul himſelf, the princes of the blood, the great officers of ſtate, and the Nabobs, or Viceroys of provinces; and nothing can ſurely be more adapted to ſtrike the mind with awe, and raiſe the impreſſions of pomp and grandeur, than one of thoſe enormous beaſts richly capariſoned, and bearing on its back a kind of canopied throne, in which the perſon who ſits in ſuch majeſtic ſtate is fully conſpicuous from ſuch an eminence. Theſe unwieldy animals are, however, growing into diſuſe for war, ſince the more prevailing uſe of fire-arms, and its being diſcovered that, notwithſtanding their amazing docility, it is impoſſible to break and train them to the field ſo perfectly, as to be certain they will not do more miſchief to thoſe to whom they belong, than to the enemy, eſpecially when exaſperated with wounds, to which their prodigious bulk makes them a mark hard to miſs.

The beſt horſes uſed in India are brought from Arabia, but chiefly from Perſia; theſe make a conſiderable article of trade both by ſea and land, and, indeed, no part of the world produces finer horſes than either of thoſe countries. The Moors likewiſe ſpare neither care nor expence in their keeping, and in breaking them for war.

Of all the methods of travelling that of the palanquins, or, as they are uſually pronounced, palanqueens, appears moſt adapted to humour their conſtitutional indolence, as a more lazy method of conveyance cannot well be conceived. It conſiſts of a bed and bedſtead, with ſhort feet, covered with an ample canopy, which is commonly either of velvet or cloth, faſtened by means of croſs ſticks and ſilk, or cotton cords, to an arch of bamboo; from the ends of which arch proceed the poles, which are all of one piece. The perſon carried may conveniently ſit upright under the arch, and be bolſtered up in that poſture by one or two large pillows; and occaſionally he may lie at his whole length and ſleep by the way. This arch is prepared, while the bamboo is young, by keeping it bent ſo as to grow in the deſired form, according to the perfection and ſize of which it bears a greater or leſs price. Some of theſe palanquins are rendered very expenſive from the decorations employed on them, as the rich ſtuff with which this portable couch and its canopy are covered; from the expence of its gold or ſilver taſſels, and the feet being carved and plated over, repreſenting couchant lions, griffins, or other figures. The ends of the poles, on which the palanquin is carried by ſix, but moſt commonly by four bearers, are likewiſe adorned with the ſame metals, in the form of tygers heads; but this is a badge of authority granted only to a few perſons of the higheſt diſtinction. In this point they are imitated by the Engliſh; for though there are few men of eminence in our ſettlements that do not keep palanquins, the tygers heads are reſerved for the governor and ſecond of the council.

Some of our gentlemen at Calcutta, diſliking perhaps the indolent attitude in which they are placed in theſe carriages, invented a new one, in which the bedſtead is converted into a platform that ſupports an armed chair fixed to it, in which they ſit more decently, and full as conveniently under the canopied arch; and others have contrived a perfect ſedan-chair, only preſerving the bamboo form at the top and at the ends, ſo as to be carried on the ſhoulders of the bearers. In Bombay and Surat they cover them during the rains with a kind of thatch, eaſily put off or on, made of the leaves of the brab-tree, a ſpecies of wild palm, and lined with calicoe, thus forming a ſhelter impenetrable to the moſt violent rain, and having windows that ſhut or open at pleaſure. In Bengal and other places they are defended, but not ſo effectually, with an oil-cloth thrown over them.

The jealouſy of the Moors makes them cover the palanquins, in which their women are carried, by a various coloured ſilk netting thrown looſe over the whole machine; which, without excluding the air, or obſtructing the ſight from within, only hinders thoſe without from ſeeing them. The Moors have indeed affixed ſuch an idea of ſtate to palanquins, that in moſt countries they have conquered from the Gentoos, they are forbid from uſing them, except on the day of their marriage; for which inſtitution they preſerve ſo high a veneration, that it is proverbial with them that a man on that day is as great as a king, and conſequently they grudge him no enſigns of royalty.

They have a machine called andolas, which are of the ſame nature as the palanquins; but the croſs ſticks being faſtened to a ſtraight inſtead of an arched bamboo, will only admit of their lying at length. Theſe are much cheaper, and leſs eſteemed than the palanquins.

They have another carriage called a dooly, which reſembles the andola, but is only made of the meaneſt materials, and is ſeldom uſed but to carry the poorer ſick.

The hackrees are drawn by oxen, ſome of which being trained for drawing will go as faſt as horſes on a full trot, and the ſmalleſt are generally the moſt fleet. Theſe are chiefly uſed by the Gentoos, eſpecially by the banyans and merchants of Surat. Theſe oxen are kept as ſleek and as clean as poſſible, and a pair of them yoked together are far from having a diſagreeable appearance; the oxen of that country, eſpecially of Guzarat and Cambay, being generally white, and ſome of them at leaſt as large as our Lincolnſhire cattle. As a contraſt to the whiteneſs of their ſkins, they paint their horns with a ſhining black, and hang bells about their necks. The hackrees are open on three ſides, covered on the top, and made to hold two people ſitting croſs-legged in the oriental manner, with a pillow at their backs to ſupport them, or to recline upon; and conſequently they have no raiſed ſeats. Here their jealouſy has invented another method of concealing their women, by means of folding blinds or checks let fall round the open ſides. Theſe are generally coarſely painted, and made of the fibres of the cocoa-nut or brab-tree-leaves, ſo diſpoſed and looſely ſewed together as to let in the air, and not hinder the ſight of thoſe within. Each hackree has its driver, who ſits on the ſhaft equipped with a goad, and takes care of the oxen; but in Bengal the moſt eminent of the Gentoo merchants ride on horſeback, or in a chaiſe; and, being under no fear of fleecing under the Engliſh government, they ſhew themſelves fond of a parade which they dare not ſhew in a place under the government of the natives, and therefore have them richly ornamented, and even the reins adorned with ſilver or gilt ſtuds.

The Moguls themſelves and the principal Mooriſh courtiers generally affect great ſtate and ſplendor, and none ſtudy more the luxuries of life, though in a manner ſomewhat different from the Europeans. They take care to have their harams or ſeraglios furniſhed with the moſt beautiful women that can be procured. Thoſe of Caſhmire are the moſt admired by the Moguls, they being much fairer than in any other province, and have a delicacy in their ſhape that greatly pleaſes the Moors. Their taſte of beauty is pretty ſingular, for they ſcarcely ſcruple any price for a female ſlave, which, added to her other beauties, has a plumpneſs that covers the ſmalleſt bones.

They are extremely jealous of the women they ſhut up in their harams, and follow the uſual Aſiatic method of committing them to the guard of eunuchs, who are generally made ſuch by a total abſciſſion; and the blackeſt Abyſſinians are preferred both on account of their colour and of their fidelity and diſcretion, in which they excel the ſlaves of other nations. Nothing can well be imagined more cruel, or more oppoſite to the benevolent intentions of nature, than thus ſacrificing a number of poor creatures to the jealouſy and caprice of one man, who, perhaps, amidſt three or four hundred, nay as far as a thouſand and upwards, confines his embraces to a very few of them; while the others, in the flower of their age, and with all the violence of unſatisfied deſires, inſpired and nurſed by the heat of the climate, languiſh and pine away in miſery and gloomy diſcontent.

This cuſtom of engroſſing ſuch numbers of the fair-ſex is, as a learned and ingenious traveller remarks, attended

tended with the moſt fatal conſequences; for beſides the injuſtice of rendering ſo many amiable perſons miſerable, and the injury done to the population of the country, it leads both the great and the meaner ſort from very different cauſes to the crime againſt nature; for as this cuſtom neceſſarily thins ſociety of the women that would otherwiſe appear on the rank for wives, the poorer ſort, from the ſcarcity of that ſex, are led to give a moſt criminal turn to their paſſions, and to betake themſelves to their own; while, on the other hand, the abundance of women at the command of the rich, create a ſatiety that produces the ſame effect: ſo that every conſideration, both human and divine, ſerves to eſtabliſh the preference of the European law in permitting but one wife, to the polygamy and concubinage of the orientaliſts.

In ſhort, the Moguls have adopted not only the language but the manners of the Perſians; their buildings are all in the Perſian ſtile, and, like them, they are fond of fine gardens; and eſpecially of water, both dormant and in action, from natural or artificial caſcades and fountains, and the climate ſupplies them with plenty of evergreens. They have commonly in the midſt of their gardens neat airy pavilions, contrived with a particular regard to coolneſs; there the owners frequently indulge themſelves during the heat of the day in parties of pleaſure with their women, and in the cool of the evening by the ſides of pieces of water, which are generally in the form of an oblong ſquare, neatly ornamented with ſteps, and with places for recumbence on the middle of every ſide, ſpread with Perſian or Turkey carpets.

Their gardens generally reſemble thoſe of the Chineſe, in the wilderneſs ſtile, with this particularity, that inſtead of having the door in the middle, as in the European manner, it is uſually placed at the corner of the wall, by which means the pavilion is not fronted by the avenue that leads to it; and, inſtead of preſenting to the view a length of gravel, or an uniform green walk, the eye is delighted with beds of flowers, as variegated as poſſible, and in all the confuſion and agreeable wildneſs of nature, offering different ſcenes to the view on every ſide of the pavilion, to the corners of which the walks obliquely lead. They have no taſte for ſtatues, knots, and compartments, formed with perfect ſymmetry.

Amongſt the articles of luxury, which the Indians have in common with many other parts of the Eaſt, and eſpecially the Mahometans, they have public hummums for bathing, cupping, ſweating, and rubbing, which need no particular deſcription; but the practice of champing, which ſeems to have been practiſed by the antient Romans, is worthy of being fully explained. After a perſon has gone through the ceremony of ſweating, bathing, and rubbing, which, however, are not always previouſly uſed, the perſon lies down on a couch, bed, or ſopha, where the operator handles his limbs as if he was kneading dough, or pats them gently with the edge of his hands, and chafes or rubs them, concluding with cracking all the joints of the wriſts and fingers; and, if the perſon pleaſes, thoſe of the neck, at all which they are extremely dexterous. This they imagine not only ſupples the joints, but procures a briſker circulation of the fluids, which, from the heat of the climate, are apt to loiter through the veins. This excites in ſome a kind of pleaſing languor or delirium, under which they are ready to faint away, and ſometimes actually do ſo; and it is ſo common, that it would be difficult to find a barber, who is a native, unacquainted with the method of practiſing it; this being one of the eſſentials of their profeſſion.

In ſhort, "in moſt of the particulars in which the "luxuries of life conſiſt, theſe orientaliſts are, as Mr. "Groſe obſerves, little, if at all, inferior to the Euro-"peans. If they have not their taſte for ſtatues, paint-"ings, cabinets of medals, and ſuch articles of refined "curioſity, they are at leaſt not deficient in thoſe of "a ſenſuality, to which the warmth of the climate ſo "ſtrongly and ſo unhappily inclines them; being by this "enervity and relaxation, generally ſpeaking, rendered "unſuſceptible of thoſe manly virtues, and that hardineſs "conſtitutional to thoſe born under the colder and "rougher zones: thence, moſt probably, the indo-"lent and ſlaviſh acquieſcence of the eaſtern nations "in general, under that deteſtable form of government, "deſpotiſm; where not the profuſeſt fertility of the "ſoil, not the Elyſian temperature of the air in many "parts, nor the choiceſt bleſſings of nature, can atone "for the want of the greateſt of them, liberty. Here "an Engliſhman cannot but, in the compariſon, find "incentives, if that could be neceſſary, to the love of "his country, in which the mildeſt laws, under the "moſt admirably tempered conſtitution, ſecure to him "his life, his property, and, what is deareſt of all, his "freedom."

SECT. VI.

Of the Roads and the Method of travelling. Their Buildings and Furniture.

THE roads are generally a deep ſand, which in the fair ſeaſon is ſo hot about noon, that it would burn the feet of the poor travellers, if they were not as hard as a ſhoe-ſole; and there is no ſuch thing as walking in theſe ſandy roads with ſhoes. Upon the great roads, at the diſtance of every ten or twelve miles, are choulteries, or caravanſeras, which are houſes for travellers to refreſh themſelves in: they have no doors, but are open on the ſide next the road, and generally conſiſt of two rooms, in one of which the travellers ſpread their carpets and ſleep, while the poons, or foot ſoldiers, who attend them, get ready their proviſions in the other. The erecting of theſe houſes for the accommodation of travellers is in this country eſteemed an extraordinary act of charity. There is generally a reſervoir of water near them, and ſome good people in the neighbouring villages frequently take care that fire ſhall be provided for dreſſing proviſions.

When a man of ſubſtance travels, he uſually hires eight or ten cooleys, or chairmen, to carry his palanquin; four of theſe run at the rate of four or five miles an hour, and their companions relieve them at certain times without ſtanding ſtill. Beſides theſe chairmen, it is uſual to hire as many muſqueteers and pikemen to defend them from wild beaſts and robbers, and theſe twenty men will not coſt above five ſhillings a day, they being hired for three-pence each. Before a perſon intends to bait, he ſends ſome of his cooleys to the villages to buy proviſions, and an earthen pot, which does not coſt more than a half-penny, to dreſs them in, and they pick up ſticks for firing as they go along.

The uſual time for travelling is in the morning and evening; for during the heat of noon people generally ſleep. In many parts of India, where people are in danger of being attacked by the mountaineers, they travel in caravans, or large companies of two or three hundred men. On theſe occaſions, camels, oxen, and aſſes, are uſed for carrying of goods, for the Perſian horſes are too valuable to be uſed merely as beaſts of burthen, and their own ſmall breed are not very fit for it.

Travelling in the rainy ſeaſon is exceeding troubleſome, the flat country being overflowed, and innumerable torrents falling from the mountains; yet this is not ſufficient to hinder the common people from taking journies at this time of the year; for the people are extremely expert at ſwimming. Mr. Salmon ſays he happened to be in the country during the rains, and having two or three broad rivers to paſs, which ran with very great rapidity, he truſted himſelf to two blacks, who took him between them, and ſwam acroſs a river with one hand with all imaginable caſe; and in the ſame manner the whole company, amounting to twelve or thirteen perſons, were taken over.

There are no ſuch things as poſts eſtabliſhed in the country, but all letters and pacquets over-land are ſent by meſſengers on purpoſe, who are very reaſonable in their demands, and travel on foot with great expedition.

Having mentioned the roads, we ſhall now take notice of their manner of building, which is of two ſorts, thoſe erected by the original Indians, and thoſe of the Moguls

Moguls or Mahometans. As the Gentoo inhabitants are at leaſt twenty to one throughout the whole empire, their houſes fill the moſt conſiderable towns; but nothing can appear meaner than the generality of theſe ſtructures, which are low thatched cottages, with clay walls, and have only one floor. However, in the principal ſtreets, and in the bazars, or market-places, there is ſome uniformity obſerved: in the front of the houſes are ſheds ſupported by ſmall pillars, under which are thrown up banks of earth. Under the ſhade of theſe ſheds people either expoſe their goods to ſale, or ſitting upon mats and carpets, entertain their friends, or tranſact their buſineſs, whilſt they enjoy the benefit of the open air, and of every breeze. They have no windows to the ſtreets, which render them ſtill more diſagreeable; even the palaces of the princes or rajas have nothing on the outſide that appears very elegant, and are moſt of them built in one form. Before the gate is a large piazza or roof ſupported by pillars open to the front. Upon advancing towards the gate, the earth is raiſed to the right and left, about a yard high; and upon theſe banks are ſpread fine carpets or pieces of European ſcarlet cloth, with cuſhions of the ſame ſort, to loll upon. Here the raja ſits to hear the complaints of his ſubjects, to entertain foreigners, or tranſact affairs of ſtate. A late author ſays, that he ſaw one of theſe princes ſitting under ſuch a cover before the gate of his palace, attended by his guards with glittering arms, and a hundred flambeaux: he was dreſſed in a muſlin veſt, a white turban, and abundance of jewels ſparkling about him; but the next day when our author ſaw him ſtripped of his ornaments, and with a ſmall retinue, the ſcarlet cloth and carpets removed, and the building, which the night before he imagined to be a ſplendid palace, to have only clay walls, it abated much of the opinion he had entertained of his greatneſs.

There are, however, ſome good houſes in their ſtile of building, which is partly Gentoo, and partly Moreſk. Thoſe of the greateſt note have the gateway ſo contrived as to render it defenſible againſt a ſudden attack of a few armed men; a circumſtance of conſiderable importance in cities where oppoſing the firſt attack of any perſons ſent by the government to oppreſs or deſtroy the owner, is often attended with future ſecurity, by giving time to raiſe a party capable of oppoſing ſuch proceedings. For the greater ſecurity of the women, of whom the Moors eſpecially are remarkably jealous, the private apartments always lie backwards. They are extremely fond of having one room, in the middle of which a fountain is kept playing; for by the noiſe of the falling water they are lulled to ſleep, and at the ſame time they are refreſhed by the coolneſs it diffuſes thro' the apartment; but it is attended with a dampneſs that might be prejudicial to the conſtitution of an European. They have the common convenience of the eaſtern ſophas, ſo commodious for ſitting croſs-legged, and they are fond of European looking-glaſſes, with which they chiefly adorn their rooms. They have another ornament which has a pleaſing effect; the beams of the cieling are ſometimes curiouſly inlaid with ivory and mother-of-pearl, in flouriſhes and ſcroll work. They have generally a kind of ſaloon, which they term a divan, entirely open on one ſide to the garden.

SECT. VII.

Of their Food, and their principal Diſhes. An Account of an Indian Entertainment. Of their Fondneſs for Drinking ſpirituous Liquors, though prohibited. A Story of the Effects of Drunkenneſs.

THE times for eating are chiefly in the morning and evening; for as the middle of the day is generally very hot, they endeavour to paſs it away with ſleep; the Europeans, however, eat at noon, and lie down to ſleep ſoon after; but when they make an entertainment, it is uſually in the evening.

As to the diet of the Mahometans, it is far from being deſpicable. Inſtead of bread they uſe rice ſtewed dry, and think it more wholeſome, light, cooling, and natural to the climate. They correct its inſipidity by the ſauces with which they accompany it, which are made of fowl, fleſh, or fiſh, generally cut or ſtewed; ſo as not to want the knife when ſerved up. The great point with them is to have it ſavoury and high-ſeaſoned: Meat ſeldom comes to their table in joints, yet they are very fond of a lamb or kid roaſted whole, and ſtuffed with raiſins and piſtachio-nuts, which they then eat with it inſtead of bread.

They have a great variety of diſhes, for which they have different names; but the three moſt common ones are, currees, kitcharees, and pilow.

The currees are extremely various, they being a ſort of fricaſees made of any animals or vegetables eaten with rice: theſe laſt are chiefly uſed by the Bramins, who never eat what has had life; but the principal ingredients are the pulp of the cocoa-nut, for thickening it, turmeric for turning it yellow, and ſpices.

Kitcharee is only rice ſtewed with a kind of pulſe called dholl, which they eſteem very wholeſome and nouriſhing, and is generally eaten with ſalt-fiſh, butter, and pickles of various ſorts.

Pilow is a boiled fowl covered with rice boiled dry, to which are added ſpices and turmeric: they ſometimes render it extremely expenſive by the addition of ambergris.

Moſt of the Europeans ſoon become reconciled to the country diet, and many at length prefer it to their own, even in point of taſte, independently of its being more wholeſome, and more adapted to the climate than the quantities of fleſh we are accuſtomed to eat in theſe colder countries.

Mr. Salmon ſays, that when he was in the country, he was invited to dinner by a wealthy black, and was brought into a hall or outer room, which had a bank of earth about a yard wide, and near as high all round it. When the company were ſat down croſs-legged upon this bank, a ſervant placed a leaf as big as the largeſt cabbage-leaf before every one of the company, inſtead of a plate: ſoon after he brought in a large brazen bowl full of boiled rice, and laid about a quarter or three pints of it upon each man's leaf: another brought in a deep diſh of ſtrong broth or ſoup, with the veniſon of which it was made cut into little ſquare pieces like dice. To every perſon he diſtributed a quantity of the ſoup to mix with his rice, and ſome of the meat which was very ſavory, was laid upon the ſide of each leaf. Every man had a bottle of water ſet by him, and drank when he pleaſed, without healths, or any other ceremony, nor was any other liquor brought. They ſit or lie reclined on carpets on the floor, when they eat, and have cloths ſpread to ſet their diſhes on.

As the meat is ready cut to their hands, they uſe neither knife, fork, ſpoon, or any other inſtrument in eating; but taking a handful of rice, ſqueeze it into a lump as big as an egg, and put it in their mouths; they have no napkins to wipe their hands and mouths with, but waſh before and after their meals. Some of them will not touch with their lips the bottle or cruſe out of which they drink, but holding the veſſel high, pour the liquor into their mouths, and will thus ſwallow a great deal without once gulping, or ſpilling a drop.

Beſides water, which is their common drink, they have palm wine and toddy, neither of which will raiſe the ſpirits much when they are new; they have alſo the milk of the cocoa-nut, and when they are hot and fatigued, they drink milk with garlic infuſed in it: but beſides theſe ſmaller liquors, they have ſeveral kinds of ſpirits, that go under the common name of arrack, ſome of which is diſtilled from toddy, ſome from ſugar, and ſome from rice, but the laſt is both the weakeſt and the worſt, and is called pariar arrack, as fit only for the pariars or common people. This liquor is not very expenſive, a hogſhead, containing fifty gallons, is frequently ſold for forty or fifty ſhillings. As for beer and wine none are made in the country, and what is brought from Europe is exceſſive dear; for a bottle of common beer is worth eighteen pence, and fine ale and wine four ſhillings and ſixpence a bottle each.

Few of the Mahometans of India abſtain from wine, when they have an opportunity of being treated with it by the Europeans: but they are much fonder of cordials and drams; but do not think even arrack ſtrong enough for them, unleſs triple diſtilled; they are, however, ſo cautious, that the greateſt drinkers among them are never ſeen in public diſordered with liquor; yet the vice of drunkenneſs ſometimes precipitates their governors and great men into a dangerous abuſe of their power; of which the following ſtory, which we ſhall take from Mr. Groſe, will both ſerve for an inſtance, and ſtrongly characteriſe the genius and government of theſe people.

The Nabob of the diſtrict of Ahmadavad, a prince of the Mogul's blood, not many years ago, in a drunken fit, had given an order to ſet fire to the great city of that name. His viziar, who ſaw that he was not in his ſenſes, and yet durſt not by a wiſe but hazardous diſobedience ſhock the profound eaſtern jealouiy of deſpotic authority, in this nice dilemma, applied for advice what to do to a Perſian princeſs, wife to the Nabob, and not more remarkable for the exquiſiteneſs of her beauty, than for that of her wit and good ſenſe; being beſides, not only more learned than the generality of women in thoſe countries, but ſkilled in the compoſition of Perſian poetry, all which merit of the mind and perſon was not thrown away, ſince it had ſucceeded in entirely captivating and attaching her huſband to her, who repoſed himſelf principally upon her for the care of his government. Her anſwer upon this conſultation was entirely conformable to the maxims of eaſtern government, and to the dictates of humanity. "The authority of the prince, ſaid ſhe, is too ſacred a point, for "either thee or me to take upon us to revoke his order. "He muſt then literally be obeyed. Find out in any "corner of the town, ſome of the moſt detached little "houſes, from which there may be the leaſt danger of "the flames ſpreading. Set fire to them, firſt giving "the owners time to eſcape, and paying them amply "for the damage; and thus my huſband's authority "will be ſaved, and any material miſchief prevented."

This counſel was immediately put into execution, and, beſides entitling the authoreſs to the thanks of her huſband, when recovered from his intoxication, raiſed the reputation of that princeſs all over the empire of the Mogul.

But, to return from this digreſſion, ſome caſts of the Gentoos wholly abſtain from animal food, and among theſe the ſimplicity of their lives appears wholly anſwerable to that of their diet; for this regimen, an ingenious traveller obſerves, ſeems to have an influence on their minds as well as their bodies, they being generally free from the more violent paſſions and views, in which the cold one of avarice is certainly not included; thoſe of them at leaſt who enter into temporal affairs, vie with any other condition of men; and with reſpect to their conſtitution, they are generally healthy, though not ſtrong bodied. Their ſenſes of ſmell and taſte are exquiſite, which they doubtleſs owe to their abſtinence from fleſh: thus to them flowers produce a much ſtronger odour than the ſame ſort would to Europeans; and they are as nice in the taſte of different waters as the latter are in that of wines, and make as great a point of luxury in the choice of them. It is alſo obſervable, that the wounds of thoſe uſed to vegetable diet are much ſooner and much eaſier cured than thoſe of ſuch as eat fleſh.

SECT. VIII.

Of their Genius, Languages, Manner of Writing, Learning, and Skill in the Sciences.

THE Indians are men of ſtrong reaſon, and had they the advantage of literature, might have been the authors of many excellent works. They are, however, ſaid to have ſome of Ariſtotle's books in the Arabian tongue, and ſome of the works of that celebrated phyſician Avicenna, and likewiſe ſome fragments of the Old Teſtament in the ſame language; but this is only to be underſtood of the Mahometan inhabitants, many of whom are deſcended from the Arabs. Theſe have but few books, which are all in manuſcript, for the art of printing has not been introduced amongſt them.

The language of the Mahometans is very different from that of the antient original Indians; yet, being deſtitute of letters, they have borrowed the Indian characters, and in all their writings uſe either thoſe of the Pagan Indians or of the Perſians. The court language is the Perſian, which is not only ſpoke by all the great omrahs, but by all the polite in general; but the learned language is the Arabian.

The Indians have a great variety of languages very different from thoſe uſed by the Moors. The Bramins, the chief ſect of the Gentoos, have a language peculiar to themſelves, called the Hanſerit, in which the Vedham, Shaſter, and the other books of their law are written. There are alſo the Malabar and Gentoo tongues, which are moſt commonly ſpoken by the Pagans; the firſt upon the coaſt of Malabar, and the other upon the coaſt of Coromandel; but no language is more univerſally underſtood, both on the coaſts and in the trading towns, than the Portugueſe, which is the Lingua Franca of that part of the world; but it is mixed with ſome Indian words, and is far from being ſpoken with the ſame purity as in Portugal.

The Gentoos generally write with an iron ſtile, or bodkin, on cocoa or palm-tree leaves, not like the Chineſe in a ſtraight line downwards, but from the left hand ſlanting to the right. The Moors have, however, a thin ſhining paper, ſometimes ten feet in length and a foot broad, and tack as many ſheets together as the writing requires: the pen they write with is the ancient calamus, or reed, which is about the thickneſs of a gooſe-quill. When they write to a prince, the whole ſurface of the paper is gilt; and for the ſecurity of thoſe letters of conſequence that are ſent to court, they are rolled up cloſe and incloſed in a hollow cane, or bamboo, and the end of it ſealed up, that no wet may be able to injure them. Upon their ſeals, or chops as they are called in this country, they have no coats of arms; theſe are entirely unknown in India; but they have their own names engraved on gold or ſilver, or on a cornelian.

They have a great value for their hiſtory, which is written in verſe, and conſiſts of fabulous relations of their ſubordinate deities and heroes: they have alſo their ſaints and martyrs, whoſe memories they celebrate, and give entire credit to all the adventures and miracles recorded in the ſongs of the Bramins.

The Gentoos, or original Indians, begin their year on the firſt of March, and the Moors on the tenth, when, according to their aſtrologers, the ſun enters into Aries; and the year is compoſed of thirteen moons.

They divide the day into four parts, and the night into as many, which they call pores; and theſe they again ſubdivide into eight parts, which they call grees, or graris; and, according to the ancient cuſtom, meaſure them by water dropping out of one veſſel into another. In ſome great towns a perſon is appointed to look after the veſſel, and to turn it up when all is dropped out, at which time he ſtrikes the number of the pores and grees as they paſs with a hammer upon the brim of a piece of metal like a pewter-diſh; but the common people in the country are obliged to gueſs at the time of day: and indeed it is not very difficult to know it in the ſouthern part of India, where the ſun conſtantly riſes and ſets at about ſix o'clock.

Few people excel the Bramins in the practical part of arithmetic, this being their principal ſtudy; for, from their infancy, they are taught to caſt up ſums by their fingers, without the help of a pen.

The Bramins have ſome tables, formed by the ancient aſtronomers, for calculating eclipſes, and are pretty exact in their predictions; but they are entirely ignorant of the theory. They conſider the day in which an eclipſe happens as a time of plenary indulgence; and, by waſhing themſelves in water, believe they receive the

remiſſion

remiſſion of their ſins. Nothing can be more extravagant than their ſyſtem of the heavens: they imagine that the moon is above the ſun, though the contrary is demonſtrable by eclipſes; and that the ſun, when he ſets, hides himſelf behind a mountain. Yet they are acquainted with the twelve ſigns of the Zodiac, and give them the ſame names in their language as we do in ours.

The ſcience moſt univerſally practiſed among them is aſtrology; and even the Mogul will not ſo much as undertake a journey, or form any important reſolution, except the aſtrologers tell him that it is a fortunate hour; and the very moment they preſcribe, he ſets about it. The Gentoo Indians are to this day ſo infatuated with aſtrology, that their merchants will not let a ſhip ſail, or ſtrike a bargain, or, in ſhort, undertake any buſineſs of importance on thoſe days that are ſet down for unlucky ones. The Indian Bramins are generally the almanack-makers of the country, and conſtantly mark in their calenders what they call their good and bad days, in the obſervation of which they are invincibly ſuperſtitious.

The Indians have no ſkill in anatomy, they however uſe ſimples, and apply them with ſucceſs. The Bramins are ſaid to poſſeſs many valuable ſecrets in natural philoſophy, which they have acquired by their ſtudious and contemplative turn; and which if not brought to Europe, is leſs owing to any reſerve in them, than to the want of curioſity and inquiſitiveneſs in the Europeans; who ſeldom travel to thoſe diſtant parts in ſearch of knowledge, and are too much engroſſed by views of raiſing a fortune to employ ſufficient attention, or to uſe the means of becoming maſters of ſuch diſcoveries.

For bloody-fluxes the Bramins ſuggeſt a very ſimple, and, according to them, a moſt infallible remedy, conſiſting of a ſtrict abſtinence from every thing but rice ſtewed dry, to which they allow no ſauce: to this they attribute an abſorbent quality, that is excellent againſt that acrimony which preys on the entrails, and breeds the diſorder. They allow no other drink but water, corrected by a very moderate quantity of cinnamon, or caſſia lignum.

The mordechin, a moſt violent diſorder, chiefly known on the Malabar coaſt, ſeizes the patient with ſuch violent purging, vomiting, and pain in the inteſtines, that it will frequently carry them off in thirty hours. In this the phyſicians know no remedy more effectual than the actual cautery applied to the ſoles of the feet, the powerful revulſion of which ſeldom fails of producing a ſalutary effect.

The popiſh miſſionaries, and even many of the proteſtants, are of opinion that the Bramins cure moſt diſtempers by charms. They tie little bits of paper about the patient's neck, uſing at the ſame time an unintelligible jargon, which ſerves to amuſe the common people; but at the ſame time uſe natural means, which there would be little occaſion for, had the devil as great a ſhare in theſe cures as is imagined. But in no inſtances do they make uſe of theſe pretended charms more than in recovering perſons bitten with ſnakes: beſides the other means uſed in this caſe, they always keep the patient awake, and ſing and play to him as they do to the ſerpents when they dance. Some Europeans have highly extolled the virtues of the ſnake-ſtone; this is a ſmall artificial ſtone almoſt flat, with a little protuberance in the middle, and of a grey colour. It is ſaid to be compoſed of the aſhes of burnt roots, mixed with an earth found at Diu, a Portugueſe town in India. It is ſaid that this ſtone being applied to the part invenomed ſticks faſt, and by its powerful attraction ſucks out the poiſon, till the pores being full, it falls off; but, on being put into milk, emits the venomous matter it has imbibed, and again recovers its alexipharmic quality, and may be applied as before; and if this ſtone be ſcraped into a glaſs of wine, or any other liquor, and taken inwardly, it is reputed to be a moſt powerful medicine againſt malignant fevers; but the pretended virtues of the ſnake-ſtone are now generally exploded in India, and the cure of thoſe wounds cauſed by the bite of theſe venomous reptiles are left to Indian phyſicians.

SECT. IX.

Of their Skill in the mechanic Arts, Manufactures, and Trades; with a particular Account of the Conſtruction of their Ships, and the Integrity of their Merchants. Of the Barbers of India, the Ingenuity of their Jugglers, and of their dancing Serpents.

THE mechanics and artificers of India are greatly admired for their fine muſlins and callicoes; ſome of theſe muſlins are ſo exceeding thin, that it is ſaid a whole piece may be drawn through a ring; and yet if a piece be torn in half, they will work it together ſo neatly that it cannot be diſcovered where it was torn. The chints and callicoes on the coaſt of Coromandel are painted with a pencil by the meaneſt of the people; but thoſe to the northward are printed; and yet the colours of either of them never waſh out. They not only paint birds, beaſts, trees, and flowers, but will draw the picture of a man tolerably well; and it is ſaid they will copy our beſt pieces ſo perfectly, that it will require a good judge to diſtinguiſh the copy from the original; but their ſkill in this particular is probably much exaggerated.

They have the art of drilling holes through China-ware, and ſowing it together with braſs wire; ſo that a bowl broke into half a dozen pieces will hold liquors as well as at firſt.

The goldſmiths work curiouſly in fillegrean, and imitate any goldſmith's work made in Europe; and yet both the forge and all the tools they uſe are not worth ten ſhillings. They are even frequently ſeen at work in the middle of the ſtreets; a goldſmith there being a mean employment.

The cement uſed by their builders is harder than their bricks, it being made of ſea-ſhells; and they will terrace the roof of a houſe, or lay a floor with it, that ſhall reſemble one entire ſtone, and be full as hard.

The Indians fail moſt in iron work. They make no watches, clocks, gun-locks, or any hard-ware that requires good ſprings; however, in ſome parts of India they forge very good ſword-blades and poniards.

At Surat they excel in the art of ſhip-building; and if their models were as fine as thoſe of the Engliſh, which they are the fondeſt of imitating, it might be aſſerted, without the leaſt exaggeration, that they would build incomparably the beſt ſhips in the world for duration; but their naval, as well as their other architecture, has always ſomething clumſy, unfiniſhed, and unlike the work of an artiſt. Their ſhips are much longer than thoſe of the Europeans in proportion to their breadth; and it is not uncommon for one of them to laſt a century, which is leſs owing to the ſummer ſeas in thoſe parts, than to the ſolidity of their workmanſhip, and the nature of the wood of which they are made. Their bottom and ſides are formed of planks let into one another, ſo that the ſeams are impenetrable; and the knees, or crooked timbers, are generally of the natural growth into that form, without their being warped by fire, eſpecially where particular care is taken of their conſtruction.

The wood is of a particular ſort called teak, which is full as durable as oak, and has this advantage, that it is not ſo apt in an engagement with cannon-ſhot to fly in ſplinters, which commonly do more miſchief to the men than the balls themſelves. They have likewiſe a peculiar way of preſerving their ſhip's bottoms, by occaſionally rubbing into them what they call wood-oil, which the planks imbibe, and is of great ſervice in nouriſhing and keeping them from decay.

Their ſhips are not launched from ſlips, but by digging canals from the water to where the ſtocks, or what they call their cradles, are, and dropping them into the ſtream that is brought up to them.

They uſe pohoon-maſts chiefly from the Malabar coaſt; but all the cordage that is good for any thing muſt come from Europe; their coyr-ropes, made of the fibres of cocoa-nut huſks, being more harſh and unmanageable for either running or ſtanding rigging than what is produced from hemp. They have, however,

very

very large and ſerviceable coyr-cables, which laſt much longer in ſalt-water than in freſh, which is apt to rot them; and as our iron is much better than theirs, their anchors are moſtly European. Their country manufacture of cotton into a ſail cloth called dungaree, ſupplies them with ſails, which, though neither ſo ſtrong nor ſo laſting as ours, are more pliant, and leſs apt to ſplit; and, inſtead of pitch, they make uſe of the gum of a tree called damar, which is not inferior to it.

Their navigators have but little ſkill, but are ſufficient for the purpoſes of conducting ſhips where they ſeldom put to ſea but in the fair ſeaſon, and conſequently rarely meet with ſtorms. Their common ſailors are rather better in their claſs, though they want the vigour, expertneſs, and patience of fatigue, for which the Europeans are diſtinguiſhed.

The Banyans, who are profeſſedly merchants, have been repreſented by ſome authors as a tricking artful ſet of people, and full of ſuch low cunning as renders it difficult to deal with them; but this is ſo far from being true, that theſe merchants are in general the faireſt and openeſt dealers in the world. Thoſe of Surat eſpecially are famous for the ſimplicity and frankneſs of their tranſactions. As an inſtance of this, on a ſhip's coming thither laden with goods, nothing more is neceſſary to be done than for the commander or ſupercargo to bring his muſters or ſamples on ſhore, together with his invoice; and theſe merchants reſorting to him, will, if the aſſortment ſuits them, immediately ſtrike a bargain for the whole cargo, with no other trouble than ſettling the per centage upon the items of the invoice. In this manner, ſays Mr. Groſe, many a cargo, from five to thirty thouſand pounds, and upwards, has been ſold in half an hour's time, with very few words, and the amount immediately paid, either in ready money, or by barter, according as the buyer and ſeller have ageed, with at leaſt as much probity as is ever practiſed by the European merchants of the moſt eſtabliſhed character.

Theſe Banyans have indeed one advantage over our merchants, but yet we cannot reaſonably complain of it; this is the remarkable coolneſs and ſerenity with which they conduct all their tranſactions. If you offer them ſhamefully leſs than their goods are worth, or fly into a paſſion at their under-rating yours, there is no ſuch thing as provoking them to ſhew the leaſt indecent heat of temper. They calmly ſuffer you to evaporate your reſentment without interruption, and patiently wait 'till your fit of drunkenneſs is over, for they conſider it in no other light, and then calmly return to the ſame point; and if they depart from it, you may be certain it is not occaſioned by any thing you have ſaid in the heat of paſſion, but in conſequence of their own inward reflections. In this particular they have the ſame advantage over the Europeans, as a cool gameſter has over a paſſionate one.

Amongſt their meaner trades we ſhall only mention here their barbers, who conſtantly ſhave with the grain, and perform their work with great eaſe and dexterity. They have all one uniform ſet of materials, a round glaſs with a handle, which they ſtick in their girdles like a dagger, and put it in your hands while you are ſhaving; a ſmall copper tumbler, no bigger than a tea-cup, and ſome inſtruments for picking the ears and paring the nails, either hung on a wire, like a bunch of keys, or put in a caſe. The orientaliſts in general muſt be allowed to be extremely ſtudious in the cleanlineſs of their perſons, which they imagine conduces to the pleaſure of the mind.

In deſcribing the ingenuity of the Indians it will not perhaps be deſcending too low, to take notice of their tumblers and jugglers, who, as in other countries, go from town to town; and are ſo dexterous, that ſome of our countrymen have very weakly attributed their tricks to magic and the power of the devil; and the ingenious Mr. Groſe ſays, their deceptions are ſo amazing, that he has not the courage to relate what he himſelf has ſeen them perform, for fear of being taxed with running into the marvellous, of which travellers are ſo fond. We have already mentioned their incantation of ſnakes, and it will not be improper to add here, that people carry thoſe reptiles in round baſkets; and when they uncover them begin to ſing and play upon their pipes, at which all the ſnakes raiſe up the upper parts of their bodies, and keep time with the muſic by the motion of their heads, while their lower parts remain coiled up in the bottom of the baſket. If the muſic ceaſes ever ſo little, they leave this kind of dancing, and getting out of the baſket hiſs at each other, as if they would fight; but on renewing the muſic, they immediately fall to dancing again. The Europeans are not very fond of having theſe ſnakes, ſome of which are very large, come near them; though they are told by their owners, that there is no danger to be feared from them, for it is ſaid their teeth are pulled out. What degree of ſkill and ingenuity is neceſſary to teach theſe reptiles thus to divert the people by their actions, it is impoſſible for an European to conceive.

SECT. X.

Of the different Tribes of the Gentoos.

THE diſtinction of the Gentoos into caſts or tribes forms a remarkable peculiarity in their religion and government, and has both its conveniences and inconveniences. Their warriors, prieſts, merchants, huſbandmen, and all the various artificers and mechanics known among them, are each claſſed in their reſpective tribes; and though all profeſs the ſame religion, they muſt neither eat, drink, nor intermarry with each other, ſo that a carpenter cannot marry his child to a ſmith's; for all muſt be born in the profeſſion they exerciſe, and no tranſition or mixture is allowed. Thus great injuſtice is frequently done to genius and talents, to which they pay no regard, nor make any allowance for that infinite diverſity produced by nature. Thus ſome are confined to make an inſignificant figure in one ſphere, who might ſhine in another. Yet this diſtribution has the advantage of order, and the prejudices of education in favour of this cuſtom diminiſhes, and even annihilates the ſenſe of the injury done to a few.

Beſides, as moſt of the tribes have a chief, who is in ſome meaſure accountable for the conduct of the individuals of which his tribe is compoſed, it is eaſy to eſtimate number, or aſſemble in any government, the individuals on any neceſſary occaſion. One would imagine, that moſt profeſſions, and more particularly the manual arts being tranſmitted from father to ſon, through a long ſucceſſion of ages, would be carried to the utmoſt perfection; but it does not appear that this is really the caſe; for they ſtick pretty nearly at the ſame point they were at many ages ago. Emulation is perhaps deadened by this confinement, or perhaps the people of thoſe ſoft climates want the ſolidity, curioſity, and application neceſſary to carry them beyond a certain degree of perfection; and beſides, the precarioufneſs of property muſt be a conſtant diſcouragement under a deſpotic government.

As the Indian Gentoos believe the doctrine of the metempſychoſis, and the ſtricter tribes will kill no animal whatſoever, leſt they ſhould oblige the ſoul of a parent or a friend to quit its habitation, it might be expected, that nothing but mildneſs, gentleneſs, and humanity, would prevail amongſt them, and that the horror of ſhedding blood would endanger every Gentoo ſtate, and render it a prey to the firſt invader; but that ſo rich and delightful a country might not want defenders, the province of war was, according to the Gentoo ſyſtem of religion, left to other caſts, particularly the Ketterees, from which are taken their rajahs, kings, chiefs, and generals, who are born to the profeſſion of arms. The Nayrs, Raſhboots, and others, are alſo born warriors; and theſe being the men, who, by the conſtitution of their religion, govern the ſtate, it is the leſs wonderful that they commit thoſe acts of injuſtice and violence which generally accompany the ſword, and ſhews how a religion that breathes nothing but humanity, mildneſs, and univerſal charity, produces ſuch tyrannical forms of government.

It alſo appears very extraordinary, that while they are ſo tenacious of their ſuperſtitious obſervances, they are liable to loſe their right of communion, not only for voluntary

luntary breaches of them; but for ſuch as one would imagine extreme force or neceſſity might juſtify. Numbers of them, though in other reſpects afraid of death, would ſooner ſuffer it than violate any of thoſe fundamental points, on which their right of communion depends ſuch as taſting of beef, drinking, or eating out of the ſame veſſel with thoſe of another religion, which is a defilement never to be repaired. As for inſtance, when Lloſdaſs Vittuldaſs, a conſiderable Banyan merchant, was on his paſſage from Bombay to Surat in an Engliſh ſhip, he having made a proviſion of water, in veſſels of his own, under his own ſeal, ſuch as might ſerve for that ſhort run, being uſually of no more than two or three days, it happened that through delays occaſioned by calms and contrary winds, it was expended, and he reduced to the condition of periſhing with thirſt, though there was plenty of water on board; but that being profane to him, no intreaties could prevail on him to break his law, though he felt all the torments of thirſt, under which he would actually have ſunk, had not a favourable breeze ſprung up, and brought him to Gundavee near Surat, but ſo faint as to have his ſoul, as they expreſs themſelves, between his lips.

This religious ſcrupuloſity not only ſubſiſts among the Gentoos with reſpect to thoſe of other religions, but between the different tribes of their own, who never eat or intermarry under the ſame penalty. In ſome parts this nicety extends even to civil diſtinctions, as on the coaſt of Malabar, where it is capital for a nair, or noble, to approach ſo near an inferior caſt as to receive a wound in which blood is drawn. It is not many years ſince an extraordinary accident of this kind happened near Penany, the reſidence of the ſamorine of Calicut. A nair happened to have a ſtruggle with a thyvee, or tiller of the land, when as in jeſt they grappled each other, and the thyvee's ſickle accidentally wounded the nair, who no ſooner ſaw his own blood, then letting go his hold he entreated the thyvee to make off as ſoon as poſſible, and for both their ſakes to keep the accident a ſecret. It happening, however, to take air, the nairs aſſembled; and one of the elders riſing up and expoſing the caſe, they inſtantly fell upon the poor nair and cut him to pieces with their ſabres, after which they lamented over him, and then proceeded by way of revenge for the ſacrifice their law had compelled them to make, to exterminate the whole tribe of the thyvees in the village where the author of the miſchief dwelt. Yet even in this they ſhewed, that amidſt this wild ſuperſtition they could remember equity, for care had been taken to inform the thyvees of what was intended, that they might eſcape till the day ſet for the maſſacre was over, after which it is unlawful to revive the procedure, and they might without danger return to their habitations.

Amongſt theſe naires principally prevails the ſtrange cuſtom of one wife being common to a number; in which the great power of cuſtom is ſeen, in its never producing any jealouſies or quarrels among thoſe who poſſeſs the ſame woman. Beſides, the number of theſe huſbands is not ſo much limited by any ſpecific law, as by a kind of tacit convention, by which it ſeldom happens, that it exceeds ſix or ſeven. The woman is, however, under no obligation to admit more than a ſingle attachment, though ſhe is not the leſs reſpected for uſing her privilege in its utmoſt extent; and they are ſometimes ſaid to have twelve huſbands; but they, as well as ſhe, muſt be all of the ſame tribe.

When the daughter of a nair is married to the firſt of her huſbands, he builds her a houſe, in which he alone cohabits with her, till ſhe takes a a ſecond. The huſbands all agree and cohabit with her by turns, according to their priority of marriage, each eight or ten days, or as they can fix the term among themſelves; and he who lives with her, during that time, provides for her ſupport. When the man who cohabits with her goes into her houſe, he leaves his arms at the door, and none dare remove them, or enter the houſe on pain of death; but if there are no arms to guard the door, any of them may freely viſit her. All the time of cohabitation, ſhe ſerves her huſband as purveyor and cook; ſhe alſo takes care to keep his cloaths and arms clean. When ſhe proves with child, ſhe nominates its father, who takes care of its education, after ſhe has ſuckled it, and taught it to walk and ſpeak: but from the impoſſibility of aſſigning the true heir, the eſtates of the huſbands deſcend to their ſiſters children, and if there are none, to the neareſt in blood to the grandmother.

This account, improbable as it may appear, is mentioned by ſeveral good authors: the celebrated baron de Monteſquieu, treating of this cuſtom in his excellent work, entitled, The Spirit of Laws, thus accounts for its origin: "The naires are the tribe of nobles, who "are the ſoldiers of all thoſe nations. In Europe ſol-"diers are forbid to marry: in Malabar, where the cli-"mate requires greater indulgence, they are ſatisfied "with rendering marriage as little burthenſome as poſſi-"ble; they give a wife amongſt many men, which con-"ſequently diminiſhes the attachment to a family, and "the cares of houſekeeping, and leaves them them in "the free poſſeſſion of a military ſpirit."

SECT. XI.

Of the Marriages of the Gentoos in general; the Behaviour of the Women; their early Pregnancy; and their Management of their Children. Of the Funerals of the Gentoos, and the Women's burning themſelves on the Funeral-pile of their Huſbands.

NOTHING can be more public and ſplendid than the ſolemnization of the marriages of the Gentoos; the little bride and bridegroom, who are frequently no more than three or four years of age, are carried thro' the ſtreets for ſeveral nights ſucceſſively, dreſſed in the richeſt cloaths and adorned with the fineſt jewels their parents can procure; at the ſame time the ſtreets are rendered as light as day, by the great number of torches lighted upon the occaſion: and they are preceded by flags, ſtreamers, wind-muſic, and a crowd of their friends, who come to expreſs their joy upon the happy occaſion; which was not determined before the aſtrologer was conſulted, and the fortunate hour fixed. After the bride and bridegroom have finiſhed their pompous cavalcade, they are taken to the houſe where the father of the little wife lives, and being ſeated oppoſite to each other, with a table between them, they ſtretch out their hands, and having joined them acroſs the table the prieſt covers both their heads with a kind of hood, which remains ſpread over them about a quarter of an hour, during which time he prays for their happineſs, and gives them the nuptial benediction; after which their heads are uncovered, and all the company ſprinkled with roſe-water and perfumes out of ſilver cruets, 'till their cloaths are wet and diſcoloured with the ſaffron with which they are mixed; and thus they are worn for a week after, to ſhew that they have been at one of theſe joyful meetings. The evening concludes with a magnificent entertainment ſuitable to the quality and wealth of their parents, and ſometimes theſe feſtivals laſt ſeveral days.

The Gentoos, though frugal in every other article of life, are ſo very extravagant on theſe occaſions, that ſome of them almoſt ruin themſelves, and laviſh away upon their children's nuptials what would be a handſome proviſion for the married couple when grown up; for they ſpare no expence in proceſſions, muſic, dancing-girls, fire-works, feaſting, and the ornaments of their houſes, endeavouring in every thing to outvie each other; it being a matter of ambition with them to have it ſaid how much was expended at a ſon's wedding: and as the preſence of the Bramins are neceſſary in the performance of the ceremony, they come in for a ſhare of the entertainment and preſents. Some of the great merchants at Bengal have been known to ſpend a lack of roupees, which amounts to about twelve thouſand pounds; and, beſides making conſiderable preſents, have invited the Engliſh gentlemen to an entertainment, furniſhed in the Engliſh manner, under the direction of an Engliſh ſteward, for which they have allowed five hundred pounds. In ſhort, moſt of them, upon theſe occaſions, ſtretch their abilities.

The Gentoo women treat their huſbands with extraordinary reſpect and tenderneſs; their conduct is in ge-

neral blameleſs, and very few are ever known to violate the marriage-bed. They are intirely in the power of their huſbands, to whom they bring no other fortune beſides their cloaths, and perhaps two or three female ſlaves; and, among the wealthy, it is ſaid the father of the huſband advances a conſiderable ſum to the wife's friends; ſo that ſhe is in a manner purchaſed, like the reſt of his houſhold goods; but they have a greater liberty of going abroad than the Mahometans, at leaſt the tradeſmen's wives and thoſe of the other inferior caſts, go conſtantly in the morning and evening, with their earthen-pots to the common wells, to fetch water to waſh themſelves, which they do ſeveral times a day from head to foot. Mr. Ovington ſays, a merry Banyan uſed often to complain of the folly of having two wives, becauſe they diſtracted him with their perpetual jealouſy of each other, and he never could enjoy one without diſpleaſing the other. Upon the leaſt ſuſpicion of his intending to favour one, the other was alarmed, and would break out into the moſt paſſionate expoſtulations, aſking if he intended to forſake her, and taking hold of his cloaths would partly by force, and partly by the tendereſt expreſſions ſhe could frame, endeavour to divert him from his deſign. One would urge that ſhe was the wife of his youth, with whom he had long contracted an intimate acquaintance, and plead a right to him by preſcription: the other would claim a greater ſhare in his favours, on account of her having yet enjoyed ſo little of them, but that her rival had him to herſelf for ſeveral years. Thus the huſband, diſtracted by their importunity, knew not which way to turn, and wiſhed, for his own tranquillity, he had confined himſelf to one. Indeed, the Bramins and Banyans generally content themſelves with one wife, except ſhe is found upon experience to be barren, which is eſteemed a great misfortune and reproach; but this is, however, very rarely the caſe: ſome of the other tribes of the Gentoos allow themſelves a greater latitude.

The women begin to bear children at twelve years of age, and even much younger, for Mr. Groſe ſays he has ſeen them pregnant in their tenth year; but then their teeming-time is ſoon over. They ſeldom have any children after they are thirty years of age, and frequently before that time they intirely loſe their bloom, and all that plumpneſs and delicacy for which they are juſtly remarkable. This is, however, not to be underſtood of the women brought from Caſhmire, who being born in a more northern climate, and in a purer air, amongſt the mountains bordering on North-eaſt Tartary, retain their charms and continue prolific as long at leaſt as any European women; but theſe generally fall to the ſhare of the principal Moors or Moguls.

When a child is about ten days old, they give it a name. On this occaſion they aſſemble ten or a dozen children, who ſtanding in a ring hold a ſheet in their hands, into which the Bramin, or prieſt, pours a quantity of rice, upon which he lays the child to be named. The boys who hold the ſheet ſhake the child and the rice together for about a quarter of an hour, and then the father's ſiſter advances and names the child, cuſtom having given her that right; but if the aunt be not preſent, the child is named by the father or mother. A month or two afterwards the child, it is ſaid, is carried to a pagoda, where a Bramin mixes ſome ſhavings of ſandal-wood, camphire, cloves, and other things, and puts them upon the child's head, from which time the infant is reputed a compleat Banyan.

The lying-in women are thought ſo impure, that none muſt touch them for the firſt ten days but their nurſes; and till forty days are expired, they muſt neither have any hand in the dreſſing proviſions, or in the performance of any other houſhold affairs.

The Indians never bind or ſwathe their children, but both their boys and girls go perfectly naked till they can run about; while infants, they are rocked in cradles faſtened to the beam of the houſe, which being ſwung backwards and forwards, go much eaſier and quieter than ours that ſtand upon the floor.

We ſhall now take notice of the funerals of the Gentoos, ſome of whom bury the body, and others burn it; but this laſt is the moſt common. As Mr. Groſe was preſent at both theſe ceremonies when at Bombay, we ſhall take our account from him, his veracity being undiſputed. The firſt he mentions was a Ketteree that buried his wife, who was a young woman, and ſeemed to be about twenty years of age. Thoſe who accompanied the huſband dug a pit exactly in the ſhape of a well, on one ſide of which was a niche hollowed out for the corpſe to be depoſited in a ſitting poſture, with room ſufficient for a plate of raw rice and a jar of water by her ſide. The pit was no ſooner ready than they put her into it with all her cloaths and jewels, exactly as ſhe wore them when alive. But as ſoon as ſhe was placed, her huſband, who till then had ſtood ſtill as a ſpectator, jumped into the grave, and very compoſedly took off all her jewels and brought them up with him; after which the pit was filled up.

As to the ceremony of burning; having waſhed the corpſe, and dreſſed it in ſuch cloaths as he uſually wore in his life-time, the relations and friends aſſemble and carry it out on a bier to a little diſtance from the town. This is uſually done the next day; and if a perſon in the the morning, his body is ſometimes burnt the ſame evening, for a corpſe will not keep long in theſe hot countries. The funeral-pile is uſually prepared near ſome river, or pond; and if he be a perſon of wealth, great quantities of fragrant wood is mixed with the reſt that forms the pile. Mr. Groſe ſaw the ceremony performed on the corpſe of a youth about eighteen, the ſon of a Banyan. The funeral-pile was prepared on the beach, the father aſſiſting at it bare-headed, with the little cloaths he had on, coarſe and torn, which is their general manner of mourning. As ſoon as the corpſe is placed on the pile, and ſome prayers muttered by the attendant Bramin, fire is ſet to it at one of the corners; and the wood being dry, and in a great quantity, it ſoon blazed up and conſumed the body to aſhes, without any noiſome ſmell: ſuch, however, does not unfrequently happen, if there is but little wood, or the rain intervenes to damp the flames. The aſhes are gathered together and thrown with ceremony into the ſea by a Bramin, who, for that purpoſe, wades into it as far as he ſafely can; but thoſe who are moſt bigotted, and can afford the expence, leave orders for their aſhes to be collected, put into an urn, ſealed up, and carried to be thrown into the Ganges, to whoſe waters they attribute a peculiar ſanctity. But what drew my attention moſt, ſays the above author, in the courſe of this ceremony, was the behaviour of the father, who, according to the Gentoo cuſtom of its being always the next and deareſt male relation that ſets fire to the pile, walked thrice round it with a ſort of deſperate haſte, and then, with his face averted, thruſt his hand behind him and gave fire to it; after which he, with the appearance of the utmoſt agonies, rolled himſelf in the ſand, beating his breaſt and tearing his fleſh.

Few travellers who have paſſed through India omit mentioning the cruel cuſtom of the women publickly burning themſelves at the death of their huſbands, which is ſaid to be ſtill practiſed in ſome places, though the Moguls have endeavoured to aboliſh it, and ſtrictly prohibit its ever being performed.

Mandeſlo, a traveller of great learning and acknowledged veracity, when at Guzarat, was preſent at one of theſe funeral-rites, of which he gives the following deſcription: "A young woman, twenty years of age, "having been informed that her ſpouſe had died at two "hundred leagues diſtance, reſolved to celebrate his ob-"ſequies by burning herſelf alive. In vain was it repre-"ſented to her, that the news was uncertain; nothing "was capable of making her change the reſolution ſhe "had taken. We ſaw her arrive at the place of her "ſuffering with ſo extraordinary a gaiety and confidence, "that I was perſuaded ſhe had ſtupified her ſenſes with "opium. At the head of the retinue which accompa-"nied her was a band of the country muſic, compoſed "of hautboys and kettle-drums. After that came ſe-"veral married women and maids ſinging and dancing "before the widow, who was dreſſed in her richeſt "cloaths, and had her neck, fingers, arms, and legs, "loaded with rich jewels and bracelets. A troop of "men, women, and children followed, and cloſed the

"pro-

" proceſſion. She had waſhed herſelf before in the " river, that ſhe might join her huſband without any " defilement or ſtain. The funeral-pile was made of " apricot-wood, with which they had mixed branches " of ſandal and cinnamon. She beheld it from afar with " contempt, and approached it without being diſturbed : " ſhe took leave of her friends and relations, and diſtri- " buted her ornaments amongſt them. I kept myſelf " near her on horſeback, along with two Engliſh mer- " chants. Judging, perhaps, by my countenance, that " I was ſorry for her, to comfort me ſhe threw me one " of her bracelets, which I luckily catched hold of. " When ſhe was ſeated on the top of the pile they ſet " fire to it, and ſhe poured on her head a veſſel of ſweet- " ſmelling oil, which the flame immediately ſeized on : " thus ſhe was ſtiffled in a moment, without being ob- " ſerved to alter her countenance. Some of the aſſiſtants " threw in ſeveral cruſes of oil to increaſe the fire, and " filled the air with frightful cries. When ſhe was " entirely conſumed, her aſhes were thrown into the " river."

Mr. Hamilton ſays he has ſeen the ceremony perform- ed ſeveral ways; he adds, they ſometimes dig a pit about ten feet long, and ſix broad, which they fill with logs of wood; and when all is ready, a great quantity of oil, or the Indian liquid butter, is thrown on the wood. The corpſe of the huſband is then placed in the middle of the pile, and fire being ſet to it, it is inſtantly in a blaze. The wife then takes leave of her friends, and the drums, trumpets, and other inſtrnments ſtriking up, ſhe walks two or three times round the pile, and then leaps in upon the corpſe.

In other parts, he obſerves, they uſe no pits, but a pile being built, the corpſe is laid upon it, and the vic- tim dancing round it for ſome time to the ſound of loud muſic, leaps in; and if ſhe heſitates, the prieſts puſh her forward with long poles, making ſuch a hideous noiſe that ſhe cannot be heard; and all the while ſhe is burning the prieſts dance round the fire. I heard a ſtory, he adds, of a lady, who having received the addreſſes of a gentleman that afterwards deſerted her, was obliged by her relations to marry another; who dying ſoon after the marriage, ſhe was, according to cuſtom, to be laid on his funeral-pile. The fire being kindled, ſhe was pre- paring to act the tragedy on herſelf, when obſerving her former admirer ſhe beckoned him to come to her. This he did, when taking him in her arms, as if to embrace him, and being ſtronger than he, ſhe ruſhed with him into the flames, and they were both conſumed with the corpſe of her huſband.

It has been pretended that this inhuman cuſtom was introduced by the Indian Gentoos, to put a ſtop to the cruelties of their wives, who, from jealouſy, frequently poiſoned their huſbands, Mr. Groſe, however, main- tains this opinion is an over-refinement of conjecture equally falſe and injurious to the Indian women, no ſuch practice being either related by credible tradition, or warranted by the behaviour of the other Indian women, who are not ſubject to the neceſſity of complying with this cuſtom, and whoſe minds are generally too ſoft and tender to incur even the ſuſpicion of their being inclined to ſuch acts of cruelty. He attributes it to their pro- digious affection and veneration for their huſbands, and the dreadful power of religious phrenzy.

Their extreme fondneſs for their huſbands, ſays he, is owing to their early marriage, after which the parties in the tenderneſs of the ductile age of childhood are brought up till that of conſummation, in the conſtant inculcation to them of mutual dearneſs, as a ſacred point of religion; and the women eſpecially retain ſuch ſtrong impreſſions of this doctrine, that numbers of them readily embrace this cruel practice of burning themſelves with their huſ- bands. Some of them living under governments where this barbarous act of ſuperſtition was not ſuffered, have voluntarily gone to Gentoo countries barely to enjoy the liberty of performing it. Others, after bringing up their young children to a ſtate of maturity, which it ſeems is an allowable reaſon of diſpenſation with them, and many years after the death of their huſbands, have, as if they had endured life only till that duty to their children was fulfilled, paid that to their deceaſed huſ- bands of ſeeking to rejoin them by burning themſelves with the uſual ceremony. Some indeed, who have not the courage either to undergo that fate, or the patience to endure the indignities and ſlights that fall upon thoſe who decline it, ſuch as cutting off their hair, which to them is the moſt intolerable of all pains, ſervile offices, and wearing a particular coloured garment of a dingy red; will, eſpecially if they meet with encouragement, turn Chriſtians or Mahometans. It muſt not, however, be underſtood that this practice of voluntarily burning is very general, many of the lower tribes eſpecially are in- tirely exempted from it; and it is only with reſpect to the more conſiderable perſonages that it is ever uſed; and even amongſt them the inſtances begin to be much rarer, and that point to be leſs inſiſted on.

We ſhall now take an impartial view of the religion of the Gentoos, and Parſees, or worſhippers of fire.

SECT. XII.

Of the Religion of the Gentoos.

THOUGH the religion of the Gentoos is at bottom every where nearly the ſame, yet in the different parts of Indoſtan ſuch various modes of opinion and prac- tice are built upon it, as would require many volumes to ſpecify the differences by which they are diſtinguiſh- ed; we ſhall therefore only mention ſuch as appear the moſt remarkable and ſtriking.

Nothing ſeems more aſtoniſhing than the extreme te- naciouſneſs of the Gentoos in their religion and cuſtoms, while, at the ſame time, they behave with the moſt per- fect humanity, and give an unbounded toleration to thoſe that differ from them in points which they eſteem the moſt ſacred. This is doubtleſs owing to that funda- mental tenet of their religion, that a diverſity of modes of worſhip is evidently agreeable to the God of the uni- verſe: that all the prayers put up to him by man are equally acceptable, when ſanctified by the ſincerity of the intention; and that the true univerſal religion being only that of the heart, the various outward forms of it are in themſelves indifferent, and that therefore all change of religion is only a dangerous and needleſs experiment, ſince every honeſt man is ſure to be ſaved in his own. Hence, inſtead of perſecuting others for not being of their religion, they will admit of no proſelytes; and though whole nations have adopted their principal tenets, as for inſtance, the vulgar among the Chineſe, who believe the tranſmigration of ſouls, and follow their idol worſhip, they neither admit of a community, or hold any correſ- pondence with them, and would as ſoon ſit down to eat, or intermarry with Chriſtians or Mahometans, as with thoſe of their own religion in China. Even when any of their religion renounce it, though it be in countries where they are maſters, they have the charity to ſuppoſe it was through a conſcientious perſuaſion, and never perſecute them any farther, than by cutting off all com- munion with them, and irrevocably expelling them from the caſt or tribe in which they were born, after which they content themſelves with only pitying them.

Nothing ſhews this tolerating ſpirit in a ſtronger light, than their behaviour to thoſe who differ from them in their treatment of cows, or of that ſpecies in general. For theſe animals they have a moſt ſuperſtitious venera- tion, though the ſpirit of the law which forbids their being ſlaughtered, ſeems chiefly founded in gratitude, as their killing a creature ſo ſerviceable to mankind both in agriculture, and in furniſhing ſo innocent a diet as milk, butter, and cheeſe, would they think be extremely cruel. They, however, annex a general ſanctity to every thing produced by that animal; they purify themſelves with its urine, and burning the excrements into a greyiſh pow- der, ſprinkle it on their foreheads, breaſts, and bellies: alſo when the dung is freſh made, they ſmear their houſes and pavements with it as a kind of luſtration. In ſhort, their veneration for that animal is ſo exceſſive, that there could hardly be found a Gentoo, who, if under the ne- ceſſity of killing his father, mother, child, or a cow, would not, with ſcarce any heſitation, prefer ſacrificing any, or all of the former. Yet with this ſtrange reli-

gious

gious horror for the ſlaying of theſe creatures they have not the leaſt averſion or ill-will to thoſe who do. They ſcruple neither converſation, nor even friendſhip for thoſe who uſe them for their food; and this merely from their enlarged notions, and allowance for the difference of religions. Indeed in ſome countries immediately under the dominion of Gentoos, they do not permit the openly killing of cows, though they will wink hard not to ſee it.

This principle of tenderneſs is, however, not confined to the horned ſpecies alone: their belief of the metempſychoſis makes them extend it to every living creature, none being of ſo low a claſs or ſo minute, but they imagine it may be the receptacle of a human ſoul, and conſequently of their relations or friends. Hence that difference of ſize, which is apt to affect the eye with contempt or regard, and leſſens or augments compaſſion to an animal in the act of deſtroying it, has no ſuch effect upon them. They cannot without horror think of depriving any being of that precious gift of God, life; and do not leſs reſpect it in the flea that bites them, than in the elephant. But this is only to be underſtood of the Bramins, Banyans, and ſome other of their ſtricter tribes.

Authors mention ſeveral reaſons, beſides that juſt mentioned, for the veneration they pay to theſe animals: as that the happieſt ſouls take up their abode in them, and that after death this beaſt is to conduct the people over a great river, which it would be impoſſible to paſs without holding by her tail. They alſo alledge, that the god Mahadeu being highly provoked by the ſins of the people, and reſolving to deſtroy the world, was appeaſed by a cow.

The Banyans not only forbear to kill any living creature, but erect hoſpitals for them, particularly within a mile of Surat, the cows, horſes, goats, and dogs that happen to be lame or enfeebled by age, are plentifully provided for; and they will purchaſe a lame ox of his Mahometan or Chriſtian owner to prevent his being killed by his maſter. The Banyans alſo once a year prepare an entertainment for the flies, ſetting before them large diſhes of milk and ſugar; and at other times they take a bag of rice, and walking out two or three miles, ſcatter the rice round the ant-hills.

Indeed, the Banyans are ſo firmly perſuaded that departed ſouls enter the bodies of animals, that they no ſooner obſerve any of them frequent their houſes, but they immediately conclude it is ſome of their deceaſed friends come to pay them a viſit. Thus it is ſaid, that a perſon named Moradaſh, who was ſecretary to an Engliſh broker, being very melancholy on the death of his father, and ſeeing a ſnake enter his houſe, immediately concluded it was animated by his father's ſoul, and came thither for relief. This thought gave him no ſmall comfort, and he reſolved to pay the ſame duty to his father under this metamorphoſis, as when he was alive; and therefore provided milk and rice for his new gueſt, who liked his entertainment ſo well, that he took up his dwelling in a corner of the room, and came out to eat, when his food was ſet him, as regularly as if he was one of the family. The ſame man made a proviſion for the rats in his houſe, from his perſuading himſelf, that they were his relations; upon which they grew as tame as any other domeſtic animals.

But ridiculous as this may appear, it is a fault leſs inexcuſable than the barbarous treatment animals meet with from the moſt civilized European nations; for ſurely nothing can excuſe the taking away their lives from mere wantonneſs, and without any advantage to ourſelves. Life is certainly a bleſſing of the greateſt value, and perhaps more ſo to animals than to us, ſince they enjoy all the ſatisfactions of which their natures are capable, and taſte their pleaſures unmixed with care, and unallayed with apprehenſions of futurity. They were doubtleſs created by the benevolent and all-wiſe Creator for happineſs as well as for the uſe of man; and to deprive them of that is to defeat, as much as is in our power, the deſigns of his infinite goodneſs. But to uſe thoſe animals ill, which contribute to our convenience, and ſerve us by their labour, is adding baſeneſs and ingratitude to cruelty; and putting thoſe animals to a painful and lingering death, which nature deſigned for our food, by barbarouſly ſcourging and roaſting them alive, in order to give a reliſh to their fleſh, and indulge our appetites with a more delcious regale, is acting beneath the character of human and rational beings, and offering a more than ſavage inſult to him who beſtows thoſe refreſhments, and whoſe goodneſs extends to all his works.

According to the popiſh miſſionaries, the Bramins teach that there is but one God, infinitely perfect, who has exiſted from all eternity, but that he created three ſubordinate deities, Brama, Wiſtnow, and Routeren. To Brama he gave the power of creation; to Wiſtnow that of preſervation; and to Routeren that of deſtroying; but they obſerve, that the wiſer Indians reject this account, and aſcribe all to the Supreme Being, who by theſe ſeveral ways has manifeſted himſelf to the world; and maintain, that ſome of their images are allegorical repreſentations of his attributes, though the greateſt number of them, perhaps, repreſent thoſe perſons diſtinguiſhed by their virtue and piety, who being exalted to heaven, they ſuppoſe to be mediators for them to the great Supreme. They have alſo ſome confuſed notion of the creation and deſtruction of mankind by a flood, which probably gave a hint to the jeſuits to improve upon the hint, by repreſenting Brama as Abraham, and endeavouring to ſhew a particular conformity between the traditions of the Gentoos and many of the principal paſſages recorded in the Old Teſtament.

The Bramins maintain that Brama received from Mahadeu the power to make ſeveral worlds, and that he formed fourteen at leaſt. To our world they aſſign four ſeveral ages, the duration of each of which they ſuppoſe laſted ſeveral hundred thouſand years; and the preſent age has yet upwards of four hundred thouſand years to come before it be finiſhed.

They have ten principal images, which are the objects of their adoration, and repreſent ſuch figures as, according to their ſacred book the Vedam, their god Mahadeu was at ſeveral times pleaſed to aſſume for the ſervice of mankind. They have idols in which he is repreſented with four heads, and as many arms; in others he has a head like an elephant, with the body of a man, and ſeveral arms and hands: and a proteſtant divine relates, that a Bramin told him, they acknowledged one God, whom they deſcribed as having a thouſand eyes, and as many hands and feet, by which they endeavoured to expreſs his omniſcience and power.

They have ſeldom any public aſſemblies in their pagodas, but every one performs his devotions when he thinks fit, and to which of the images he pleaſes. The greateſt part of their worſhip ſeems to conſiſt in ſinging, dancing, playing on muſical inſtruments, and in making offerings of rice and other food; but a late author ſays, he has ſeen the people at Madraſs praying before the ſhrines of their gods with all the fervent devotion which a ſenſe of their wants can be ſuppoſed to inſpire.

Their Gioghies, who are a kind of wandering Bramins, ſeem deſcended from the antient Gymnoſophiſts; but, like other human inſtitutions, have been at length vitiated by abuſes, hypocriſy, and the admiſſion of corrupt members. Their original regulation includes a renunciation of the world, an itinerant life, and that perfect nakedneſs from whence they derived their Greek name. At preſent, when they occaſionally travel into countries under the juriſdiction of the Chriſtians or Moors, they diſpenſe with this laſt precept; and, out of deference to their cuſtoms, wear a ſcanty rag that ſcarce covers the parts to which their own opinions annex no idea of ſhame. As to thoſe painful poſtures, and other cruelties they impoſe on themſelves, a learned and ingenious author ſays, they do not mean by them to inſinuate that any torments of the creature can be acceptable to its Creator, but purely for the ſake of the merit they apprehend ariſes from the intenſeneſs and conſtancy of their ſpiritual contemplation of the Deity being ſufficient to call off their attention to bodily pain, and their fixing it immoveably on the only idea which they imagine can worthily fill the mind.

Authors

Authors have given very ſtrange and dreadful repreſentations of theſe ſelf-martyrizing poſtures, and deſcribe them as voluntarily diſtorting and diſlocating their bones. Some are ſeen with their hands ſtretched out to heaven, which, by holding long in that poſture, they cannot bring them down again without great violence. Others, it is ſaid, make a vow never to ſit or lye down, but either walk or lean; accordingly a rope being tied from one bough of a tree to another, a pillow or quilt is laid upon it, on which they lean; but theſe are ſaid to alter their poſture when they pray, being drawn up by the heels to the bough of the tree, their heads hanging down towards the earth as unworthy to look up to heaven. From the prayers of theſe people great bleſſings are expected, and many calamities thought to be averted. The people reſort with much devotion to the places where thoſe penances are performed; and the devotees, by torturing their bodies, obtain the reputation of great ſanctity.

Mr. Groſe mentions one of theſe Gioghies, who erected a ſmall pagoda out of the alms and voluntary donations he collected from the Gentoos of the iſland. This man, on his arrival at Bombay, was about five and thirty years of age, tall, ſtraight, and well made; and, by his own account, had been all over Tartary, Tibet, and on the borders of China, and at length took Bombay in his rounds, where, according to his inſtitution, he ought to have been perfectly naked; yet, out of deference to our manners, juſt covered thoſe parts which the common ideas of decency oblige us to conceal; and yet not ſo much, but that there might plainly be ſeen a braſs ring paſſed through the prepuce, which to thoſe of this profeſſion performs the ſame office as a padlock to the Italian ladies. His hair, which was twice the length of his body, and reaching down to his heels and thence again to the crown of his head, was wreathed in rolls round, and roſe in a kind of ſpire of a ruſſet colour, into which it was ſun-burnt from its original black. On his arrival at Bombay he addreſſed himſelf ſolely to the Gentoos for money to found a ſmall pagoda; but his ſcheme for exciting their devotion was ſomething extraordinary. He preached to them from the midſt of a great fire which ſurrounded him, and had ſomething of a miraculous appearance, though there was nothing in it but what was very natural. He had a platform of earth raiſed about two feet, and about twelve or fourteen feet ſquare; round this was ſet a pile of wood, which, being lighted, made him appear as if preaching from amidſt the flames, though they never touched him; but muſt have been inſupportable to any one but himſelf, who had from his childhood inured himſelf by degrees to bear ſuch a heat. This device, however, had its effect, for it produced a collection at ſeveral times to the amount of what he required.

It is alſo in the character of contemplatiſts, that they prove what is perhaps harder to attain, an inſenſibility to pleaſure. Thus ſome of them will ſit by the ſide of the banks, where the Gentoo women perform their ablutions, and ſuffer them to ſalute, with the utmoſt reverence and ſimplicity, what they exhibit for that purpoſe, while their eyes roll frightfully in their heads, and no ſymptom or geſture betrays the leaſt indication of human feeling, ſenſual emotion, or attention to the ſight or touch of thoſe females, who have formed an idea that there is great prolific virtue in this ſtrange act of adoration. They have generally, like the perſon juſt mentioned, that part bored, with a ſmooth ſoldered ring paſſed through it, as an atteſtation that incontinence with them is impracticable. The Gentoos, to whom the abuſes of this profeſſion are perfectly known, and who have been put on their guard by the impoſtures they have committed, ſtill retain the higheſt veneration for thoſe whom they think ſincere in the exerciſe of the torments they inflict upon themſelves, and even pretend to produce, in excuſe for this branch of bigotry, a number of miracles performed by theſe Gioghies.

Mr. Groſe, ſpeaking of the mendicant friars, ſays, "they ſeem but a copy, and a wretched one too, of "theſe mendicant Gioghies, whoſe abſtinence from all "animal food, contemplative life, auſterities, and ma"cerations, far exceed whatever their moſt famous "aſcetics ever ſo much as attempted. From them too, "he adds, the Mahometans borrowed the inſtitution of "Faquirs, or holy beggars; ſo that both Europe and "Aſia owe all that ſwarm of vermin, the monks of both "thoſe religions, to a perverted imitation of the Gentoo "religion in that point."

There are many reaſons, ſays the above author, to think the Gentoo religion one of the moſt ancient in the world: nothing of ſo remote an original can be reaſonably ſuſpected of borrowing from others, eſpecially among a people who have ever made it a ſacred point to follow their own peculiar inſtitutions without deigning to admit of any foreign mixture. It is then highly probable, that the doctrine of the metempſychoſis, by which Pythagoras was ſo particularly diſtinguiſhed, was derived from them, with many other articles and modes of worſhip and opinion, which, from certain reſemblances, might be traced from the ſame ſource. Thus, among many other conjectural inſtances, may be quoted the Paphian Venus; for the form of which Tacitus could not account, it riſing from a broad baſis to a narrow point at the top, which is exactly the figure of the idol in India conſecrated to ſuch an office as that heathen deity was ſuppoſed to preſide over, and to which, on the borders of the Ganges, the Gentoo virgins are brought to undergo a kind of ſuperficial defloration, before they are delivered up to their huſbands.

This idol, which is worſhipped by the Gentoos under the name of Jaggernaut, is repreſented by captain Hamilton as a pyramidal black ſtone, fabled to have fallen from heaven, or at leaſt to have miraculouſly appeared in the place where they have erected his temple. It appears that this ſtone, of which all the images of that form in India are eſteemed but copies, is meant for the power preſiding over univerſal generation, which they attribute to the genial heat and influence of the ſun acting in ſubordination to it, and to whom is addreſſed the following prayer, which the Bramins eſpecially often repeat in a day, with their eyes lift up towards the ſun: "Thou, power, which illuminates that reſplendant "orb, deign alſo to illuminate my mind, ſo as that I "may thereby be directed to walk in the way the moſt "pleaſing to thee."

Now conſidering the dignity which the ideas of the Gentoos attach to the generative power, it is no derogation to the ſupremacy attributed to Jaggernaut, by their making his temple and image the head place of their worſhip; to infer that he is their god Brama under that title, juſt as Jupiter had ſeveral names, according to his various functions, and equivalent to the Mythras or Venus Urania of the Perſians, or ſimply the Venus of the heathens. The Gentoo inhabitants on the banks of the Ganges form domeſtic idols after that of Jaggernaut, to which they give its name, and which are placed in a conveyance decorated with gilding and tinſel, that is to ſerve them for a triumphal car. Formerly this idol uſed to be adorned with jewels and expenſive finery, according to the circumſtances of the owner, but of late they are much abated on that point. This machine is kept for ſome days in the beſt apartment of the houſe, during which time it is matter of devotion with them to exhibit the moſt obſcene poſtures, and to act all manner of laſciviouſneſs before the idol, as the moſt acceptable mode of worſhip to the deity it repreſents. After which they carry it in its gilded car in a proceſſion to the Ganges, and throw all in together, as an acknowledgment to that river of its congenial fertilization with that of the ſun.

As to the cauſe of the Gentoos chooſing this pyramidal form it ſeems loſt in the remoteſt antiquity. But I might be allowed, ſays our ingenious author, to hazard a conjecture, it ſhould be that it was originally ſuggeſted to them by that pyramidal aſpiration of flame, which is one of the moſt conſpicuous properties of fire.

SECT. XIII.

Of the Ordeal Trials practiſed by the Gentoos.

THE ordeal trials of melted lead, or boiling oil, as practiſed here, are conſidered by the Gentoos as a ſtanding miracle; and, according to Mr. Groſe, they

are not managed by the leaſt degree of prieſt-craft, unleſs it could be ſuppoſed combined with the whole governing laity againſt the intereſt of juſtice and their own, it having been practiſed for ages through the various provinces, particularly of the Malabar coaſt, as the criterions of innocence. Several of the Engliſh chiefs of the ſettlements of that coaſt are ſaid to have uſed the utmoſt care and precaution to detect whatever fraud might be found in this method of trial. They have cauſed the party that was to undergo it not only to be locked up in their own guard-room, or priſon, but ſeen the hand that was to be plunged into melted lead, or oil, bound up with a handkerchief, cloſely tied round the wriſt, and ſealed with their own ſeals, which remained unbroke till the inſtant of the public ceremony; and, notwithſtanding this, and every other precaution which the moſt determined incredulity and ſuſpicion of fraud could deviſe, they were unable to diſcover that there was any trick or juggle in it. Indeed there is the higheſt improbability that ſo many princes of different dominions and intereſts ſhould for many ages join in a cheat only to ſkreen obnoxious criminals, and to baffle that juſtice by which alone any government can ſubſiſt.

The ceremony is performed with great ſolemnity. The party who has appealed to this trial for his innocence, whether on ſuſpicion of murder, theft, conjugal infidelity in the women, or even in denying a debt, is publickly brought to the ſide of the fire, on which is a cauldron, or ladle-full of boiling water, or oil, but moſt commonly melted lead: the prince or magiſtrates of the country being preſent, his hand is previouſly clean waſhed, and a leaf of the brab-tree, with the accuſation written upon it, is girt round his waiſt; and then, on a ſolemn invocation of the Deity by a Bramin, the perſon plunges in his hand, ſcoops up the boiling fluid, and if he draws it out unhurt is abſolved, otherwiſe he receives the puniſhment preſcribed by the laws for the crime on which the accuſation lay; and ſo firmly believed is this method of purgation on that coaſt, that our author ſays, he has been aſſured, that even ſome of the Indian Chriſtians and Moors have voluntarily ſubmitted their cauſe to its deciſion on their own perſonal experiment.

Mr. Groſe, from whom we have borrowed this article, on account of his having treated the ſubject in a fuller and more curious manner, concludes with the following obſervation: "As the princes of thoſe countries, where this cuſtom ſtands at this day in full "force, uſe no ſort of reſerve, or refuſe any examination that might be required, certain it is, that, on "the leaſt intimation from any perſon of authority here "to any of the Engliſh gentlemen on that coaſt, ſuch "an inquiry would be very readily ſet on foot, as would "ſatisfactorily liquidate what truth and falſhood there is "in this practice; and the iſſue muſt be, ſince the fact "is inconteſtably true, either to diſcover a natural method of reſiſting fire, far more ſubtle than what is "known to our European jugglers, or to prove that "Divine Providence, when ſolemnly appealed to, does "not diſdain its immediate interpoſition in favour of "innocence; an act which, though not unworthy of "the goodneſs of God, the Romiſh prieſts in thoſe "parts, not denying that the effect produced is ſupernatural, attribute it to the power and craft of the "devil: but with what propriety let any one judge."

SECT. XIV.

Of the Religion of the Parſees.

THERE ſeems to be two diſtinctions neceſſary to be made in the religion of the Parſees, or Gaures, who tranſplanted themſelves from Perſia when the Mahometans conquered that country: the firſt, the pure religion, as taught by Zoroaſter; and the ſecond, and more modern one, diſfigured by various adulterations, as it is at preſent practiſed among the Parſees of India and Perſia.

Zoroaſter flouriſhed under the reign of Hyſtaſpes, king of Perſia, about five hundred years before the birth of our Saviour, and was profoundly verſed in the mathematics and natural philoſophy, whence he probably drew thoſe ſublime notions in relation to fire, on which he founded the baſis of his religion, and which his followers ſtill retain.

It is however evident, that he found an homage paid to that element already eſtabliſhed in that country, ſince Pyræums or conſervatories of perennial fire were known to be there long before his time; but whether that worſhip of it was a religious act, or whatever it was, it was accompanied with ſuch idolatry that Zoroaſter employed himſelf in purging it of its groſs errors, and reducing it to the two grand points on which he founded his religion. The belief of one ſupreme God, and of the ſun or element of fire being his firſt miniſter, and alſo the ſymbol of his purity; from theſe principles the reſt of his opinions flowed.

Some writers obſerve, that there were two Zoroaſters; and that the laſt, ariſing ſix hundred years after the firſt, explained and new modelled this religion, which he ſtripped of the errors and ſuperſtitious practices by which it had been diſfigured.

However, agreeably to the above doctrine, the followers of Zoroaſter are ſtill ſo penetrated with the idea of the immenſity and omnipreſence of God, that they eſteem it a proof of great narrowneſs of ſentiment to erect temples to him, as conveying the grovelling idea of confining him who fills all ſpace between four walls; hence they make uſe of that celebrated ſaying, that "There is no temple worthy of the majeſty of God, "except the whole univerſe, and the heart of an honeſt "man." Of all their opinions they eſteem that moſt ſacred, that God was the ſole neceſſary ſelf-exiſtent being from all eternity, and is the ſupreme Author of all good. Hence they deteſt the ſchiſm of thoſe Perſians who admit the co-eternity of the two principles of good and evil, and all the abſurdities of Manicheiſm.

Without entering into a minute detail of their manner of accounting for the appearances of evil found in the world, it is ſufficient to obſerve, that they maintain that ſince many effects in nature, which at the firſt view appear to be evils, are juſtified as to the wiſdom of their cauſes, by their ultimately iſſuing in a known ſuperior good, it is juſt that we ſhould believe that all the reſt are ſo, though their ends probably, for very wiſe reaſons, are concealed from us. Hence they alledge, that it is the utmoſt raſhneſs and impiety to infer abſolute evil from ſome individuals occaſionally appearing to ſuffer, from thoſe primordial laws to which God has ſubjected all his works in general, without excepting man, whoſe good has been as much conſulted as was fitting it ſhould be, of which God ought ſurely to be eſteemed a competent judge. Hence they deny that omnipotence has introduced real evil into nature; and maintains that no evil actually exiſts but what is imaginary, temporary, and bearing no proportion to real, infinite, and eternal goodneſs, and therefore not incompatible with it.

As to fire they place its ſource in the ſun, to which they pay a very high reverence, out of gratitude for the numerous benefits that flow from it; but they are ſo far from confounding the ſubordination of the ſervant with the majeſty of the Creator, that they attribute no degree of ſenſe to the ſun, or fire, in any of its operations; but conſider it as a purely, paſſive, blind inſtrument, directed and governed by its Creator. They even give that luminary, all glorious as it is, no more than the ſecond rank among his works, reſerving the firſt for that ſtupendous production of divine power, the mind of man.

They believe the immortality of the ſoul, and found the doctrine of rewards and puniſhments in the other life on the light of reaſon, which enables them to perceive the difference between right and wrong; or, to ſpeak in their figurative ſtile, the conflict between Oroozm the good principle, and Harryman the evil one; or between the fleſh and the purer ſpirit. As to their puniſhments, they exclude material burning from being any part of them, and eſteem the element of fire too pure, and too noble, to be employed in the office of an executioner. They even pretend, that the fire of divine

love

The Ordeal Trial practis'd by the Gentoos.

A Gentoo Woman burning herself on the Funeral Pile of her Husband

love will moderate the punishments inflicted by justice.

The modern Parsees represent the place of suffering as a dark, dreary, disconsolate region, where every thing is big with horror, pain, and disgust; caverns abounding with serpents, water thick like melted pitch, and cold as snow. They do not, however, believe them to be eternal, but imagine that the guilty sufferers will be at length delivered, when they will be placed in a state of bliss, but inferior to that of the good, from whom they will also be distinguished by a brand in their foreheads. In fine, they imagine that both in degree and duration these punishments will be proportioned to human frailty; but that rewards, like the Divine goodness, will be infinite and unbounded.

Such was the doctrine of Zoroaster, as may still be collected from the adulterations it has since undergone; for the religion of that great man was too simple to satisfy the gross conceptions of the vulgar, or to answer the lucrative views of the chief Magi, now known in India by the name of dustoors, or directors of their ritual. A number of years being elapsed since the death of Zoroaster, his religion was no longer suffered to continue in its original purity. His books had been lost, and the present work, called, The Zendavastaw, was wrote in the same old Persian language by Erda Viraph, one of the chief Magi, who pretended to compile it by memory from the ancient work, and of this a translation has been made into the modern Persian by a person who lived about two hundred and sixty years ago, and intitled it Saad-dir, or The Hundred Gates. These works seem to have greatly sophisticated the original doctrine by interpolations, and introducing superstitions that have greatly disfigured the religion of Zoroaster. Hence, they dare not be a moment without their girdle; and pay such a superstitious reverence to fire, as not to venture to pray before it without covering their mouths with a square flap of linen, lest they should pollute the fire by breathing on it. They still keep pyræums, or conservatories of fire, in which lamps are kept continually burning, by being fed with oil by the priests who constantly attend them; and, as they relate, have burnt, without ever being extinguished, for many centuries.

Yet, notwithstanding the superstitious follies ingrafted on the original stock of this religion, such, continues our author, has been the force of its sap, as to prevent the fruit from being spoiled; for even at present the Parsees are remarkably distinguished by the purity and innocence of their morals, and no people in general behave better either in public or private life.

It is said that the greatest honour these people think they can do to the remains of their deceased friends, is to expose them to be devoured by birds of prey; for these living tombs they esteem preferable to any other kind of sepulture. About a mile from the city of Surat they have a place to which they carry their dead; this is within a circular wall, open at the top, twelve feet high, and one hundred in circumference. The ground within is raised about four feet, and made sloping, that all the moisture may drain from the carcasses into a sink made for that purpose; nothing can have a more shocking appearance than this burying-ground, as it is called, where are seen a multitude of dead bodies, loathsome and discoloured; some green, some yellow, some with their eyes torn out by the vultures, and some with all the flesh of their cheeks pulled off; great holes eaten in different parts of their bodies, and the skin all over torn and mangled. In short, some are hardened by the sun like a piece of tanned leather, while the flesh of others is clean picked from the bones, which remain like a skeleton. The vultures, it is observed, will place themselves down the wind, in order to enjoy the smell of these carcasses; and sometimes cram themselves with human flesh till they are scarce able to fly.

SECT. XV.

Of the Mahometans of India.

IT might be expected, that as the Mahometan religion is that of the court, we should here give a particular account of it; but this we shall reserve till we come to Persia, only observing, that it is practised here with less bigotry than among the Turks; and that, though a faint reverence is kept up for the name of Mahomet, it is rather a matter of habit than of devotion; and the fanaticism of the Mahometans being subsided into a sober common sense, they are become less troublesome to the Christians, and all religions live peaceably under their government.

They indeed seem to grow more purely Unitarians in proportion as their zeal for the mere ceremonial part of their religion relaxes, nor will they so much as hear with patience any argument against that fundamental point of their religion, the unity of God, whose name alone they invoke at the hour of death, and generally die with it in their mouths; their distance from the country whence that religion sprang rendering them more indifferent to any mention of the name of Mahomet. Indeed most of his followers, as an ingenious author observes, carry their veneration for the Supreme Being so far, as not only never to mention the word Alla, or God, with the least irreverence, but think it in a manner blasphemous to praise or define a being whom they consider as so infinitely above all praise, definition, or comprehension. Thus they carry their scrupulosity to a superstitious length, and do not even approve of calling him good, righteous, merciful, from their thinking such epithets as superfluous and impertinent, as if one was emphatically to say of a man that he had a head, or any other members necessary to the human form: for they conceive it as profaning the name of God to associate it with human attributes or conceptions, and that nothing fills the idea due to that Being so well as the name itself, "a substantive singularly, "and for ever above the company of an adjective."

SECT. XVI.

Of the Power and State of the Mogul, with a Description of the Festivals celebrated to his Honour. Of his Court, his Officers, and Women: his civil Government, and the Punishment inflicted on Criminals.

THE power of the Mogul is so despotic, that he has the sovereign disposal of the lives and effects of his subjects. His will is their only law; it decides all law-suits, without any person's daring to dispute it, on pain of death. At his command alone the greatest lords are executed, their fiefs, their lands, their posts, and offices are changed or taken from them. The highest officers of his empire are the prime vizier, which answers to the first minister; the treasurer; the chief of the eunuchs; the first secretary of state; the general of the elephants; the great master of the wardrobe, who has the care of the furniture, the tents, cloaths, and precious stones that are commonly used.

This prince usually appears at a window at sun-rising, when the lords of his court are obliged to attend in his apartment to pay him their homage; he also shews himself at mid-day to see the fight of the wild beasts, and in the evening also appears at a window, from which he sees the sitting sun. He retires with that star amidst a multitude of drums, and the acclamations of the people, wishing him a long and happy life. No other persons are allowed to enter the palace but the rajas, or princes, and the great officers; who behave towards him with such veneration, that it is impossible to approach the most sacred things with more profound respect. All the discourse is accompanied with continual reverences. At taking leave they prostrate themselves before him: they put their hands upon their eyes, then on their breast, and lastly upon the earth, to shew that with respect to him they are only as dust and ashes. As they retire they wish him all manner of prosperity, and go backwards till they are out of sight.

In order to give some idea of the magnificence in which the Mogul appears, we shall here give Sir Thomas Roe's description of his dress at his going abroad, for though it be a long time since he was at that prince's court, and though he has lost much of his wealth and power,

power, since his being conquered by Nadir Sha, yet as the easterns seldom or never alter their fashions, the present Mogul may probably appear much in the same manner, though he may have fewer jewels, and some of them may be of less value. As he came out, says that ambassador, one girt on his sword, and another hung on his shield, covered with diamonds and rubies; another hung on his quiver with thirty arrows, and his bow in a case. On his head he wore a rich turban, in which was a plume of heron's feathers, on one side hung a ruby unset as big as a walnut, on the other a diamond as large; in the middle an emerald in the form of a heart, but much larger than the diamond and the ruby. His staff was wound about with a chain of large pearls, rubies, and diamonds drilled. About his neck he wore a chain of three strings of excellent pearl, the largest the ambassador had ever seen. Above his elbows he had bracelets set with diamonds, and on each side of his wrists three bracelets of several sorts, and upon almost every finger was a ring. His coat was of cloth of gold without sleeves, and underneath it he had a semain as fine as lawn, and on his feet he had a pair of buskins embroidered with pearl, the toes sharp and turned up. Thus armed, and thus dressed, he went into his coach, which was made so exactly like an English one the ambassador had presented him with a little before, that he could only distinguish it by its being covered with Persian velvet, embroidered with gold.

When this prince marches at the head of his army, goes a hunting, or retires to one of his country houses, he is accompanied by above ten thousand men, and about one hundred elephants, with housings of velvet and brocade, march at the head of this little army. Each elephant carries two men, one of whom governs him by touching his forehead with an iron hook, and the other holds a large banner of silk embroidered with gold and silver; each of the first eight carry a kettle-drum. In the middle of this troop the Mogul rides on a fine Persian horse, or in a chariot drawn by two white oxen, whose large spreading horns are adorned with gold, and sometimes he is carried by men in a splendid palanquin. His retinue is composed of the officers of his court, who are followed by five or six hundred elephants, camels, or chariots loaded with baggage.

Two solemn festivals are annually celebrated in the royal city to his honour. The first is held at the beginning of the new year, and lasts about eighteen days. Before the palace a theatre is erected fourteen feet high, fifty-six long, and forty broad, covered with rich tapestry, and surrounded by a balustrade. Near it is a structure of painted wood embellished with mother of pearl, in which some of the principal lords of the court seat themselves; though their tents are at the same time erected in the first court of the palace, where they strive to display all their riches and splendor. The Mogul anciently entered these tents, and took whatever he liked best; but for above a century past the prince accompanied by the seven first play-ministers ascends the theatre, and seating himself on a velvet cushion embroidered with gold and pearls, waits for the presents that are brought him, which he receives equally from the people and the grandees of his empire, during the eighteen days that the ceremony lasts, and towards the conclusion of that time, distributes among them his bounties, consisting in places and dignities which he confers on those who have made him the most valuable presents. Tavernier says he saw him receive at one of these feasts above the value of thirty millions of livres in diamonds, rubies, emeralds, pearls, gold, silver, fine stuffs, elephants, camels, and horses.

The other festival is the anniversary of the Mogul's birth. He begins the day with all manner of diversions, which he breaks off, to wait upon the queen his mother, if she be yet alive, at her palace, and shews his gratitude to her, by causing the grandees of his empire to make her magnificent presents. After he has dined he dresses himself in his finest robes, covers himself with gold and jewels, and being rather loaded than adorned with riches, enters a superb pavilion, where he is attended by the principal lords of his court. He there finds the great scales, and the chains by which they are suspended, both of massy gold adorned with jewels. In one of the scales he places himself, and the other is filled with gold, silver, jewels, pieces of silk, fine linen, cinnamon, mace, cloves, pepper, corn, pulse, and herbs, and an exact register is kept every year of the difference of his weight. It is a subject of great joy when he weighs one year more than another, and of as great concern if he be found to have fallen away.

This ceremony is succeeded by the greatest act of generosity, which the Mogul exhibits during the whole year. It consists in his giving to the poor some small pieces of money, and in throwing among the grandees, nuts, pistachios, almonds, and other fruit made of gold, but so small and so thin that a thousand of them are not worth more than seven or eight pistoles. After experiment made, a bason filled with those trifles was found not to exceed the value of ten crowns. Thus the liberality of this wealthy monarch on his birth-day amounts to no more than the pitiful sum of a hundred crowns. The festival concludes with his giving a magnificent supper to the lords of his court, with whom he passes the night in drinking.

The sons of the Mogul have the title of sultans, and his daughters of sultanas. The viceroys, or governors of provinces, are called nabobs. The next in degree, which answers to our nobility, have the title of khan, or cawn, as it is usually pronounced, and these are distinguished by names which they receive upon their advancement, as Asaph Khan the rich lord; Khan Khanna, lord of lords. The great military officers are named Omrahs, and one who has been general is called Mirza. The chief eunuchs have the post of treasurers, stewards, and the comptrollers of the household. The other great officers are the secretaries of state, the governors of the elephants, the master of the tents, and the keepers of the wardrobe, who are intrusted with the jewels.

The women of the seraglio are either wives or concubines, princesses of the blood, governesses, or slaves. Those called wives are contracted to the Mogul with much ceremony, and seldom exceed four; but the number of his concubines is uncertain, though they generally amount to above a thousand. The Mogul never marries the daughter of a foreign prince, but generally one of his own subjects, and sometimes advances the meanest slave to that dignity.

His first son by any of these wives is considered as the lawful heir to the empire, though the throne is usually possessed by him who has the longest sword, who no sooner ascends it, than he generally destroys all his brothers and their male issue.

The young sultans are married at thirteen or fourteen years of age, and then are allowed a separate court, little inferior to the emperor's, and when they come to age all of them, except the heir to the crown, who stays with his father, are sent to distant governments.

The young sultanesses are educated with all the tenderness and indulgence imaginable; they are not under the same restraint as other women, and there are instances of the Mogul's indulging them in their gallantries, which is the more reasonable, as being of the royal blood, they must never marry, and be under the controul of a subject. Their jewels and precious stones are extremely valuable, and their cloaths are as thin and light as possible, on account of the heat of the climate.

The governesses of the young princesses, and those who are spies upon the conduct of the king's women, form a considerable body in the seraglio, and are said to have a great share in the government of the empire. If the Mogul can properly be said to have any council, it is composed of those ladies, for the governments and great offices of state are disposed of by their influence, and each of them has a title answerable to some great office. One is stiled prime minister, another secretary, and another viceroy of a province, and each lady keeps up a correspondence with the minister, whose title she bears, and there are eunuchs continually employed in carrying letters backwards and forwards between them. By their interposition all business of consequence is conducted, for they have better opportunities of representing things to the emperor than his ministers can have.

The

The emperor in his retirement is ſerved entirely by women, and is alſo ſaid to have a guard of Tartar women, armed with bows and ſabres, who have the care of his perſon. The gates and all the avenues to the palace are guarded by a multitude of eunuchs, who are ſaid to have a very difficult province; for if they are too rigid, they procure the hatred of the queens and princeſſes, who ſometimes have great power; and if the Mogul thinks them too complaiſant, they run the hazard of their lives. Neither the emperor nor any other great men lie with their women after they have paſſed a certain age, which ſome ſay is twenty-five, and others thirty; yet, notwithſtanding this, they continue guarded as ſtrict as ever.

An Engliſh divine who was at the Mogul's court, mentions one of theſe women being put to a cruel death, for being ſurprized by the Mogul while kiſſing an eunuch: for this ſuppoſed crime the emperor had the barbarity to cauſe her to be ſet up to the neck in the ground, and the earth to be rammed cloſe about her. Thus ſhe ſtood two days in the ſcorching ſun, and then expired, crying out as long as ſhe could ſpeak, "Oh my head, "my head!" To add to her miſery, the offending eunuch was brought before her, and her humanity ſhocked by ſeeing him torn in pieces by an elephant.

As the Mogul conſiders moſt of the other princes greatly inferior to him, he, like the other Aſiatics, is above ſending ambaſſadors to them, nor are ambaſſadors treated as the repreſentatives of their ſovereign, but only as common meſſengers. The Mogul's letters are received with as much reverence as if he himſelf was preſent; for the governor to whom they are diſpatched, on receiving intelligence that they are upon the road, rides out with all his officers to meet the meſſenger who brings them, and no ſooner ſees the pacquet than he alights from his horſe and falls proſtrate on the earth; then takes them from the meſſenger, and placing them on his head, binds them faſt, and returns back to the court where he uſually diſpatches buſineſs, and having read them, inſtantly returns an anſwer.

The governors have alſo another method of ſhewing their reſpect, for though they ſhave every day when at court, yet on their being ſent to a government, they neither ſhave nor cut their hair till their return.

The Mogul, as hath been obſerved, adminiſters juſtice himſelf in capital caſes, wherever he reſides, as his viceroys do in their reſpective provinces; but an officer, named the catoual, cauſes offenders to be apprehended, and inflicts puniſhments for ſmall crimes. The cadi is judge in civil caſes between man and man, and of marriages and divorces.

Though there are no written laws in the empire, certain puniſhments are uſually inflicted for certain crimes. Thus murder and robbery are puniſhed with death, but the manner of execution is entirely in the breaſt of the mogul or viceroy, who never ſuffers malefactors to be above a night in priſon, and very frequently he is not conveyed to any place of confinement; for if the offender be apprehended in the day time, he is immediately brought before the governor, and either acquitted or condemned; and from judgment he is hurried to his execution, which is generally performed in the market-place.

Some malefactors are hanged; others beheaded; ſome impaled on ſharp ſtakes; ſome torn in pieces by wild beaſts, or killed by elephants. If an elephant be ordered to diſpatch a criminal inſtantly, he ſtamps upon the wretch, who lies trembling before him, with his broad round foot, and in a moment cruſhes him to death: if he is to die in torture, the elephant breaks firſt the bones of his legs, then thoſe of his thighs and arms, and leaves him to die by the wounds he has given him. Sir Thomas Roe obſerves, that when he was at the Mogul's court, one hundred robbers were brought chained before that prince, with their accuſation; and the Mogul having paſſed ſentence of death, gave orders that the chief of them ſhould be torn in pieces by dogs, and the reſt put to death in the ordinary way. The priſoners were accordingly divided into ſeveral quarters of the town; their chief was torn in pieces by twelve dogs before the ambaſſador's houſe, and at the ſame place thirteen of the robbers had their heads tied down to their feet, and their necks chopped half off with a ſabre, after which they were left naked and bleeding in the ſtreets, where they became a great annoyance to the neighbourhood.

SECT. XVII.

Of the Camps and Forces of the Mogul; the Method of procuring Subſiſtence, and the Cauſe of the ill Succeſs of the Indian Troops againſt the Europeans.

THE camp is conſtantly pitched in one form, and is nearly round. A detachment always marches before the army and clears the ground, that the ſtreets may lie in the uſual regular order; and if it be removed ever ſo often, it preſerves the ſame appearance. The whole circumference ſeldom takes up leſs than twenty miles, for the military men alone generally amount to about one hundred thouſand.

The tents are commonly white, like the cloathing of the people; but that of the Mogul is red, and pitched in the center. It is erected much higher than the reſt, and from it he has a complete view of the whole. As the queens and the whole ſeraglio take the field, the emperor's quarter is as large as a conſiderable town. It is ſurrounded with an incloſure about ten feet high, guarded by the troops of the houſhold, and other great bodies of horſe and foot, and no body is ſuffered to approach it within the diſtance of a muſquet ſhot. The tents of the omrahs ſtand at a diſtance round the emperor's, thoſe of the firſt quality neareſt, and the inferior people are placed in the remoteſt parts of the camp. The ſtreets, formed by the tents, are wide and ſtraight; and the principal of them extend in a direct line from the ſpace of the royal quarter. In theſe are ſhops, and all manner of trades are carried on as in a city; and in every quarter is a market-place, where proviſions are frequently ſold almoſt as cheap as in garriſon; the camp of the Mogul was formerly ſaid to be the greateſt market for diamonds in the world.

The camp ſeldom moves ten miles at a time, and is generally fixed at a place where there is plenty of water. The Indian armies have frequently a number of barges, placed on carriages which follow the camp, and theſe are uſed by the Mogul when he takes his pleaſure upon the lakes and rivers, as well as in paſſing over his army; he has alſo with him hawks, dogs, and leopards bred for the game. Thus while he ranges from one part of his dominions to another, he divides his time between his recreations and his enquiries into the conduct of his viceroys and governors.

In theſe marches ſome of the Mogul's women are carried in little towers upon the backs of elephants; others in coaches; others in palanquins; and ſome of the meaneſt are ſaid to have no better carriage than a kind of cradles hanging on the ſides of camels; but all of them are cloſe covered, and attended by eunuchs: beſides, they have an advanced-guard before them to clear the way; for though it is impoſſible to ſee them, it would be thought a crime even to look at the vehicles in which they ride, and the men are frequently ordered to quit the villages through which the road lies, till the ladies have paſſed by.

The Mogul's forces are principally compoſed of the troops furniſhed by the rajahs or pagan princes; he has alſo Mooriſh foot, but he principally depends on his horſe. He has alſo ſeveral regiments, named the body-guards or houſhold troops: the principal of theſe is a regiment of four thouſand men, called the emperor's ſlaves. This is the moſt honourable body among the Mogul's troops: their captain is called the daroga, and is an officer of great authority, who has ſometimes the command of the whole army. Every ſoldier admitted into this regiment is marked on the forehead, and from theſe troops the ſubaltern officers are taken, who are by degrees preferred to the dignity of omrahs or general officers.

There are alſo the guards of the golden mace, of the ſilver mace, and the iron mace, who carry a mace or

club on their ſhoulders with a large ball at the end. The ſoldiers of theſe bodies are differently marked in the foreheads, and their pay proportioned to the metal of the mace. Theſe are all picked men, who have recommended themſelves by their courage. The arms of the horſemen are a ſabre, a dagger, a bow and quiver of arrows, a lance, and ſometimes a ſhort piece like a carbine, and to theſe are added a great ſhield, ſo that they are incumbered with arms. A foot ſoldier alſo carries a ſword and dagger, a bow and arrows, a ſhield, and ſometimes a match-lock muſket. Others of them have pikes inſtead of muſquets; they have alſo heavy artillery; but have generally European gunners to manage them. Some ſhort pieces have been already mentioned that carry a bullet of about the ſize of a tennis-ball, and are fired from the back of an elephant; there are alſo about threeſcore ſmall field-pieces, which attend the grand army.

Mr. Cambridge obſerves, that it is equally difficult to conceive by what means a handful of Europeans have rendered themſelves ſo reſpectable in the field when oppoſed to a multitude of Aſiatics, and the poſſibility of ſubſiſting ſuch vaſt numbers as the Aſiatic armies frequently conſiſt of, eſpecially with a very large proportion of horſe: but our aſtoniſhment muſt be increaſed, if we add to the account, that every horſeman has two ſervants, one to take care of his horſe, and the other to procure him forage; and that all thoſe, as hath been already mentioned, are accompanied by their wives and children, and that there always follows the camp a moveable town of ſhops, where every thing is to be ſold, as in their cities, ſome hundreds of elephants merely for ſtate, and a train of women with a numerous retinue belonging to the prince and the great officers. Wherever the ſovereign moves, he is more taken up with a vain oſtentation of pomp and magnificence, than with the object of the war; and it is his pleaſure that his ſubjects ſhould abandon the capital, in order to augment his numbers.

To provide for all theſe the whole country is put into motion, and ſtrict orders are diſpatched for proviſions to be brought into the camp; by which means all the cities far and near are exhauſted, while the camp is in general plentifully ſupplied. The perſon allowed every horſeman to procure forage, is conſtantly employed in cutting turf and waſhing the roots, and this affords a more hearty food for a horſe than graſs. A ſhower of rain may in a few days produce another crop; and if the weather continues dry they move their camp.

However, theſe numerous armies ſeldom keep the field any time without great loſs by famine; for a very conſiderable diminution is ſcarcely felt amongſt ſuch multitudes, and are very little regarded from any ſentiments of humanity: a famine is therefore neither conſidered as any thing extraordinary, nor will the memory of it ever prevent the aſſembly of another multitude, that muſt alſo be liable to the ſame chances of ſubſiſting or ſtarving. Allowances muſt alſo be made for the great loſs they ſuſtain in men, beaſts, and all the implements of war, as often as they move in difficult roads, and particularly in their manner of paſſing over great rivers; for their rivers, in the rainy ſeaſon, become ſo rapid, that the landing-place is frequently a mile below the place of embarkation. In croſſing them they uſe large boats of a kind of baſket-work, which they cover with ſkins. As there are always great plenty of hides in ſo numerous an army, they are eaſily made; and, tho' they are light and manageable, are capable of carrying a conſiderable number of horſe, and of tranſporting the heavieſt artillery.

The true cauſe of the ill ſucceſs of the Indian armies in an engagement, proceeds from their being unacquainted with the advantages of diſcipline, and their keeping their infantry upon too low a footing. Their cavalry, though not backward to engage with ſabres, are extremely unwilling to bring their horſes within the reach of our guns; for they are leſs afraid of their lives than of their fortunes, which are all laid out on the horſe upon which they ride.

Nothing is more prejudicial to them than the falſe notion they generally entertain in relation to artillery. They are terrified with that of an enemy, and weakly put a confidence in their own, placing their chief dependance on the largeſt pieces, which they neither know how to manage nor to move. Some of theſe carry a ball of ſeventy pounds. When the Europeans march round them with their light field-pieces, and make it neceſſary to move thoſe enormous weights, if a ſhot comes among their bullocks they become quite ungovernable, and are ſo ill harneſſed, that it cauſes no ſmall delay to free the reſt from any one that happens to be unruly or ſlain.

We have a much greater advantage in their being tenacious of their antient manners, than in their want of bravery; not only the prince, but every rajah, who has the command of all the forces he can bring into the field, always appears among them mounted on an elephant, and is at once the general and enſign of his men, who conſtantly keep their eyes on him; and if they loſe ſight of him for a moment, conclude that all is loſt, and inſtantly diſperſe. This affords our engineers a fair opportunity of deciding the fate of a whole detachment by one well directed diſcharge of a ſix-pounder; and thoſe enormous beaſts now ſeem brought into the field only to be a mark for our artillery. Thoſe rajahs, ſenſible of being thus expoſed, ſometimes avail themſelves of the only expedient that can afford them any ſecurity; for it has been obſerved, that ſeveral elephants, with the ſame capariſons, and with riders in the ſame rich and ſplendid habits, have appeared in different parts of the field on the ſame day.

Though they have ſeverely ſuffered by being ſurprized in the night by the Europeans, they can never be brought to eſtabliſh in their camp either order or vigilance; for at the cloſe of the evening every man eats a great quantity of rice, and many take after it ſoporific drugs, ſo that about midnight the whole army is in a dead ſleep; the conſequence of which is obvious: and yet, ſays the above author, an eaſtern monarch would think it very ſtrange, ſhould any body endeavour to perſuade him, that the ſecurity of his throne depended upon the regulation of the meals of a common ſoldier; much leſs would he be prevailed on to reſtrain him in the uſe of that opium which is to warm his blood for action, and animate his ſoul with heroiſm. The mind of an European ſoldier muſt be equally filled with compaſſion and contempt at ſeeing a heap of theſe unhappy creatures, animated by a momentary intoxication, crowded into a breach, and both in their garb and impotent fury reſembling a mob of frantic women. In ſhort, the very eaſtern dreſs has an appearance of effeminacy, and the Europeans are not inclined to be ſtruck with much apprehenſion at ſeeing a body of horſe in ſilk or cotton robes.

SECT. XVIII.

Of the Revenues of the Mogul, the Coins, Weights, and Meaſures of Indoſtan; and of its Trade and naval Veſſels.

THE revenues of the Mogul ariſe from the produce of the ground, the cuſtoms of the ſea-ports, the eſtates of the great men at their death, which devolve to the crown, the preſents from his ſubjects, who never approach their prince or governor empty-handed, and the treaſures produced by the diamond mines. The viceroy, or governor, of every province, who owns his ſubjection to him, is obliged to ſupply the crown with a certain ſum, which he raiſes out of the manufactures and produce of the ſoil. This, added to the other revenues, is ſaid to amount annually to between forty and fifty millions ſterling; an immenſe ſum, which muſt be greatly leſſened ſince Nadir Sha ravaged the empire, took away its treaſures, and, by weakening the power of the prince, enabled many of the Nabobs to throw off their ſubjection to him.

The coins of this country are the pice, or caſh, which are of copper, and about the value of a half-penny; the fanam, a ſilver coin, worth three-pence; the rupee, a ſilver coin, worth two ſhillings and three-pence; the gold moor, or rupee, worth about fourteen ſilver rupees; and the pagoda, ſo called from its having the figure of a pagoda ſtamped upon it. The laſt, which are worth nine

nine ſhillings, are flat on one ſide and convex on the other, and are chiefly coined by the rajahs or petty princes.

Gold and ſilver coins are finer here than in any other country. Foreigners have their mints, and coin both gold and ſilver, particularly the Engliſh at Fort St. George. Foreign coins are alſo current, but for trifling matters they ſometimes uſe bitter almonds, or ſea-ſhells called couries, or blackmoor's teeth, ſixty of which are valued at about a half-penny. Whatever foreign coin falls into the hands of the Mogul's governors is melted down into rupees, with the characters of the reigning emperor; and after his death they loſe the value of a half-penny, or penny, on account of wear; and none but the new coin is current at the full value.

Large ſums are reckoned by lecks, carons, and arabs. A leck is one hundred thouſand rupees; a caron, or carol, is one hundred lecks; and an arab is ten carons.

Their weights differ almoſt in every port, and frequently in the ſame port, and therefore they cannot be exactly ſpecified. The common weight at Surat is the ſeer, which is about thirteen ounces one-third; and forty ſeers generally make a maund. The ſeer at Agra is ſaid to be equal to two at Surat. The candy varies from five hundred weight to five hundred and ſeventy; but it is generally ſaid that twenty maunds go to a candy. Salt-petre, turmeric, aſſafœtida, pepper, dry ginger, benjamin, and tyncal, have, according to Mr. Lockyer, forty-two ſeers of Surat to the maund. Copperas, aloes, brimſtone, long-pepper, dammer, ſtick-lack, and wormſeed, have forty-four ſeer to the maund; and, for the moſt part, ſuch goods as have no waſte, as quickſilver, copper, ivory, vermillion, Lahor indigo, tutanag, &c. are ſold at forty ſeer to the maund, or three maunds to one hundred weight.

At Surat corn, rice, and other commodities, ſold with us by meaſure, are there ſold by weight; but ſilks and callicoes are ſold by the pieces, and by the cobit, which contains twenty-ſeven inches.

The coſs, by which the roads are meaſured, is, near the coaſts, about an Engliſh mile and a half; but farther up the country, and particularly near Brampour, it is almoſt two Engliſh miles.

In liquid and dry meaſures, one meaſure is one pint and a half; eight meaſures are one mercall; and four hundred mercalls are one garſe.

The principal manufactures of Indoſtan are ſilks, callicoes, and muſlins: we alſo import from thence diamonds and other precious ſtones, great quantities of pepper, the growth of the Malabar coaſt, indigo, ſalt-petre, cardamums, opium, aſſafœtida, and a great variety of phyſical drugs. The goods exported thither from Europe are Engliſh broad-cloth, lead, looking-glaſſes, ſword-blades, knives, haberdaſhery-wares, gold and ſilver lace, tin-ware, brandy, beer, and ſome other proviſions chiefly taken in by our own factories. The ſhips alſo frequently take in flints with their ballaſt, for there is not a flint to be found in India, at leaſt in the parts viſited by the Europeans; ſo that in the inland country, where the people have not an opportunity of being ſupplied by our ſhipping, a bag of flints is almoſt as valuable as a bag of money.

It muſt however be confeſſed, that all the goods we carry to India are a trifle, compared with the bullion and foreign coin exported thither. Our ſhips, when they go out, are in a manner empty of merchandize, though few of them carry leſs than three or four ſcore thouſand pounds in ſpecie. This has raiſed a queſtion, whether the India trade be of any advantage to this nation; but, in return, the company anſwer, that the Indian merchandize they re-export and ſell in ſeveral parts of Europe bring in more treaſure than they carry out; and were it otherwiſe, we ſhould have other nations monopolize the trade, and ſupply us with the ſame commodities, and conſequently more treaſure would be paid to them than is now carried to India.

But to return, there are no greater merchants in the world than the Mogul ſubjects, though their ſhips never paſs the Cape of Good Hope; for they carry on a prodigious trade to Perſia and the Red Sea, and ſupply both Turkey and Perſia with all the rich merchandize of India; in return for which they bring back carpets, pearls, and other Perſian commodities, but chiefly treaſure, which they frequently load on board Engliſh or Dutch ſhips, and the freight is ſaid to be one great branch of the company's profit; for they ſeldom diſpatch a ſhip from Perſia to Surat but ſhe is as deep laden as ſhe can ſwim, full of paſſengers, with vaſt quantities of pearls and treaſures on board, ſometimes to the amount of two or three hundred thouſand pounds.

The Indians make uſe of European ſhips to import their treaſure chiefly for ſecurity; for they conſider them as being in much leſs danger from pirates than their own ſhipping. They have ſhips indeed of four or five hundred tons burthen built in India after the Engliſh model; but their laſkars, or Indian ſailors, would make but a poor defence ſhould they be attacked, and they have but little ſkill in navigation.

We have already given an account of the Indian ſhips and their manner of conſtruction, and ſhall here only add, that their boats uſed on the coaſt, called muſſoulas, are flat-bottomed veſſels, the ſides of which are five or ſix feet high; the planks are very thin, and ſewed together with cocoa-nut cordage, ſo that they will yield like paſteboard, and are in no danger of ſplitting when they ſtrike, as they muſt frequently do on many parts of that coaſt before they can get to ſhore, and on this account they are generally uſed by the Engliſh in landing their goods: they are rowed by ſix or eight hands; but as they are very deep, and will carry great quantities, it is not very expenſive to employ them in landing or embarking goods. They have another kind of veſſel, if it may be called by that name, which is termed a catamaran, and is only formed of three or four rough pieces of timber tied together, and are chiefly uſed by the fiſhermen on account of their not being fit to carry ſuch goods as may be damaged by the wet, very little ſea beating over them. For the ſame reaſon paſſengers ſeldom make uſe of them, though they are really ſafer on that coaſt than any other veſſels, and ſome people have ſailed along the ſhore upon one of them for a hundred miles together; and upon theſe kind of floats the Indians carry the heavieſt weights; as great guns, anchors, &c.

Having now taken a view of the country and people of India in general, we ſhall preſent before the reader a view of the two capitals of that empire, and of the remarkable revolutions that have lately happened at Delli, the preſent capital.

SECT. XIX.

Of Agra, one of the capital Cities of the Empire; with a Deſcription of the Palace.

AGRA, the capital of the province of the ſame name, and the ancient metropolis of the whole empire, is ſituated in twenty-ſix degrees twenty minutes north latitude, and in ſeventy-nine degrees eaſt longitude from London. It is about ſeven hundred miles north-eaſt off Surat, and is ſituated upon the river Jemma, in the midſt of a ſandy plain, which greatly adds to the heat of the climate. The city is ſeven or eight miles in length, but not near ſo much in breadth, and no part of it is fortified except the palace; but there is generally a great army in the place, eſpecially if the Mogul be there.

The palaces of the omrahs and other great men are built with ſtone in a magnificent manner; they ſtand upon the banks of the river Jemma, and have large gardens adjoining to them; but the reſt of the houſes are mean buildings: however, the great number of moſques, caravanſeras, large ſquares, baths, and reſervoirs of water, intermixed with trees and gardens, added to the river Jemma running the whole length of the city, renders its proſpect very agreeable; and the Mogul's palace is a noble building.

A large area extends between the town and the palace, where the rajahs draw up the raſhboots when they mount the Mogul's guard, as they do every week in their turns with fifteen or twenty thouſand men. The palace is ſituated by the ſide of the river in the form of a creſcent, but from the town it appears to be round; it is three or four leagues in circumference, and fortified with a high

high ſtone wall mounted with artillery. As the ſtones with which this wall is built are red, and have a luſtre like poliſhed marble, the wall appears extremely noble when the ſun ſhines upon it: it is ſurrounded with a deep broad moat, over which are draw-bridges, and the terraces of the gardens ſerve for a rampart.

On entering the firſt gate of the palace you find a handſome broad ſtone walk, with canals running along the ſides; and beyond it a large ſquare, where the Mahometan guards are drawn up, and here the omrahs pitch their tents; ſo that you paſs through two armies, one on the out-ſide and the other within the palace, before you reach the royal apartments.

Beyond this ſquare is another court, where the Mogul's muſic uſed to ſound every morning, noon, and night, and whenever he went abroad. From this court you come to the Durbar, another large court, where all people reſorted at the time of audience. It is divided by baluſtrades into three parts; at the outer baluſtrade ſtood the common people; without the next, which is raiſed on a platform ſomething higher, were thoſe of ſuperior rank; and within the third, upon a platform ſtill more elevated, ſtood the omrahs and great lords of the court. In this manner all waited the approach of the Mogul at the time of audience; who, upon the playing of the muſic, appeared in a kind of gallery above the place where the omrahs ſtood, and ſeated himſelf upon a throne covered with jewels of ineſtimable value. Here the emperor received petitions from his ſubjects, and ſpent ſeveral hours every day in hearing cauſes.

On leaving the Durbar the emperor retired to his baths, followed only by ſome of his prime miniſters, with whom he adviſed on affairs of ſtate. From another gallery in the palace the emperor reviewed his troops, his elephants, and horſes; and ſaw the combats of wild beaſts, or thoſe of men and beaſts, which ſome of the Moguls eſteemed a favourite amuſement. Here alſo malefactors were frequently executed before him, by being torn to pieces, or trampled to death by elephants; and ſometimes beheaded, according to the emperor's pleaſure; the execution immediately following the ſentence.

The Haram, or women's apartment, where there were ſeldom leſs than a thouſand, who had their eunuchs and ſlaves to attend them, takes up a conſiderable part of the incloſure; and, as it wants neither gardens, canals, parks, or any thing which can contribute to the beauty or pleaſure of the place, the circumference muſt be very great. Beſides, within the walls was a quarter where all manner of artificers were daily employed in the emperor's ſervice. Theſe obſerved a profound ſilence, and no other noiſe was heard but what was unavoidably occaſioned by their buſineſs.

With reſpect to the city, the moſques and magnificent tombs which are ſeen there, ſhew that it has been one of the moſt flouriſhing places in the Indies. In the year 1638, it was computed that it had ſeventy great moſques, among which were ſix principal ones, at which the Mahometans offered up their devotions at their public feſtivals. In one of the laſt is the ſepulchre of one of the ſaints, thirty feet in length, and ſixteen in breadth. The people ſay he was a giant, and the greateſt warrior their nation ever produced. To this tomb they make frequent pilgrimages, when their offerings amount to prodigious ſums, which ſerve to feed every day a vaſt number of poor. Theſe moſques and their courts afford an aſylum for criminals, and for thoſe who are threatened with a priſon by their creditors. Even the Mogul himſelf dare not ſo much as attempt to take a criminal from thence, for fear of violating the reſpect which his religion makes him think due to thoſe who are honoured with the title of ſaints. The wife of the emperor Sha Jehan thought to render her memory illuſtrious, and to merit the veneration of after ages, by the mauſoleum which ſhe cauſed to be erected near the walls of Agra. This work is ſaid to be extremely magnificent, and was twenty-two years in building, though twenty thouſand men were inceſſantly employed about it.

There are in Agra near eight hundred baths, from which the Mogul annually receives very conſiderable ſums; for thoſe purifications being one of the principal points of the Mahometan religion, there does not paſs a day in which thoſe places are not frequented by an almoſt infinite number of people.

The inhabitants are chiefly Moors and Moguls, who have the government entirely in their hands; there are alſo a conſiderable number of Gentoos, Jews, Armenians, and Portugueſe. But though Agra is extremely populous when the court is there, it is at other times a perfect deſart; for not only thoſe who have an immediate dependance on the court and army, but the merchants and tradeſmen remove with their families to follow the camp.

SECT. XX.

Of the City of Delli, the preſent metropolis; a Deſcription of the Palace, and an Account of the Revolutions that have lately happened in that City.

DELLI, the capital of the province of the ſame name, and the preſent capital of the empire, is ſituated in ſeventy-nine degrees eaſt longitude from London, and in twenty-eight degrees north latitude, and ſtands on the river Jemma, which divides it into two parts: that laſt built was erected by Sha Jehan, and from thence is called Jehanabad; but they are both together called by the Europeans by the name of Delli. In the part built by that emperor, all the houſes encloſe ſpacious courts, and in the inner part of theſe buildings the people lodge, to prevent any from approaching the places appointed for their women. Moſt of the great men have houſes without the city, on account of the conveniency of the waters.

The entrance into the city is by a long ſtreet, on each ſide of which are regular arches, under which the merchants have their ſhops. This ſtreet leads to the palace, which is above a mile and a half round. The wall is built of hewn ſtone, with battlements, and at every tenth battlement is a tower. The ditches which ſurround the wall, are full of water, and alſo faced with hewn ſtone. The grand portal has nothing extraordinary in its appearance, and as little has the firſt court into which the great lords are permitted to enter, ſeated on their elephants: this leads to a large and long paſſage adorned with fine porticos, under which are many ſmall rooms, into which a part of the guards retire: on each ſide are the women's apartment, and the great halls where juſtice is adminiſtered; and in the middle of the paſſage is a canal filled with water, which at equal diſtances is formed into little baſons. From thence a paſſage leads to a ſecond court, where the omrahs mount guard in perſon. They have their quarters there, and their horſes are tied before the gates.

On entering the third court, the divan, where the king gives audience, appears in front. It is a hall, to which is an aſcent of ſeven or eight ſteps; this ſtructure is open on three ſides, and its roof, which conſiſts of a number of arches, is ſupported by thirty-two marble columns. When the emperor Sha Jehan cauſed this hall to be erected, he gave orders that it ſhould be all over enriched with the fineſt work formed of jewels inlaid: but when the men had made the trial on ſome columns to the height of two or three feet, they found it would be impoſſible to find a number of jewels ſufficient to execute ſo grand a deſign, and that the expence would be immenſe; the Mogul was therefore obliged to abandon the project, and to be contented with painting it with different flowers.

In the midſt of this hall, oppoſite to the wall which looks into the court, is a kind of alcove, and there the throne on which the king gives audience is erected: after the manner of the ancient orientals, it is in the form of a ſmall bed with three feet; but its magnificence could not be believed, were it not atteſted by the moſt credible witneſſes. This bed is adorned with four columns, a canopy, a head-board, a bolſter, and a counterpane: one would imagine that Sha Jehan, who cauſed it to be made, was reſolved to exhauſt upon it all the riches of his kingdom. It ſhines with gold, ſilver, emeralds,

emeralds, diamonds, and rubies, which have been diffuſed over it with great profuſion. The canopy is ſo covered with them, that the eyes of the beholders are dazzled; its fringe is compoſed of gold and pearls; the columns which ſupport it are equally covered with them. The furniture of the bed with the counterpane which the prince has over him, are embroidered with gold and pearls; and the feet on which the bed ſtands, are no leſs adorned than the columns: to each of theſe laſt are fixed the Mogul's buckler, ſabre, bow, quiver, arrows, and other arms.

At a ſmall diſtance from the hall of the divan are the great ſtables, which are always full of the fineſt horſes, in which the Mogul uſually takes great delight; theſe are brought from Arabia, Perſia, and Tartary at a great expence. Before every ſtable-door is hung a kind of mat made of reeds, and bound together with ſilk twiſted in the form of flowers. Theſe are intended to prevent the flies from entering: but they are not ſatisfied with this precaution; every horſe has two grooms, who relieve one another, and fan them continually. All the day they have carpets over them, and at night they lie upon a litter made of their own dung dried in the ſun, and well pounded.

The other public buildings in this city are a great moſque, which has ſeveral fine marble domes, and a noble caravanſera built by a Mogul princeſs for the accommodation of ſtrangers.

It is neceſſary to inform the reader, that the account we have here given of the ſplendor of the divan, was written before the city was plundered of its jewels and treaſures by Nadir Sha, and before the late revolutions in that city, which have ſerved to reduce that capital from its ancient grandeur, and to weaken the ſtrength of the Mogul.

The Pattans, a race of northern people who inhabit the mountains of Candahar, though Mahometans, are no leſs enemies to the Mooriſh government, than the Morattas, or other Indian Gentoos. They were always eſteemed good ſoldiers, and are now conſidered as the very beſt infantry in the whole empire. This warlike nation rendered themſelves formidable to Nadir Sha in their march; and after that conqueror had left the Mogul empire in the weak and indefenſible ſtate to which he had reduced it, they invaded that country, on a ſuppoſition that it was then in too low a condition to be able to reſiſt the force which he then thought fit to bring againſt it.

The emperor being appriſed of their march, aſſembled his council, and ſitting on his throne ſurrounded by his generals and twenty-two principal omrahs, held in his hand a betel, which, according to the cuſtom of the country, he offered to that chief who would immediately engage to take the command of the army, and repulſe the enemies of his country. But ſo univerſal was the treachery or the cowardice of his courtiers, that not one of them advanced to take the betel as a pledge of their fidelity; which the young prince, who was then about eighteen, obſerving with extreme concern, preſented himſelf before his father, earneſtly intreating that he might be permitted to receive it.

His father, refuſing his requeſt, told him, that it was not proper for the heir of the empire to expoſe himſelf in ſo dangerous an enterprize, while there were ſo many experienced generals more fit for that ſervice. The omrahs, on the other hand, all maintained, that as his ſon had offered to take the betel, he alone ſhould put himſelf at the head of the troops; and joining their ſolicitations with thoſe of the prince, at length prevailed on the emperor, who immediately gave orders for raiſing three hundred thouſand men.

The omrahs, exaſperated at the prince's boldneſs, on their withdrawing from court, entered into a conſpiracy, and gaining the chiefs of the ſeveral bodies of which this army, ſo haſtily aſſembled, was compoſed, concerted with them the means of betraying the prince; but the young hero being informed of the plot laid againſt his life, had the addreſs, a little before he engaged the Pattans, to ſecure the perſons of thoſe treacherous commanders; and then attacking the enemy, gained a complete victory, and obliged them to quit the country by a precipitate flight.

While the brave prince was thus gloriouſly delivering his country from the Pattans, the conſpirators in the capital cauſed it to be reported, that he was fallen in battle, and entering the palace, ſeized on the emperor and ſtrangled him, and then gave out that he had poiſoned himſelf in a fit of deſpair, occaſioned by his ſon's death, and the loſs of the battle. This horrible aſſaſſination reached the ears of the prince, who was now returning in triumph to Delli; and being ſenſible of the danger that threatened his own life from ſo formidable a conſpiracy, he adopted the ſtratagem which his grandfather Aurengzebe practiſed on another occaſion. Pretending to believe that his father died a natural death, he appeared inconſolable for the loſs of his father, and tearing off his garments, took the habit of a fakir, publickly declaring that he renounced the world, and would never more concern himſelf in the government. A court of juſtice for ſtate criminals is a thing unheard of in theſe lawleſs governments, and the only way of puniſhing a traitor is by turning againſt him his own acts of treachery and deceit.

The prince acted his part ſo perfectly as to deceive the conſpirators, who went out to meet him with aſſurances of their readineſs to acknowledge him for their lord and king; and in return he declared his intentions to give up all thoughts of the crown, and even to retire from the world; and telling them, that as it was neceſſary ſo extenſive an empire ſhould not be deſtitute of a head, he entreated their aſſiſtance to direct him in the choice of an emperor, deſiring them to aſſemble that evening in his palace to deliberate on this important affair. The omrahs retired, flattering themſelves that they had now obtained an opportunity of ſetting up a creature of their own; while Amet Sha, for that was the young emperor's name, entered the royal palace, and placed a number of truſty perſons on each ſide of the doors of the ſeveral avenues which lead to the inner court.

The entrance to the apartments of the princes of the Eaſt is diſpoſed with a view to prevent the irruption of aſſaſſins, there being no approaching the preſence-chamber but through long oblique paſſages, in which, at proper intervals, are receſſes for the poſting of guards; a contrivance that at once ſecures the monarch from the attempts of the moſt determined villains, and at the ſame time affords him an opportunity of executing his purpoſes on thoſe who have incurred his diſpleaſure.

Every thing being thus diſpoſed for the reception of the omrahs, each as they arrived were introduced to theſe fatal avenues; and as they ſtooped to paſs the curtains, which are generally kept lowered, were ſeized by the guards, and immediately received the juſt reward of their crimes. Thus the Mogul Amet Sha eſtabliſhed himſelf in the quiet poſſeſſion of the throne, by triumphing at once over his foreign and domeſtic enemies. But it was not long before the peace of Delli was more fatally diſturbed; for the Pattan chief ſoon after aſſembled a much more formidable army, and entering Delli, gave up that city to be plundered three days by his ſoldiers. In the mean time he ſeized upon the royal treaſury, and obliged the collectors of the public revenues to account to him for all they had received. He then marched home, being ſuppoſed to have taken away more riches, except jewels, than Nadir Sha carried out of the country. He, however, then made no revolution, nor any alteration in the government of Indoſtan; but when he returned to Lahor, he drew a line from north to ſouth, claiming a vaſt extent of country to the weſt of that line, which was at leaſt nominally dependent on the empire of Indoſtan; and leaving his ſon Timur there as governor of his new dominions, gave at that time no farther diſturbance to Indoſtan.

Since this time ſeveral revolutions have happened at Delli, and in 1757 this Timur was ſeated on the throne, and the empire of Mogul became ſubject to the Pattans.

We ſhall now take a view of the moſt conſiderable countries and cities of India, either diſtinguiſh-

ed by peculiar advantages, or by their containing European ſettlements, which ſhall be deſcribed, and ſome account be given of the military operations in each.

SECT. XXI.

Of the Province of Bengal, and of the Factories of Fort William at Calcutta, and thoſe of Chandenagore and Hugley or Ouglia; with a remarkable Inſtance of the Strength of the Opium on the Banks of the Ganges. Of the Towns of Saumelpour, Daca, Chaligan, and Patna.

BENGAL is well known by giving its name to the greateſt gulf in Aſia, which ſeparates the two peninſulas of the Indies. This kingdom, which is ſituated at the north-weſt extremity of the gulf, is near two hundred and fifty leagues from eaſt to weſt, and is eſteemed the moſt fertile country of the Indies in ſugar, ſilk, fruits, pepper, opium, rice, ſalt petre, gum-lack, and civet, with all which commodities it furniſhes the moſt diſtant provinces. The country is interſected by numerous ſtreams, which ſerve to water it, and to facilitate the tranſporting of mercantile goods. Their banks are covered with towns and villages extremely well peopled, and with great fields of rice, ſugar, and wheat, much larger than that of Europe. It is uſually compared to Egypt for its fertility, the river Ganges here dividing itſelf into ſeveral branches, and annually overflowing the country as the Nile does Egypt.

The fineſt canes brought to Europe come from this kingdom, and a ſmall ſort of canes grow here much more ſupple than oziers; theſe the inhabitants work into veſſels in ſo cloſe a manner, that having glazed them on the inſide, they are able to contain all kind of liquors as ſecurely as glaſs or ſilver. An herb is alſo gathered in this country, which ſends up firſt a pretty high ſtem of the thickneſs of one's finger, afterwards leaves, and on the top of all a large bud like a tuft. The Indians ſpin it and make it into tapeſtry and very beautiful ſtuffs, upon which they repreſent all ſorts of figures.

Fort William is a factory belonging to the Engliſh Eaſt India company, ſeated up the river Hugley, the moſt weſterly branch of the river Ganges, and received its name from king William III. who came to the throne juſt about the time when it was built. It was firſt erected in the form of an irregular tetragon of brick and mortar, and the town is built without the leaſt order, becauſe every one built a houſe where he liked beſt, and as moſt ſuited his own convenience. About fifty yards from the fort ſtands the church, which was erected by the contribution of the merchants who reſided there, and of the ſea-faring people who traded to that place. The governor's houſe is within the fort, and is as regular a piece of architecture as is to be ſeen of the kind in India. Here are alſo convenient lodgings both for the factors and writers, ſtore-houſes for the company's goods, magazines for ammunition, and an hoſpital. The company have a garden and fiſh-pond for the uſe of the governor's kitchen; and moſt of the inhabitants, that make any tolerable figure, have the ſame advantages. On the other ſide of the river are docks for repairing the ſhip's bottoms, and a garden belonging to the Armenians.

The garriſon generally conſiſts of two or three hundred ſoldiers, who are uſually employed in conveying the company's fleet from Patna with their ſalt-petre, piece-goods, raw-ſilk, and opium.

All ſorts of proviſions are extremely cheap and very good, and cloathing may be purchaſed for a trifle. The town is named Calcutta, and is governed by a mayor and aldermen.

The place is eſteemed very unhealthy on account of there being a ſalt-water lake three miles to the north-eaſt, which overflowing in September and October vaſt numbers of fiſh are left dry, when the floods retire, and infect the air by their putrefaction. Another inconvenience is the houſes fronting the afternoon's ſun, which renders the ſtreets, both above and below the fort, ſo hot as to be almoſt inſupportable.

In the year 1757 the viceroy of Bengal, being irritated by ſome tranſactions of the company, levied a numerous army and inveſted Calcutta, which was then in no poſture of defence. The governor, intimidated by the number and power of the enemy, deſerted the fort, and, with ſeveral of the principal perſons in the ſettlement, went on board a ſhip in the river, taking with them their moſt valuable effects, and the company's books. Mr. Holwell, the ſecond in command, defended the place; and, by the aſſiſtance of a few brave officers and a feeble garriſon, repulſed ſeveral attacks of the enemy with great intrepidity; but was at length obliged to ſubmit, after he had received the promiſe of the ſuba, or viceroy, that no injury ſhould be done to any of the garriſon. But, notwithſtanding this promiſe, he no ſooner entered the fort, than the garriſon and inhabitants, conſiſting of one hundred and forty-ſix prrſons, were driven into a place about eighteen feet ſquare, called The Black-hole priſon: there they were cruelly confined during the whole night, and deprived of the freſh air in a very ſultry climate; by which means only twenty-three ſurvived; for all the reſt periſhed in a moſt dreadful manner by a lingering ſuffocation, in which they experienced all the miſeries of extreme heat and thirſt.

However, on the thirty-firſt of January following admiral Watſon and colonel Clive appeared with two ſhips before the town of Calcutta, to revenge the tragedy acted upon their countrymen, and were received by a briſk fire from the batteries: but they ſoon ſilenced the enemy's guns, and in leſs than two hours the place and fort were abandoned; for colonel Clive had, in the mean time, inveſted the town, and by the vigour of his attack greatly contributed to its ſudden reduction. A few days after they reduced Hugley, and the Nabob's ſtore-houſes of ſalt, and vaſt quantities of proviſions for the ſupport of his army, were burnt.

The viceroy, now more than ever incenſed againſt the Engliſh, reſolved to take ample revenge for his late diſgraces. He marched towards Calcutta, and encamped about a mile from the town; when colonel Clive applying to the admiral for a reinforcement, obtained ſix hundred men, and then drawing out his forces, advanced in three columns towards the enemy. He began the attack with ſuch vigour, that the viceroy, after a feeble reſiſtance, retreated, with the loſs of a thouſand men killed, wounded, and taken priſoners.

Chandenagore, a French ſettlement higher up the river than Calcutta, and the moſt conſiderable place poſſeſſed by that nation in the bay of Bengal, is ſtrongly fortified and encompaſſed by a wall, but was beſieged and taken by the admirals Watſon and Pocock, who battered it with their ſhips, while colonel Clive made his approaches on the land-ſide; and taking poſſeſſion of the place they found that the garriſon conſiſted of five hundred Europeans and twelve hundred Indians, and that the fortreſs was defended by one hundred and twenty-three pieces of cannon and three mortars.

Fifty miles to the north of Calcutta is Hugley, or Ouglia, where the Engliſh once had a factory, which they afterwards removed to Calcutta. This town is ſeated on the moſt weſterly branch of the river Ganges, and is of conſiderable extent, it reaching above two miles along the ſide of the river, and carries on a conſiderable trade in all the commodities of Bengal. It annually affords rich cargoes for fifty or ſixty ſhips, beſides what is carried in carriages to the neighbouring towns. Salt-petre is brought hither from Patna in veſſels of about two hundred tons burthen.

The ſtreets are wide, but not paved. They are full of rich ware-houſes and ſhops of all ſorts of India goods, eſpecially ſilks, fine cloth, and ſtuffs. The beſt opium in the world is ſaid to come from this town, which, at leaſt, carries on the greateſt trade in this commodity, it being exported from thence all over India.

The ſoil of the Ganges is eſteemed the moſt proper for producing the ſtrongeſt ſort of this drug; in proof of which Mr. Groſe mentions a remarkable inſtance: a Nabob of thoſe parts having invited an Engliſh factory to an entertainment, a young gentleman, a writer in the company's ſervice, ſauntering about the garden plucked a poppy, and ſucked the head of it, probably apprehending no greater danger from it than is to be found from

thoſe plants in England. But he ſoon fell into a profound ſleep, of which the Nabob being informed, eagerly enquired, with much concern, of the particular bed out of which the poppy was gathered; and being told, he, with ſtrong expreſſions of ſorrow, apologized for his having ſuppoſed that the nature of poppies was too well known to require any warning, eſpecially as the taſte was far from being tempting; but that the ſort which the Engliſh gentleman was ſo unfortunate to pitch upon admitted of no human remedy, and nothing could ſave him: this was really the caſe, for that ſleep was his laſt.

There are abundance of Mooriſh merchants, who carry on a conſiderable trade here, and have five pagodas in the great market-place.

The Dutch have alſo a factory here built in an open place, about a muſkquet-ſhot from the river. It reſembles a caſtle, being encompaſſed with deep ditches full of water; and alſo defended by high ſtone walls and by baſtions, being faced with ſtone and mounted with cannon. Their great ware-houſes are alſo of ſtone, and their apartments for the officers and merchants are ſpacious and convenient.

Saumelpour, ſituated in the ſame kingdom about thirty leagues to the north of Ougli, is famous for the fine diamonds, which are not found, as in other places, in the bowels of the earth, but in the ſands of the river Gauel. They begin their ſearch at the town of Saumelpour, and carry it up to the mountains whence the Gauel has its ſource; a ſpace of about fifty leagues. In this work eight or ten thouſand perſons are employed. From thence come thoſe fine ſmall diamonds called genuine ſparks: but ſtones above a certain ſize are ſeldom found. This is ſaid to be a large town; but the houſes are chiefly built of earth, and covered with branches of cocoa-trees.

Daca, the largeſt city in Bengal, lies upon the ſame branch of the Ganges, in twenty-four degrees north latitude, and from thence come the beſt and fineſt Indian embroideries in gold, ſilver, or ſilk. Proviſions of all ſorts are very plentiful and exceeding cheap.

Chaligan is ſituated in twenty-three degrees north latitude, near the mouth of the moſt eaſterly branch of the Ganges, in the kingdom of Bengal. Here the Portugueſe formerly erected a kind of ſovereignty, and aſſociating with the pirates and banditti of all nations, owned no ſubjection either to their own prince or to the prince of the country, but committed daily robberies both by ſea and land, and ſo interrupted all commerce, that one of the late Moguls found it neceſſary to ſend an army againſt them, and to extirpate that peſt of ſociety. The town is now a poor place, and has but few cotton manufactures; but it affords the beſt timber for building of any place about it. The inhabitants are ſaid to be ſo afraid of each other as to go continually armed.

Patna, the capital of the territory of the ſame name, is ſituated in a pleaſant and fruitful country, and is ſaid to be ſix miles in length, and one of the largeſt cities in India. Mr. Hamilton ſays 'tis the ſeat of the viceroy of Bengal, who reſides in the higheſt part of the town; and obſerves, that the place is the more extenſive, as the houſes, which are only of cane, are erected at ſome diſtance from each other. The Engliſh and Dutch have factories here for ſalt-petre and raw-ſilk.

SECT. XXII.

Of Golconda, with an Account of the Diamond Mines of that Province, and of the Factories ſituated on its Coaſt, particularly Vizagapatam, Maſulipatan, and others of leſs Note.

THE kingdom of Golconda extends two hundred and ſixty miles along the bay of Bengal, and is about two hundred miles where broadeſt from eaſt to weſt. This country has neither mines of gold, ſilver, or copper; it has, however, many of ſalt and fine iron; but is moſt remarkable on account of its diamond mines, which have rendered it very famous.

The diamond mines are generally adjacent to the rocky hills and mountains which run through the country, and it is ſuppoſed that they are to be found in all theſe mountains. In ſome of theſe mines the diamonds are found ſcattered in the earth within two or three fathoms of the ſurface, and in others they are found in a mineral in the body of the rocks forty or fifty fathoms deep. They here dig five or ſix feet into the rock, and then ſoftening the ſtone by fire, proceed till they find the vein, which often runs two or three furlongs under the rock. All the earth is brought out, and being carefully ſearched, affords ſtones of various ſhapes and of a good water. The earth in which they are found is of a yellowiſh and ſometimes of a reddiſh colour, which frequently adheres to the diamond with ſo ſtrong a cruſt, that it is difficult to get it off.

In order to find the diamonds the workmen form a ciſtern, made of a kind of clay, with a ſmall vent on one ſide a little above the bottom; into this they put a plug, then throwing into the ciſtern the earth they have dug, pour in water to diſſolve it. They then break the clods, and ſtir the wet earth in the ciſtern, the lighter part of which is carried off in mud when the vent-hole is opened to let out the water. Thus they continue waſhing till what is in the ciſtern is pretty clean; and then in the middle of the day, when the ſun ſhines bright, carefully look over all the ſand, at which they are ſo expert, that the ſmalleſt ſtone cannot eſcape them; for the brightneſs of the ſun being reflected by the diamonds aſſiſts them in the ſearch; and if a cloud was to intervene, they would be apt to overlook them.

The undertakers watch the labourers very narrowly, leſt they ſhould conceal what they find; and take great care that the labourers expoſe to view no ſtone of a larger ſize than common, which if the governor ſhould hear of he would cauſe it to be ſeized; for the governors of the mines enter into an agreement with the adventurers, that all the ſtones they find under a pagoda weight are to be their own; but the large ones above that weight belong to the king. A pagoda is nine mungelleens, and the mungelleen is five grains three-fifths.

Theſe governors generally uſe the adventurers and miners very tyrannically; and by their extortions, and the taxes they oblige them to pay, keep them poor; at leaſt they are obliged to appear ſo, to avoid their impoſitions; and therefore both the merchant and the miner generally go naked, with only a cloth about their waiſt, and a turban on their heads. This only relates to Golconda; for in Viſiapour they are ſaid to be kindly treated and permitted to enjoy their own; ſo that when they find in the mines of Golconda a larger ſtone than ordinary, they run away with it, and remove with their families to Viſiapour.

This trade is almoſt entirely engroſſed by the Banyans of Guzurat; and the workmen in the mines, as well as their employers, are for the moſt part Gentoos.

The kingdom of Golconda, whoſe principal harbour is Maſulipatan, extends from the gulph of Bengal to the kingdom of Viſiapour, and from north to ſouth is contained between thoſe of Berar and Carnate. It was antiently a part of a vaſt empire, the ſovereign of which was called the emperor of Biſnagar, and contained almoſt all the peninſula from the northern extremity of Orixa to Cape Comorin. The Pattans, a nation of northern Tartars, deprived him of part of his dominions, another part was taken from him by the Mogul princes, who had advanced farther and farther towards the ſouth; and the generals of this unfortunate prince, after betraying him, divided the reſt of his dominions among themſelves. From them the kingdoms of Decan, Viſiapour, and Carnate, had their beginning, about two centuries ago. The preſent Nabob, or prince, is of the Mahometan religion, as are alſo a great part of his ſubjects, and is tributary to the Great Mogul.

The city of Golconda, which gives name to the kingdom, is now two leagues in circuit. Its walls are built of hewn-ſtone three feet ſquare, and ſurrounded with deep ditches. It has ſeveral ſuperb moſques, in which are the tombs of the kings of Golconda.

On

On this coaſt ſtands Vizagapatam, an Engliſh factory, with eighteen carriage guns mounted on its ramparts. The country round it affords fine and ordinary cotton cloths, and the beſt dureas or muſlins of all India. But in the year 1709 the Nabob of Chikacul levyed war upon this factory, becauſe their former chief had borrowed money of him on the company's ſeal; and afterwards dying, his ſucceſſor refuſed to pay it. The Nabob applied to the governor of Fort St. George, but with no better ſucceſs. He therefore marched againſt Vizagapatam; but the war being drawn to a conſiderable length, grew burthenſome to the company, and they at laſt compromiſed the affair, and paid the Nabob a ſum almoſt equal to what he demanded.

Maſulipatan ſtands on the north ſide of the river Nagundi, which parts the provinces of Golconda and Biſnagar in eighty one degrees forty minutes eaſt longitude from London, and in ſixteen degrees thirty minutes north latitude. In the latter part of the laſt century this was eſteemed one of the moſt flouriſhing towns in India, and one of the moſt profitable factories belonging to the Engliſh, though not only they, but the Dutch, Danes, and Portugueſe, had factories here, it being at that time the greateſt place of trade for calicoes, indigo, diamonds, and other precious ſtones. But notwithſtanding its great trade the city is ill built, though very populous.

What is related of the heats felt in this city, appears almoſt incredible. It is ſaid annually in the month of May the weſt wind blows during ſeven or eight hours in a day, the heat of which exceeds that of the ſcorching rays of the ſun, and reſembles that felt on approaching a houſe in flames. Though their chambers are cloſely ſhut up, the wood of the chairs, tables, and wainſcot is ſo heated, that people are obliged continually to throw water upon them; but the rains which ſoon after fall plentifully, refreſh the air, and lay the whole country under water; and the inhabitants receive the ſame benefit from it, that the Egyptians do from the inundations of the Nile, for they ſow their land thus prepared with rice and other grain, without expecting any more rain for eight months, in all which time the trees are green, and alternately loaded with ripe fruits.

The city is encompaſſed by a wall and ditch, and towards the land-ſide is a deep moraſs, ſometimes overflowed by the ſea; and over it is a wooden bridge half a league in length, on breaking of which the town was ſuppoſed to be ſecure from invaders; but in the year 1759, when it was in the poſſeſſion of the French, it was beſieged by the Engliſh, commanded by colonel Forde. Our troops were employed in making the neceſſary approaches from the ſeventh of March to the ſeventh of April, when finding their ammunition almoſt ſpent, and ſeveral breaches made in the wall, a party of the troops croſſed the moraſs, and took the town by ſtorm, when the marquis de Conflans aſking quarter for the garriſon, it was granted; the Engliſh found in the place one hundred and fifty pieces of cannon, and a great quantity of ammunition.

About thirty miles to the ſouth-weſt of Maſulipatan, ſtands the town of Pettipoly, where the Engliſh have a ſmall factory. About a hundred miles farther ſouth is Coletore, where the Engliſh have another ſmall factory; and about a day's ſail farther to the ſouth is Palicate, or Pullicat, which is ſituated at the mouth of a river of the ſame name, about twenty-three miles from Madraſs. This place has been in the poſſeſſion of the Dutch upwards of an hundred years, and was one of their firſt ſettlements on the continent of India.

SECT. XXIII.

Of Madraſs, or Fort St. George, the Capital of the Engliſh Company's Settlements in the Eaſt-Indies.

MADRASS, or Fort St, George, the capital of the Engliſh company's dominions in the Eaſt-Indies, has its laſt mentioned name from the fort in that city, and is ſituated in thirteen degrees north latitude, and in eighty degrees eaſt longitude. Thus it is near four thouſand eight hundred miles to the eaſtward of London, ſo that the ſun viſits them about ſix hours before he riſes in England, and ſets before we ſit down to dinner; and there is ſo little difference in the length of the days, that the Engliſh always reckon it to be ſix o'clock at ſun-riſing and at ſun-ſet.

This place is ſituated on one of the moſt incommodious ſpots imaginable; for the ſea beats perpetually with prodigious violence on the land on which it ſtands; there is no freſh water within a mile of it; in the rainy ſeaſon it is ſubject to inundations, from a river of ſalt water that runs behind it; and the ſun from April to September is exceeding hot, the ſea-breezes alone rendering it habitable. Various reaſons are given for this injudicious choice of a ſettlement; according to ſome accounts, the perſon entruſted by the company about the beginning of the reign of king Charles II. to erect a fortreſs on that coaſt, made choice of this place as the moſt proper to ruin the trade of the Portugueſe ſettlement at St. Thomas; while others aſſert, that his only motive was to be near a miſtreſs he had at the Portugueſe colony. It is, however, certain, that there were ſeveral places in its neighbourhood free from moſt or all of theſe inconveniencies.

However, the war carried on by the company at Bombay and Bengal from the year 1685 to 1689, againſt the ſubjects of the Mogul, was a conſiderable advantage to Madraſs: for the tranquility which reigned there, and its vicinity to the diamond mines of Golconda, where good purchaſes are frequently to be made, cauſed a prodigious reſort of Indian merchants to this place, and contributed to render it populous and flouriſhing.

The fort is a regular ſquare extending about one hundred yards on each ſide, and has four baſtions built with what is there called iron ſtone, from its being of the colour of unwrought iron, and very rough. The fort is defended by no ditch, and the walls are arched and hollowed within. It has two gates, one of which opens to the eaſt, and the other to the weſt. The former, which is towards the ſea, is but ſmall, and is only guarded by a file of muſqueteers; but the weſtern gate, which opens towards the land, is pretty large, and defended by the main guard, the ſoldiers belonging to it lying on the right and left under the wall, which, being hollow, anſwers the purpoſe of a guard-houſe. In the middle of the fort is the governor's houſe, in which are apartments for the company's ſervants: it is a very handſome lofty building of ſquare ſtone, to which there is an aſcent to the firſt rooms by ten or twelve ſteps, and from thence a pair of ſtairs leads to the council-chamber and the lodgings of the governor.

To the northward of the fort are three ſtraight handſome ſtreets, and there are the ſame number to the ſouth. The buildings are of brick, and the houſes of one ſtory above the ground-floor; they have flat roofs, covered with a plaſter made of ſea-ſhells, which no rain can penetrate; and, being ſecured with battlements, the Engliſh take the freſh air upon them morning and evening. The walls of theſe houſes are very thick, and the rooms lofty; but the upper floors are laid with bricks inſtead of boards. Theſe are all ſituated in the White Town, which is inhabited by Europeans, and forms an oblong ſquare of a mile in length, but not half ſo much in breadth, and are encompaſſed by walls. The fort ſtands in the center of theſe buildings, and faces the ſea on one ſide, and a river on the other.

Oppoſite to the weſt gate of the fort is a barrack, or rather a long room, in which all the company's ſoldiers are obliged to lodge when off the guard; and adjoining to it, on the north, is a commodious hoſpital, where care is taken of them when they are ſick. At the other end of the barrack is the mint, where the company coin bullion brought from Europe, and elſewhere, into rupees; and this brings them a conſiderable revenue. They alſo coin gold into pagodas of different denominations and value.

On the ſouth ſide of the fort is the Engliſh church, which is a pretty elegant building of a moderate ſize, and has a handſome altar-piece, a gallery of fine carved wood reſembling cedar, and an organ, with which they ſalute

ſalute God and the governor; for he no ſooner enters the church than the organ ſtrikes up. The floor is of black and white marble, the ſeats regular and convenient, and the windows large and unglazed, to admit the cooling breezes, for otherwiſe the heat would be inſupportable, as the people, who are as thinly cloathed when at home as poſſible, always come to church in the European dreſs.

The church has uſually a ſtock of three or four thouſand pounds, which is put out to intereſt, and that applied to the repairs of the church and the relief of the poor; but theſe are generally ſo few, that the greateſt part of the intereſt goes to increaſe the principal; and as there is alſo an addition of a hundred pounds and upwards annually collected, the buildings belonging to the church are always kept in good repair and properly beautified.

The orphan children of the wealthy inhabitants are frequently committed to the care of the truſtees for the church, who put out their fortunes to intereſt at ſeven per cent. out of which they maintain and educate them, and reſtore the principal with the ſurplus when they come of age. Where there is no will made, the government takes care of the effects of the inteſtate, and reſtores them to the relations of the deceaſed who are intitled to them, whether they reſide there or in England.

There is a free-ſchool, where children are taught to read and write; and a public library, which chiefly conſiſts of books of divinity.

On the north ſide of the fort ſtands the Portugueſe church, in which they are indulged the free exerciſe of the Romiſh religion. Theſe are the only public buildings in the White Town, except the Town-houſe, where the mayor and his brethren, choſen by the free citizens, aſſemble, and a court of juſtice is held for civil cauſes.

A river runs cloſe to the buildings on the weſt part of the town; but on that ſide there is no wall, and only a large battery which commands the plain beyond the river. On the eaſt is a ſlight ſtone wall pretty high, which to the ſhipping in the road has a grand appearance; but on that ſide there is little occaſion for any fortification, the ſea coming up cloſe to the town, and being ſo very ſhallow that no large veſſels can ride within two miles of it; and yet the ſurf runs ſo high that there is no landing but in the country flat-bottomed boats. Both the north and ſouth ends of the town are defended by a ſtone wall of a moderate thickneſs; but, like thoſe of the fort, each of theſe is hollow within, and would ſcarcely hold out one day's battery. To the ſouthward of the White Town is a ſmall ſuburb, inhabited only by the black watermen and fiſhermen, conſiſting of little low thatched cottages; and beyond it is an out-guard of blacks, who ſerve to give intelligence to the fort.

Adjoining to the White Town northward is the Black Town, inhabited by Portugueſe, Armenians, Indians, and a great variety of other people. It is built in the form of a ſquare, and is above a mile and a half in circumference, ſurrounded with a brick wall ſeventeen feet thick, with baſtions at proper diſtances, after the modern way of fortification: it is alſo waſhed on the weſt by a river, and by the ſea on the eaſt; and to the northward a canal is cut from the river to the ſea, and ſerves on that ſide for a moat; ſo that Madraſs, conſidering its ſituation, may be reckoned a town of ſtrength when properly garriſoned.

The ſtreets of the Black Town are wide, and ſome of them planted with trees; and having the ſea on one ſide, and a river on the other, few towns are more pleaſantly ſituated, or better ſupplied; but, except a few brick houſes, the reſt are poor cottages, built with clay and thatched, without ſo much as a window on the outſide, or any furniture within, except the mats and carpets on which the people lie. The houſes of the more wealthy Indians are uſually in the ſame form, and have a little ſquare in the middle, from whence they receive all their light. The great ſtreets and the market-place are thronged with people; for though the houſes are low and ſmall, the place is extremely populous, ſix or ſeven people ſleeping in one little room, with no other bed than a mat or cloth ſpread under them; but, notwithſtanding this appearance of poverty, there is no place where wealth abounds more, or where ready money is more plentiful, and the people from the higheſt to the loweſt are extremely neat.

In the Black Town is an Armenian church, and ſeveral ſmall pagodas, to which belong a conſiderable number of female choriſters, as well as prieſts. Theſe girls are early devoted to the ſervice of the temple, and ſpend part of their time in ſinging anthems to their idols; and the reſt with their gallants of any nation or religion: they alſo make a part of the retinue of great men when they go abroad; for every man of figure in the country has a number of theſe ſinging women to run before them.

Beyond the Black Town is the company's garden, which is half a mile in length, and is planted with orange trees, guavas, cocoas, mangoes, and a great variety of other fruit. There every body has the liberty of walking as often as they pleaſe. The Eaſt India company has ſeveral of the neighbouring villages under their government, which yield a conſiderable annual revenue; and have alſo a houſe and garden at St. Thomas's Mount, a hill ſeven or eight miles to the weſtward of Fort St. George.

The company's affairs are under the direction of the governor and his council, who inflict any corporal puniſhments, ſhort of life and member, on the Europeans in their ſervice, and diſpoſe of all places of truſt and profit.

There is alſo a court held by the mayor and aldermen twice a week at the Town-hall, where the Aſiatic inhabitants ſue for their debts and implead each other. Theſe magiſtrates appear in their gowns, and have a mace carried before them; but civil cauſes among the Europeans are uſually decided by a jury in the court of the judge-advocate, to which belong two or three attornies, and as many bailiffs, who arreſt for debt, &c. There are alſo juſtices of peace, who hold their ſeſſions in the Black Town on criminal affairs among the inhabitants. A court of admiralty is alſo held for maritime affairs, and the governor ſometimes permits the officers of the land-forces to hold a court-martial and inflict puniſhments on the ſoldiers. Capital offenders are impriſoned and kept with rice and water till they can be ſent to Europe.

The governor has not only the command of Fort St. George, but of all the ſettlements on the coaſt of Coromandel, and the weſt coaſt of the iſland of Sumatra; he is alſo captain of the firſt company of ſoldiers, as the ſecond in council is of the next; yet his ſalary amounts to no more than three hundred pounds per annum. The great advantages made by the governor ariſe from his trading on his own account. On his going abroad he is paid as much reſpect as a ſovereign prince. The guards are drawn out, the drums beat as he paſſes by, fifty or ſixty armed blacks run before him, and ſome of the handſomeſt young fellows he can pick out of the European ſoldiers run by the ſide of his palanquin armed with blunderbuſſes: he is alſo attended by a numerous train of ſervants, and with the muſic of the country.

The ſix perſons who compoſe the council have ſalaries, from a hundred to forty pounds a year, according to ſeniority; but theſe being great merchants, depend more on their trade than the company's allowance. There are alſo two ſenior merchants, who have forty pounds a year each; two junior merchants, who have thirty pounds; five factors, each of whom is allowed fifteen pounds; and ten writers, who have five pounds a year each. Theſe dine at the company's table, and have lodgings provided for them; but it is ſaid that no people in the world work ſo hard for ſuch a trifling ſalary as the company's writers. Their friends indeed uſually ſupply them with ſomething to trade with, or no man would undertake ſo hazardous and tedious a voyage in the quality of a writer, who was ſenſible of the fatigue he muſt undergo.

Beſides theſe officers, who tranſact the buſineſs for the company, they allow the two clergymen of the fort a hundred pounds a year each; the ſurgeon of the fort has a ſalary of about forty pounds a year; the judge-advocate is allowed a hundred a year; and the attorney-general, as he is called, has only twenty-three pounds

a year. The company have likewiſe two eſſay-maſters of their mint, who have a hundred and twenty pounds a year each: but all theſe officers make very great fortunes.

As to their military forces, a lieutenant is allowed fourteen pagodas, or ſix pounds ſix ſhillings, a month; an enſign is allowed four pounds nineteen ſhillings a month; the ſerjeants have two pounds five ſhillings a month; the corporals and gunners of the fort one pound five ſhillings a month; and the private ſoldiers one pound two ſhillings and nine-pence a month each; upon which they may live very comfortably, and wear a clean ſhirt every day: and there is not a common ſoldier in the place who has not a boy to wait on him, the Indians ſuffering their children to ſerve the Engliſh for a trifle, on account of their learning their language.

This colony, however, produces very little of its own growth, and ſcarcely any manufactures for foreign markets, and the trade is in the hands of the Armenians and Gentoos. The chief things in which the Engliſh here deal are diamonds, callicoes, chintz, muſlins, and the like. The diamond mines are but a week's journey from this city, which renders theſe jewels pretty plentiful. Some years ago there were computed to be in the towns and villages belonging to Fort St. George eighty thouſand inhabitants, and about five hundred Europeans.

As the country does not produce food ſufficient for the ſupport of the people, they have rice from Ganjam and Orixa, wheat from Bengal and Surat, and wood for fewel from the iſlands of Diu; hence they might eaſily be diſtreſſed by an enemy who has a ſuperior force at ſea.

In ſhort, this city was actually taken by the French in 1746, who reſtored it after the peace. But in 1758 the French army, under the command of M. Lally, attacked it again; it was then defended by the colonels Laurence and Draper; but though the French entered the Black Town, the garriſon in the fort made ſo judicious and ſo brave a defence, that they at length obliged the enemy to retire and abandon the enterprize.

SECT. XXIV.

Of the principal European Settlements from Madraſs to Cape Comorin; particularly Meliapour, Sadraſs, Pondicherry, Gingee, Fort St. David, Tanjore, Tranquebar, Negapatan, Trichinopoly, Madura, and Karical.

THREE miles to the ſouth of Fort St. George is Meliapour, or St. Thomas, which was once the moſt conſiderable place on the coaſt of Coromandel. When the Portugueſe ſettled there it was in ruins, and almoſt abandoned by the inhabitants. The Portugueſe, on their rebuilding the city, gave it the name of St. Thomas, from that apoſtle, who is ſaid to have been martyred there; and it is pretended, that his ſepulchre was on a hill at a ſmall diſtance from the town. The Portugueſe, however, found ſome bones which they readily ſuppoſed were thoſe of that apoſtle; and having enſhrined them, they became the objects of adoration. As this town had ſeveral villages under its juriſdiction, it was erected into a biſhop's ſee, and its churches, monaſteries, and private buildings were very magnificent. It was alſo regularly fortified; and, as hath been obſerved, became the greateſt place of trade upon the coaſt of Coromandel; but the Portugueſe were driven out of it by the Moors. It then became ſubject to the king of Golconda, but in 1666 it was taken by the French; but the Dutch apprehending that if the French got footing in India, they might diſpute the empire of thoſe ſeas with them, about four years after blocked up the town by ſea with fifteen ſhips, while the king of Golconda laid ſiege to it by land. The town held out beyond expectation; but the Dutch landing ſeven hundred ſoldiers, they joined the beſiegers and took the place; upon which the fortifications were deſtroyed, and it is at preſent a place of no ſtrength. The inhabitants conſiſt of the deſcendants of the Portugueſe, Moors, Gentoos, and a mixture of other nations; but the people are in general poor, the trade being removed to Madraſs.

At an equal diſtance from Madraſs and Pondicherry is the Dutch ſettlement of Sadraſs. In 1759 Mr. Lally ſhewed ſo little reſpect to the neutrality which ſubſiſted between the French and the Dutch, that, being reſolved to make a magazine of this place, he turned out the Dutch ſoldiers and garriſoned it with French, pretending that he did it to prevent its being taken by the Engliſh.

Pondicherry, the capital of the French ſettlements in India, is a large, ſtrong, and handſome town on the coaſt of Coromandel, ſituated in twelve degrees, twenty minutes north latitude, and in eighty degrees, thirty minutes eaſt longitude from London. The ground on which it ſtands is low, and the ſhips cannot caſt anchor nearer to it than about a mile and a half; nor can the boats or canoes come nearer it than the diſtance of a muſquet ſhot; ſo that the blacks come in flat-bottomed boats to carry the men and merchandize to the fleet. The city is extremely regular in its buildings; for the ſtreets are entirely ſtraight, and the principal ſtreet, which runs from north to ſouth, is half a league in length, and that which croſſes the city in the middle extends twelve hundred yards. The fort is two hundred paces from the ſea, and is very irregular, but it is built with bricks, covered with ſuch fine plaſter, that it reſembles white marble. The city is alſo walled round, and has ſeveral great magazines, ſix gates, eleven forts or baſtions, and four hundred and five pieces of cannon mounted upon the walls; beſides bombs, mortars, and other pieces of artillery in the arſenal. The principal houſe is the governor's, and on the other ſide, towards the weſt, lie the company's gardens planted with fine viſtas, which ſerve for public walks, with a large building richly furniſhed, where foreign princes and ambaſſadors are lodged: the jeſuits have a fine houſe, in which are twelve or fifteen prieſts, who teach the youth reading, writing, and mathematics, but Latin is not taught in the city. There are only two or three prieſts in the houſe of the foreign miſſions, and about ſeven or eight in the convent of the capuchins. Some private perſons, who are rich, are very well accommodated in their houſes, though they conſiſt only of one ſtory, as is uſual in moſt of the cities of the province.

The Gentoos have two pagodas. Theſe people are poor, but indefatigable and laborious, and, in reality, are the ſole ſource of the riches of the city and country. Their houſes are uſually eight fathoms in length, and ſix in breadth, containing about fifteen or twenty perſons; but are all ſo dark that it is difficult to conceive how they are able to carry on their manufactures for want of light. Moſt of them are weavers, painters of ſtuffs, and goldſmiths. They paſs the nights in their courts, or on the tops of their houſes, lying almoſt naked on a mat, which is indeed common with them with the reſt of the inhabitants. The beſt of the Gentoo workmen ſcarcely gains more than a penny a day, and yet this is ſufficient to maintain not only the man, but his wife and children. Rice boiled in water, which is very cheap, is almoſt their only food. Unleavened cakes, baked in the aſhes, are their only bread, and that they ſeldom eat; but there is as good bread at Pondicherry as any in Europe.

Notwithſtanding the dryneſs of the country, it produces a prodigious quantity of rice, which may be ſaid to grow only in the water; this is owing to the indefatigable labour and induſtry of the Gentoos. At certain diſtances in the fields they dig wells from ten to twelve feet in depth, and fix a ſwipe on the top with a weight without, and a great bucket within. A Gentoo gets upon the middle of the ſwipe, and works it by leaning alternately with one foot on each ſide, ſinging, as he makes each movement, in the Malabar, their ordinary language, "And one, and two, and three, &c." thus reckoning how many buckets he has drawn. One well being exhauſted, he goes to another, and thus proceeds through the whole day. Theſe people diſtribute and manage the water with ſurprizing dexterity, and after the overflowing of the great rivers, preſerve it in canals or ponds. But the Mahometans are as indolent as the Gentoos are induſtrious.

The

The governor-general of the company has twelve horſe guards clothed in ſcarlet, with black facings, and a border of gold; their captain is clothed in the ſame manner, but with lace on the borders and ſeams. He has alſo three hundred foot guards, called Peons, who, upon occaſion, are employed in other ſervices. All this retinue attends the governor when he receives a king, a prince, or an ambaſſador extraordinary. In theſe ceremonies, in which it is thought neceſſary to conform to the pomp of the orientals, he is carried by ſix men on a palanquin, the couch and canopy of which are adorned with embroidery and taſſels of gold.

The company alſo maintain a commandant of the infantry, a major, three companies of French infantry, and between two and three hundred topaſſes, who have been inſtructed in the Romiſh religion, and are clothed and diſciplined in the French manner.

The company, as ſovereigns of Pondicherry and its dependencies, have the privilege of coining money.

Pondicherry was taken by the Dutch in 1693, but reſtored to the French at the peace of Ryſwick. In 1748 it was beſieged by admiral Boſcawen, but the periodical rains obliged him to deſiſt: but in the next war the Engliſh were more ſucceſsful; for in 1760, col. Coote formed the blockade of that important city by land, while an Engliſh fleet, being maſters of the ſea, prevented any ſuccours being ſent to its relief. By this diſpoſition, and the vigilance of the Britiſh officers, the place was ſoon diſtreſſed for want of proviſions, even before the ſiege could be undertaken in form, for the rainy ſeaſon rendered all regular approaches impracticable, but that was no ſooner over than batteries were erected, and, at length, a breach was made in the curtain. The weſt face and flank of the north-weſt baſtion were ruined, and the enemies guns entirely ſilenced. While their walls were in this ſituation the garriſon and inhabitants ſuffered by the moſt ſevere famine, and ſurrendered to Mr. Coote priſoners of war in January 1751. Of whatever detriment the loſs of this important place might be to the French, it could not be of any great advantage to the Engliſh, after the concluſion of a peace: it was therefore reſtored by the definitive treaty concluded in 1763.

Thirty-five miles to the weſt of Pondicherry is Gingi, or Gingee, which is ſurrounded with mountains, and the roads, or more properly the paſſes which lead to it, begin between thoſe mountains at about ten miles diſtance, and in them an army may be eaſily blocked up, except they are ſo numerous as to be able to keep up a communication with the neighbouring country. The place conſiſts of two towns, called Great and Little Gingee, the firſt to the ſouthward, and the other to the northward: but both are ſurrounded by one wall, three miles in circumference, which incloſes the two towns, and five high and rugged rocks, on the ſummits of which are built five ſtrong forts. The two towns are divided from eaſt to weſt by a wall lined with cannon, which one of thoſe five rocks defends as a citadel. There are four roads which lead to Gingee; but the place is inacceſſible, except from the eaſt and ſouth-eaſt. The Mogul beſieged it in 1690, and though he carried on the ſiege three years, was at length obliged to deſiſt.

The next place of conſequence is Fort St. David, a colony and fortreſs belonging to the Engliſh. It is ſituated five leagues to the ſouth of Pondicherry; in twelve degrees three minutes north latitude, and in eighty degrees eaſt longitude from London. It was purchaſed by the governor of Fort St. George for the Eaſt-India company in 1686, for the ſum of 90,000 pagodas. The fort is pretty ſtrong, and its territories extend eight miles along the ſhore, and four miles within the land. The country is pleaſant, fertile, and watered by ſeveral ſmall rivers. The company have a good garden and ſummer-houſe, where the governor generally reſides; and the town has gardens to moſt of the houſes. This is reckoned a place of the greateſt conſequence to the Engliſh on this coaſt, next to Fort St. George, to which it is ſubordinate.

This ſettlement was taken by the French under the command of M. Lally, who beſieged the town with an army of three thouſand five hundred Europeans, and after battering the place from the ſixteenth of April 1758 to the thirtieth, obliged the deputy-governor to ſurrender. After which the French blew up the fortifications, and reduced them to a heap of ruins. For this, ſays Mr. Cambridge, they cannot be condemned; "but the "ruin of villas, and the injury done to many beautiful "ſtructures in the neighbouring country, will be a laſt-"ing reproach of wanton barbarity to the French." But victory ſoon forſook them, and they were obliged to ſurrender moſt of their own poſſeſſions to the Engliſh.

Tanjore, the capital of a kingdom of the ſame name, is ſituated to the ſouth of Fort St. David, in eleven degrees twenty-ſeven minutes north latitude. The kingdom to which it belongs is bounded on the north by the river Coleroon, on the eaſt by the ſea, on the ſouth by two powerful poligars, or lords whoſe territories are ſmall; and on the weſt by Trichinopoly. Near the mouth of the Coleroon the Engliſh have a fort called Davecotah, with ſome territory annexed, granted by the king of Tanjore, who was a friend to the Engliſh during the late war. In 1748 M. Lally marched up to the town of Tanjore, and while he was amuſing the king with a negotiation, erected batteries, and began to fire upon the town, and had even made a conſiderable breach, when the Tanjoreans made a general ſally, and at once attacked the French camp and batteries with ſuch ſucceſs, that M. Lally ſpiked up the heavy guns on his batteries, and made a ſudden retreat.

The next ſettlement on the coaſt belongs to the Danes, and is called Tranquebar. A fort was built here in 1610, by a Daniſh admiral, with the permiſſion of the governor of the country, and in 1621 it was purchaſed of the king of Tanjore. This town, which is ſituated in eleven degrees ſixteen minutes north latitude, is about two miles in circumference, and ſurrounded with a good wall faced with ſtone. The houſes of the Indians are mean; but thoſe of the Danes and other Europeans are built of brick and ſtone, and ſufficiently commodious; but have only the ground floor. The ſtreets are wide, ſtraight, and paved on the ſides with brick. The town affords a pleaſant proſpect from the ſea, which waſhes one half of the walls of the fort. There are here Daniſh miſſionaries for the propagation of the goſpel; but they have been much oppoſed by the popiſh miſſionaries in this country. They have a ſchool, with maſters who underſtand the Malabar tongue, into which they have tranſlated the Bible; they alſo inſtruct youth in the proteſtant religion, and have erected a printing preſs, and a paper mill. In 1699 this town held out a ſiege of ſix months againſt the whole forces of the king of Tanjore, and had not Mr. Pitt, the governor of Fort St. George, ſent a reinforcement of Engliſh to their aſſiſtance, it would probably have been taken.

Negapatan, a town belonging to the Dutch, is ſituated in eleven degrees latitude, and was built by the Portugueſe, who erected ſeveral churches there with a monaſtery, a college of jeſuits, and other public ſtructures; but was taken by the Dutch in 1658. It is populous and well fortified, and in ſeveral of the neighbouring villages the Dutch have planted Chriſtianity. The adjacent country abounds with rice, tobacco, and long pepper.

Trichinopoly is ſituated in a plain once crowded with rich villages and plantations of trees, but ſince the late war hardly any trace of either is left. The town is in the form of an oblong ſquare, the longeſt ſides of which face the eaſt and weſt. On the north runs the river Cauvery, at leſs than half a mile from the fort. This town was formerly incloſed within a wall about twelve hundred yards in circumference round the foot of a rock, but as the inhabitants increaſed it was augmented to half of its preſent length; and the third augmentation being made, incloſes the town as it now ſtands. It is at preſent near four miles round, fortified with double walls, and defended by round towers at equal diſtances, according to the eaſtern method of fortification. The ditch is near thirty feet wide, but not half ſo deep, and at different ſeaſons is more or leſs ſupplied with water, but is never quite dry. The outward wall is built of a greyiſh ſtone, each of them from four to five feet long, and all of them laid endways; it is about eighteen feet high, and four or five thick. The other

is

is more properly a rampart thirty feet high, placed at about twenty-five feet within the wall.

A very extraordinary rock ſtands in the middle of the old town: it is about three hundred feet in height, and on the top of it is a pagoda. The buildings on this rock, and thoſe cut out of the ſides of it, are ſurprizing works in a country where the people have few tools to facilitate their labour. The town is well ſupplied by water courſes from the river, which carry the water into large ſquare tanks or ponds, that have a communication by aqueducts.

This city was taken by the Marattas on the laſt day April 1741, after a ſiege of five months, and in the laſt war was the chief ſcene of our military operations, it being of the utmoſt importance on account of the ſtrength of the fortification, and the large tract of country it commands. In 1753 the French made an attempt to take it by ſurprize; for on the twenty-eighth of September, at three in the morning, ſix hundred of the French, under the command of Mr. Maſſin, ſcaled the outer wall, while two hundred more, and a body of ſepoys, waited the event below, and prepared to ſecond and join the firſt party. The French, perſuaded that firing alone would frighten the garriſon, turned two of our twelve pounders on the battery againſt the town, and diſcharged them with a volley of ſmall arms, their drums beating, and the ſoldiers crying, *vive le roy*.

Captain Killpatrick being ill of the wounds he had received in a victory colonel Laurence had juſt gained over the French, the next officer in command came to him for orders. Mean while the French came down from the battery, and were between the two walls. There was a ſlight gate in the inner wall, which led into the town; their guide knew where it was, and had two petards ready to clap to it, while, to amuſe the Engliſh, another party was to ſcale the inner wall. The ſcheme was well laid, and had not the French diſcovered themſelves too ſoon, they might, perhaps, have entered the town. The Engliſh officer, on coming to the place attacked, found it difficult to diſcover the enemy's ſituation; but in his hurry and confuſion he did not forget the gate, on the flanks of which he poſted a number of men, with plenty of ammunition, to fire from thence inceſſantly, whether they heard or ſaw any thing of the enemy or not. And luckily he did, for both the guide and petardier were found killed within ten yards of the gate. The eſcaladers began to mount, and their commanding officer, preceded by his drummer, were the firſt who attempted to enter, in which the latter loſt his life, and the officer, receiving a ſhot and a cut at the ſame time, was pulled within the town. The frequent flaſhes of fire, proceeding from the briſkneſs of the attack and defence, were the only guide to the officer of the artillery for pointing his guns, which he did with ſuch ſucceſs, having loaded them with grape, as to ſhatter the ladders, wound and kill a number of men, and entirely diſappoint their well-concerted ſcheme.

The enemy now only thought of making their eſcape, or ſkreening themſelves from the fire; ſome therefore leaped from the battery into the ditch; but the greater number lay hid under the parapet. The long-wiſhed for day at length dawned, which diſcovered the enemy, who inſtantly begged for quarter, which was granted them, and three hundred and ſixty-four Europeans were taken priſoners, ſixty-five of whom were wounded; and forty private men and one officer were found ſlain.

Madura, the capital of a province thus named, and ſometimes the reſidence of the prince, is ſituated in ten degrees five minutes north latitude, in the center between the eaſt and weſt coaſt, and is a large town, fortified in the old way with two walls, round towers at proper diſtances, and a ditch. This city was taken by the Engliſh under the command of captain Caillaud in 1757.

Karical, a French ſettlement, is ſituated in ten degrees thirty-five minutes north latitude, four leagues ſouth of Tranquebar, and twenty-five leagues ſouth of Pondicherry. The city, which is ancient, appears to have been very conſiderable, and has at preſent upwards of ſix hundred houſes of ſtone and brick; beſides a great number formed of clay, and is ſaid to contain five moſques, five large pagodas, nine ſmall ones, and about five thouſand inhabitants. It is ſeated on one of the branches of the river Colram, into which ſloops may eaſily enter, and has the following places under its juriſdiction.

The fortreſs of Karcangery is built after the country faſhion, it being flanked with eight large towers; it lies about a cannon-ſhot from the city of Karical, and half a quarter of a league from the ſea-ſide. The French have blown up part of it, having judged it more convenient to ſettle at the entrance on the banks of that branch of the Colram which runs to Karical.

Tiroumale Rayan Patuam is a very conſiderable town, lying to the ſouth of Karical, and one of its dependencies, being about a league diſtant from it, and one thouſand two hundred fathoms from the ſea: it conſiſts of five hundred brick houſes, four moſques, four large pagodas, twenty-eight ſmall ones, and twenty-five inns for the reception of travellers. According to a computation that was made at taking poſſeſſion of it, it contained two thouſand five hundred men.

The reſt of the territory of Karical conſiſts of nine towns, or villages, extending five or ſix leagues round. The ſoil is excellent, and produces great quantities of indigo, cotton, rice, and other grain. A great quantity of cotton and painted ſtuffs are alſo manufactured there.

We have now taken a view of the two capitals of Indoſtan, and of the principal European ſettlements on the eaſtern coaſt; we ſhall therefore return to the interior part of the country, and afterwards proceed with the weſtern coaſt of the peninſula.

SECT. XXV.

Of the interior Part of Indoſtan, particularly a conciſe Account of the Pattans, the Country and City of Caſhmire, and of Lahor. With a general View of the modern Diviſions of the Peninſula, and ſome Obſervations on the peculiar Cuſtoms of Malabar; and particularly of the Women's expoſing their naked Breaſts.

THE Pattans, a nation which in former times fled to the mountains on the borders of Perſia, in order to eſcape the ſword, or to avoid ſubmitting to the conquerors of India, there formed a ſeparate ſtate, which was never thoroughly ſubdued by the Moguls; and occaſionally exerciſed their depredations on the adjacent countries, without its being poſſible for the Moguls to extirpate them. Senſible that the climate and ſoil of the delicious plains would only ſerve to rob them of that hardineſs they contracted in the hills to which they were confined, they for a long time gave no indications of a deſire to exchange them for more pleaſing abodes, or a more acceſſible ſituation. This enabled them to brave the victorious army of Nadir Shah, whoſe troops they quietly ſuffered to penetrate into Indoſtan, and waited his return with the ſpoils of that country. They then harraſſed his troops in the ſtraights and defiles of the mountains, and ſhewed that they were ſo much maſters of the paſſes, as to force him to come to a compoſition with them for leave to paſs them. Since that time they have imitated the Perſian conqueror in plundering the city of Delli; and the chief of that people has at length even placed Timur, his ſon, on the throne of Indoſtan.

Caſhmire, one of the moſt delightful provinces in India, is ſituated on the north of that empire, and is divided from Tartary by Mount Caucaſus, and, according to Bernier, who was many years in India, is but thirty leagues in length, and ten or twelve in breadth. It enjoys a clear healthful air, as temperate as any in Europe, and a ſoil ſo well cultivated and accommodated with all the neceſſaries of life, that it is ſtiled the Paradiſe of India. It is ſurrounded with mountains riſing above each other, the lower abounding with cattle and all kinds of game, and the higher covered with ſnow, which melting forms many rivulets and ſeveral ſmall lakes, rendering the country ſo fruitful, that it reſembles a ſpacious garden of evergreens. It abounds with fruit-

trees

trees of various ſorts, as well as with ſaffron, hemp, rice, and other corn, which, together with the mildneſs of the climate, and the villages ſcattered among the trees, renders this country ſo pleaſant, that Bernier ſays, he was aſtoniſhed at finding himſelf ſuddenly tranſported from the ſtifling heat of the torrid zone into the temporate freſhneſs and fertility of Europe. The woods alſo abound with bees, and the rivulets joining their ſtreams form the river Chenas, by which goods are carried thro' the greateſt part of the kingdom into the Indus.

The ſnowy mountains are clear at the top, and, like Mount Olympus, riſe above the clouds. Bernier ſays, that among them are many caſcades; and that one of the Mogul emperors aſcended the higheſt of them, with a long train of elephants, on which his ladies rode; when one of them, being frighted at the view of a precipice, fell back on the next, and the reſt behind one upon the other, by which means ſeveral of the women were killed, and all the elephants loſt. The ſame author adds, that in leſs than an hour he felt both ſummer and winter; for on his aſcending this mountain he was ſcorched by the ſun; but when he reached the top he found ſnow, with a miſling rain, and a cold wind; and within leſs than two hundred paces; he perceived one wind from the ſouth, and another from the north, which he imputes to the different exhalations iſſuing from the mountains.

The people, who are Mahometans, are of the European complexion, ingenious, witty, and induſtrious; and the women are remarkable for their beauty, on which account they are purchaſed, as hath been already mentioned, by the principal omrahs.

The people employ themſelves in making houſhold furniture, which they ſend to different parts of the Indies, and are excellent at varniſhing; but their principal trade is in the ſtuffs, called chales, one ſort of which is made of their own wool, which is extremely fine; and another of wild goats hair, which they have from Tibet. Some of the pieces are valued at a hundred and fifty rupees, but others are not worth more than fifty; they are about an ell and a half long and an ell broad, and are embroidered at the ends. In winter both ſexes wear them on their heads, and throw one end over their ſhoulders.

The principal city of the province is of the ſame name, and is ſituated in a plain at the north end of a lake formed by the river Chenas. In this lake are many iſlands, and from it a river runs through the town, which has two bridges over it. Several of the Great Moguls have built palaces here, adorned with beautiful gardens, water-works, and canals faced with free-ſtone.

The city is a league long, and half a league broad, but has no walls; the houſes are of timber, well built, and three ſtories high, with gardens and canals both towards the lake and the river, on each of which the citizens have pleaſure-boats, and the banks are adorned with trees. According to Bernier the city is encompaſſed by mountains in the form of a ſemicircle, at the diſtance of about two miles; and there are fine walks on both ſides the lake adorned with arbours. There are alſo many gardens on the adjacent hills, with a moſque, a hermitage, and ſeveral houſes of pleaſure, richly painted and gilt, and fine walks of trees.

Lahor, a province to the north of Caſhmire, was conquered by the Pattans ſome years before they obtained the empire of Indoſtan, and is ſituated in thirty-two degrees north latitude, which was the reſidence of the chief of that nation. It is adorned with moſques, public baths, caravanſaras, palaces, and gardens; and as there are many Gentoos ſettled in it, there are alſo ſeveral pagodas. There is likewiſe an antient palace of the Moguls, on the walls of which are painted the exploits of ſeveral of thoſe emperors. What is moſt remarkable with reſpect to this city is, that here begins the road which leads to Agra, which ſome travellers ſay is five hundred miles in length, and is finely planted with tall trees on both ſides, forming in a manner a continued arbour; at every mile and a half is a turret, and along it are little inns for travellers.

As to the other places in the north of the Mogul's dominions we have no certain account of them, and therefore ſhall not amuſe our readers with the contradictory relations of former authors, or with ſetting down boundaries that were never marked out; or the latitude of places in which all travellers diſagree.

It has been already obſerved from Mr. Cambridge, that the ſovereign poſſeſſes only a third, and that the leaſt valuable part of his own vaſt empire; and from the ſame author we ſhall here add, the general diviſions that gentleman has given of the peninſula. "Bengal, the "ſmalleſt but moſt fertile province, is governed by a "viceroy. The other diviſion, called the Deckan, ex-"tending from about Balaſore to Cape Comorin, is "alſo delegated by the Mogul to another viceroy, of "exceeding great power, he having within his ju-"riſdiction ſeven large territories, to which he has the "right of nominating ſeven nabobs, or governors of "provinces. In all parts of India are ſtill large diſ-"tricts, which have preſerved, with the Gentoo reli-"gion, the old form of government under Indian "kings, called rajahs. Such are Maiſſore, whoſe capi-"tal is Seringapatam, and Tanjore, whoſe capital is "alſo named Tanjore. There are alſo among the "woods and mountainous part of the country ſeveral "petty princes or heads of clans, diſtinguiſhed by the "name of Pollygars. Theſe are all tributary to the "nabobs, and thoſe to the viceroy, whoſe capital is "Aurengabad. The Carnatac is that part of the "Deckan which comprehends the principal ſettlements "of the Europeans."

Nothing can be imagined more different than the cuſtoms and manners of the Malabars, and thoſe of the inhabitants of the more northern parts; though they are only divided by an imaginary line, which begins at Mount Dilly, in the latitude of twelve degrees north; for here the government and people wear a new face and form. Malabar comprehends a tract of land which extends to Cape Comorin, and is bounded within land by that vaſt chain of mountains which ſeparates that coaſt from Coromandel, and extends through Indoſtan, till it loſes itſelf in the extremities of Northern Tartary.

Among the ſingularities of this country one of the moſt remarkable is, that the women are not allowed to cover any part of their breaſts, to the naked diſplay of which, ſays Mr. Groſe, they annex no idea of immodeſty, which ceaſes by their becoming familiar to the eye. Moſt Europeans at their firſt arrival, continues that ingenious author, experience the force of temptation from ſuch a nudity, ariſing from the ideas to which they are accuſtomed by education: but it is not long before theſe impreſſions, by their frequency, entirely wear off, and they view them with as little emotion as the natives themſelves, or as any of the moſt obvious parts, the face and hands. This cuſtom is in ſome parts of Malabar more rigorouſly obſerved than in others.

SECT. XXVI.

Of the Province of Sind, or Sindy, and of Tatta its Capital.

WE ſhall now deſcribe the principal places on the weſt of India, beginning with the river Sind, or Sindy, the ancient Indus, which is navigable for the country veſſels as high as Caſhmire. One branch runs from the weſtward, and others through ſeveral large provinces from the north-eaſt. Theſe veſſels are called kifties; they are flat-bottomed, and have one maſt, carrying a ſquare ſail. The cabins extend from ſtem to ſtern, and in each is a kitchen and neceſſary, which opens into the water. Theſe cabins are let to traders, and the hold being divided into ſeparate cabins, and every perſon having a lock to his own, has his goods always ready whenever he finds a market.

The province of Sindy, ſituated on the banks of that river, ſeldom knows the miſery of famine; for the Indus overflows all the low grounds in the months of April, May, and June; and, when the floods retire, leaves a

fat ſlime: it is then ſowed, and ſeldom fails of bringing forth a plentiful crop.

The people manufacture ſilks, callicoes, and cotton cloths of ſeveral kinds; and alſo chintz and very beautiful counterpanes. They likewiſe make fine cabinets, both japanned and inlaid with ivory.

Thoſe in the government are of the Mahometan religion; but there are many Gentoos to one Muſſulman.

The inland part of the country produces lapis-lazuli, ſalt-petre, ſal-amoniac, borax, opoponax, aſſafœtida, bezoar, and raw-ſilk.

The city of Tatta is ſituated in a ſpacious plain, about two miles from the river Sindy, from which canals are cut to bring water to the city and gardens, which are well ſtored with fruit and flowers. It is about three miles long, and one and a half broad. On its weſt ſide is a citadel, with barracks and ſtables ſaid to be capable of lodging ſeveral thouſand men and horſe; and there is alſo a palace for the nabob. The Portugueſe had formerly a church here, which is now abandoned.

The country around this city is almoſt level, and over-grown with ſhrubs and buſhes, in which the robbers lurk in order to attack travellers.

At the diſtance of about four miles from Tatta are forty-two fine large tombs, the burying-place of ſome of the kings of Sindy, when that country was governed by its own monarchs. Mr. Hamilton went into the largeſt; this was built in the form of a cupola, and in the middle of it ſtood a coffin about three feet high and ſeven feet long, with ſome others of a ſmaller ſize. The cupola was of a yellow, green, and red porphyry finely poliſhed; and, being ſet chequer-wiſe, had a very pleaſing effect. This tomb is about thirty feet high, and twenty-one in diameter, and was then ſaid to be the burying-place of the laſt king of Sindy.

SECT. XXVII.

Of the Province of Cambaya, or Guzurat, Amadabad its Capital, Cambaya, and the City of Diu.

GUZURAT, or Cambaya, is ſituated to the ſouth of Sindy, and extends from nineteen degrees odd minutes to near twenty-five degrees north latitude, and is upwards of three hundred miles from north to ſouth, and four hundred miles ſtom eaſt to weſt. The bay of Sindy on the north-weſt, and the bay of Cambaya on the ſouth-eaſt, form a great part of this province into a peninſula.

Amadabat, the capital city of Guzurat, and the ſeat of the viceroy, is ſituated in twenty-three degrees forty minutes north latitude, and ſeventy-two degrees eaſt longitude from London, and is about one hundred and forty miles to the northward of Surat. It ſtands in a fine plain, watered by a ſmall river, which, during the rains, is overflowed. The city is incloſed with a wall of brick and ſtone, ſtrengthened by towers, and has twelve gates. The town, with the ſuburbs, is three or four miles in length, and the ſtreets are generally wide, particularly the principal ſtreet, which is no leſs than thirty paces in breadth. The Meidan-ſhah, or king's ſquare, is ſeven hundred paces long and four hundred broad, and has trees planted on every ſide. On the ſouth ſtands the great caravanſera for the lodging of ſtrangers, and on the weſt ſide of the ſquare is the caſtle: it has alſo ſeveral other public buildings. Near the Meidan is one of the palaces of the Mogul, and over the gate is a large balcony, where the trumpets and other country muſic play in the morning, at noon, and in the evening. The Engliſh factory is in the middle of the town, and the Dutch have another in the great ſtreet, and their ware-houſes are generally filled with rich Indian goods.

In this city are many moſques belonging to the Mahometans; but the moſt noble of theſe ſtructures is one called Juna Meſgid, or the Friday's moſque, to which vaſt numbers reſort on that day. It has an aſcent of ſeveral large ſteps, and before it is a ſquare cloiſter one hundred and forty paces in length, and a hundred and twenty in breadth; it is adorned with twelve domes, and has an open paved ſquare in the middle of it. In the front of the moſque are three large arches, and on the ſides two great doors which open into it, over which are very high minerets, or ſteeples, from whence they call the people to their devotions. The chief dome is ſurrounded by ſeveral ſmall ones and two ſpires. The whole pile is ſupported by forty-four pillars, which ſtand in two rows, and the pavement is of marble. There are alſo a great number of pagodas at Amadabad.

This city is ſo intermixed with groves and gardens, that at a diſtance it reſembles a foreſt. The king's garden, which is ſituated by the river ſide without the walls, is filled with all the fruits of India: it is in the form of an amphitheatre, ſeveral parts of the garden riſing gradually one above another, and on the higheſt is a terrace from whence there is a fine view of the country villages for ſeveral miles.

Four or five miles from Amadabad is the village of Serquech, where are the tombs of the former kings of Guzurat. Theſe are large ſquare buildings, with three great arches in each front, and over them many leſſer ones. In the middle is a magnificent dome, and there are ſeveral ſmall ones on the ſides.

Cambaya is ſituated in the twenty-third degree of north latitude, at the bottom of the gulph of the ſame name. It is, at leaſt, two leagues in circumference, and is ſurrounded with a brick wall, which has towers at proper diſtances. It has alſo a large old caſtle. Without the walls are very extenſive ſuburbs, and fifteen or ſixteen public gardens. The ſtreets of the city are ſpacious, ſtraight, and handſome, and the houſes built with brick dried in the ſun; but, as great part of the trade is removed to Surat, it is not now above half inhabited. The Banyan inhabitants are ſo bountiful to the monkies, that they perfectly ſwarm here; and in this city was formerly an hoſpital for ſeveral ſorts of beaſts, which is now run to ruin. It is ſaid that the tide ruſhes ſo furiouſly into the bay of Cambaya, that the ſwifteſt horſe cannot keep pace with it.

There are vaſt numbers of peacocks in the neighbouring fields and woods, which are taken in the night in the following manner: a flag, with a peacock painted on both ſides, and two lighted candles at the top of the ſtaff that holds it, is carried to a tree on which they rooſt; when the peacock being ſurprized at the light of the candles, and ſtretching out its neck to the end of the ſtick, is caught by a nooſe with a ſlip knot, which is drawn by the man who holds the flag. The fleſh of the young ones is white, well taſted, and not much unlike that of a turkey.

The city of Diu is ſeated upon an iſland of the ſame name in the gulph of Cambaya, in the latitude of twenty degrees forty minutes. The iſland is about three miles in length and one in breadth, and is ſeparated from the continent by a narrow channel. The Portugueſe poſſeſſed themſelves of it about the year 1515; and, though it is naturally very ſtrong, they added to it all the advantages of art. The city is pretty large, and encompaſſed with a ſtone wall, with baſtions at convenient diſtances well furniſhed with cannon; the harbour is ſecured by two caſtles that can bring above a hundred large cannon to bear upon its entrance; and by ſea it is fortified by nature with dangerous rocks and high clifts. This is one of the beſt built and ſtrongeſt cities of India; and its edifices of free-ſtone and marble are ſufficient witneſſes of its ancient grandeur and opulence. It contains five or ſix fine churches, which ſtanding on a riſing ground, of an eaſy aſcent from the great caſtle, and each of the great churches gradually riſing higher than the other, ſhew their front to the ſea to great advantage, and within they are adorned with images and paintings. It has the advantage of a very good port, where the Portugueſe fleets were uſually laid up while they poſſeſſed the dominion of the Eaſtern ſeas, and here the Moors and all other traders in the Indies were obliged to take out their paſſports before they were permitted to ſail any farther towards the eaſt. At preſent little of its antient traffic is left, the greateſt part of it being removed to Surat, and the ſmall commerce ſtill in the hands of the Portugueſe is carried on under

the

Rooker Sculp.

A View of Surat

the protection of Gentoo colours; for they believe their effects safer with them than under the flag of Portugal, formerly so much respected in those seas. The Portuguese in the castle and city do not exceed two hundred, and the rest of the inhabitants are Banyans, of whom there are said to be about forty thousand, but few of them are rich, the insolence of the Portuguese rendering it unsafe for strangers of great property to dwell among them.

The king of Portugal has about twelve thousand pounds per annum in poll-money paid fron hence into his treasury, and the customs and taxes amount to about six thousand pounds more; but, was this island in the hands of some industrious European nation, it might be made the best mart-town on the coast of India for carrying on a trade up the Indus.

SECT. XXVIII.

A particular Description of the City of Surat; with the Manners of the People. An Instance of the strange Effect of Opium. The Manner in which the Gentoo Women of that City bathe in the River; the Manufactures carried on there, and the Manner in which the English lately became possessed of the Castle.

SURAT is situated in the province of Guzurat, a little to the northward of Bombay, about sixteen or twenty miles up the river Tappee, which has nothing remarkable, though the city on its banks is perhaps one of the greatest instances in the known world of the power of trade to bring in so small a time wealth, arts, and population, to any spot where it can be brought to settle.

No longer ago than in the middle of the last century a few merchants repaired to this place, and under the shelter of an old insignificant castle, built a town, which in a few years became one of the most considerable in the world, both for its trade and size, it being at least as large, and as populous as London within the walls, and contains many good houses according to the Indian architecture. Soon after its taking the form of a town, a wall was built round it to defend it from the insults of the Marattas, by whom it had been twice pillaged; but this wall is far from being capable of standing a regular siege, and the castle, which is by the river side, and which you pass in your way up to the city, seems a strange huddle of buildings, mounted here and there with cannon without order, or meaning, and without the least attempt at any thing like military architecture.

Before the English East-India company obtained the possession of Bombay, the presidency of their affairs on the coast of Malabar was held at Surat; and they had a factory established there, which received from the Mogul government several important privileges, and even after the presidency was transferred to Bombay, the factory was continued at one of the best houses in the city, and this becoming too little to contain their effects, they hired another nearer the water-side, which obtained the name of the New Factory.

Mean while this city flourishing extremely, it became the centre, and indeed the only staple of India, it being much frequented on account of the vent goods of all sorts met with there, from whence they were distributed to the inland provinces; and at the same time the manufactures of the country form a considerable part of its commerce. Thus there is hardly any article of merchandize that can be named but is always to be found here, almost as readily as in London itself. The company annually carries on a large trade in piece-goods, especially of the coarse ones, byrampauts, chelloes, and others, for the Guinea market.

While the Mogul government was in its vigour, there was such a shew of justice, as induced the merchants of all religions and denominations to shelter themselves under it, particularly the Gentoos, who came to reside here, not only from their preferring the Mogul form of government to their living under that of the Gentoos, who had none at all; but on account of trade. At that time no flagrant acts of oppression were committed; but the merchants, from personal pique or jealousy, would sometimes find means to engage the government to interfere in their quarrels, to which it was not averse, being sure to be the only gainer.

Besides the number of Gentoo inhabitants of Surat, and in the suburbs and neighbouring villages employed in trade, money-changing, brokerage, and manufactures, they have frequently posts under the Moorish government; as collectors, surveyors of the customs, and other offices of trust, where accomptantship is required, in which they generally excel the Moors. And it has been found that none are more rigorous exacters over the Gentoos, nor more ready to oppress them, than these Gentoos themselves.

The streets of Surat are irregularly laid out, but have one advantage which renders them agreeable to those who walk through them during the heat of the day; that is, they are sufficiently wide at the bottom; but the stories of the houses project so far over each other, that the uppermost apartments on each side of the street are so close, that people may easily converse from them, by which means the streets are overshaded, and a free ventilation is preserved. But the shops in this great trading city have a very mean appearance, the prineipal dealers keeping their goods chiefly in warehouses, and selling by samples.

In summer, when the heats are most intense, though they are never so intolerable as in many other places, the principal inhabitants have country houses a little way out of town, where they reside, or go in parties to enjoy themselves in their gardens and frescades, by the side of the waters with which they are furnished. The English company in particular have a very pleasant garden kept for the use and recreation of the gentlemen of the factory, though the incursions of the Marattas have sometimes rendered these rural recesses very unsafe.

While the communication with the country is kept open, there is no better place in the world for provisions; for besides the abundance of every article, which an unbounded importation brings into the market, the natural productions of the soil are excellent in their kind. All manner of eatables are at a reasonable price, and as good as can any where be found, particularly the wheat of Surat is famous all over India for its remarkable whiteness, substance, and taste, and nothing can exceed their roots and sallads. There are likewise many kinds of wild fowl and game exceeding cheap. The Europeans depend chiefly on importation for their wines and spirituous liquors, few of them relishing the distillery of the country, which produces various strong spirits to which the natives give very odd names, as the spirit of deer, spirit of mutton, spirit of goat, which arise from their throwing into the still a haunch of venison, a joint of mutton, or a quarter of a goat, which respectively give their names to the distillation, and this flesh they imagine gives the liquor a mellowness and softness that corrects its fiery spirit.

Most of the hard labouring people of Surat, and especially the hamals or porters, who get their living by carrying goods to and from the warehouses, and bear loads of a very great weight, have contracted such a habit of taking opium, that an author of great veracity says, he has been credibly assured, that some of these fellows will take at one dose three copper gorze weight of this drug without danger, which is considerably above an ounce, and pretend that it enables them to work and carry heavy burdens.

Many of the great and wealthy also contract a habit of it, from their considering it not only as a high point of sensuality, on account of the pleasing deliriums they experience from it, but as an extraordinary provocative; they usually take it in milk, boiled away from a large to a small quantity, and when they would put an end to its operation, they swallow a spoonful or two of lime juice, or any other acid of the same kind; but those who use it, by thus forcing nature, wear out its springs, and prematurely bring on all the inconveniencies of old age; but this is of little weight with the generality of the Orientalists, who are always more actuated by present enjoyments, than a regard for the greatest remote advantages.

They

They pretend that opium has a ſtrange paradoxical mixture of effects in its operation, cauſing at once a ſeeming heavineſs of the head, an apparent ſleepineſs of the eye, and yet an extraordinary watchfulneſs; in confirmation of which the people of Surat relate the following ſtory: One of the governors of the town receiving a viſit from a Gentoo rajah his friend, at a garden without the city walls, they met with each their guards and attendants. As they were walking the governor took notice of the rajah's guards, who were ſquatted down after their manner, in an open guard-room, with their heads leaning on their naked ſwords, and in appearance either dozing or faſt aſleep. The governor obſerved with a ſmile to the rajah, that he had a very juſt opinion of his good faith, ſince he would venture this interview with guards in ſuch a condition from the opium he knew it was their cuſtom to take. "That, ſays the rajah, is "a miſtake, and if there be any body here for whom "thou haſt no concern, bid him pluck a flower as ſoft-"ly as he pleaſes out of any of their turbans." The governor inſtantly ordered a perſon, who was near him, to do what the rajah had mentioned. The man obeyed; he proceeded with the utmoſt caution, and approaching him who ſeemed the moſt overcome with ſleep, ſnatched off the flower. The rajah's guard felt what was done, and without more ceremony, at one ſtroke cut off his arm, and the reſt were inſtantly on their feet. Thus the governor was convinced of their vigilance at the expence of a ſervant, who, whether he was innocent, or ſo guilty as to deſerve being expoſed to ſuch a trial, was probably thought of no conſequence under that arbitrary government.

Bang is alſo much uſed at Surat, as well as all over the eaſt; it is an intoxicating herb, and it is difficult to conceive what pleaſure can be found in the uſe of it, it being very diſagreeable to the taſte, and ſo violent in its operation, as to produce a temporary madneſs; for it cauſes ſome to run furiouſly about killing all they meet, without any diſtinction, till, like mad dogs, they themſelves are knocked on the head.

The Gentoo women of the beſt faſhion at Surat make no ſcruple of going to the river, and bathing publickly in the ſight of the men. They indeed go into the water with their cloaths on, but wetting them makes them cleave ſo cloſe to their bodies that they perfectly expreſs the turn of their limbs. When they come out of the water, and change their wet for dry cloaths, they ſhift themſelves with ſuch dexterity, that though it be done openly not the leaſt glimpſe of any thing immodeſt can be ſeen.

All religions are tolerated in this city, and nothing can be more political in a place of ſuch univerſal trade. The Moors, who have the government in their hands, here ſeem to lay aſide that rigour, and that fondneſs for making of proſelytes, they have ſhewn in moſt other parts where their religion prevails. Thus, if they take an European into their ſervice in quality of gunner, for they imagine all Europeans are born engineers, they never give themſelves the leaſt concern about his religion. The inhabitants of Surat and the neighbouring country are commonly very induſtrious, and have a number of manufactures; but the moſt conſiderable of them is the atlaſſes, or ſattins flowered with gold or ſilver, which have a rich ſubſtantial look, but are not performed in a very elegant taſte, the flowers being ill fancied, and without air: and the red ground moſtly uſed, dull, and unpleaſant.

A few ſhawls are manufactured here, but the fineſt ſort come from the province of Caſhmire, they being made of a peculiar kind of ſilky hair, that produces from the loom a cloth beautifully bordered at both ends, with a narrow flowered ſelvage. The pieces are about two yards and a half long, and a yard and a half wide; theſe, without the trouble of making up, ſerves the natives for a wrapper or mantle. The price is ſaid to be from ten pounds and upwards to fifteen ſhillings, and though it is extremely fine, it has a ſubſtance that renders it warm, and the fine ones are ſo pliant as to be eaſily drawn through a ring for the fingers.

The manufacturers have commonly their work beſpoke by the wholeſale merchants; but when this is not done, the workmen repair to the bazar or market-place, where they ſtand holding up the piece to any chapmen that will give the price, and ſeldom return without diſpoſing of them; for there are a number of petty dealers, who thus purchaſe goods at the firſt hand, and afterwards ſell them in quantities to the merchants.

This being the only ſea-port of any conſequence in the dominions of the Mogul that is not poſſeſſed by the Europeans, the inland trade, particularly to Delli and Agra, employs a number of caravans in diſtributing the goods imported. But the roads are never perfectly ſafe, on account of the independant rajahs, and the troubles of the country.

A conſtant intercourſe is preſerved betwixt Surat and Bombay, not only by ſea, but by foot paſſengers over land, hired at a moderate rate. They are very expeditious in theſe journies, and commonly uſe opium to preſerve them from wearineſs, and by this means keep running and dozing, as it were with their eyes open, without feeling the fatigues of the way.

The governor of Surat keeps his ſeat of adminiſtration at what is called the Durbar, where he is generally preſent in perſon, and gives his orders. All actions of a criminal and civil nature are brought before him, and ſummarily diſpatched in the eaſtern manner. He obſerves one piece of ſtate that appears pretty remarkable: he never, on any material affair, ſpeaks to his attendants; but writes his orders in the Perſian tongue upon ſmall ſlips of paper that lie before him ready for that purpoſe, and when written muſt be obeyed without reply. Theſe are afterwards brought him, and being ſtrung ſerve as a record of his actions.

It will not be unintereſting to the Engliſh reader to ſee here an account of a remarkable revolution which has happened in this city; a revolution that muſt be attended with conſiderable advantages, with reſpect to our India company.

The late Mogul, moved by his zeal for the Mahometan religion, and a concern for the intereſts of commerce, in order to keep the ſeas open between Surat and the Perſian and Arabian gulphs, had been at the annual expence of fitting out a large ſhip to carry pilgrims to Judda, which is at no great diſtance from Mecca, and to protect the trade of Surat. For this purpoſe he granted his admiral the Siddee, a revenue called the tanka, of the yearly value of three lacks of rupees, ariſing partly from ſome adjacent lands, and partly from the revenues of Surat, which were annually paid him by the governor; but he had not the leaſt title to any thing independent of the marine.

At length the government of Surat being backward in their payments, and with-holding from the ſiddee great part of the ſum, that officer ſent ſome of his cruizers into the river of Surat, when the monſoon was ſetting in, and made the ſeaſon a pretence for remaining there. Siddee Muſſoot took this opportunity of getting ſome footing in the government, and ſeized on the caſtle, which he held till his death; after which he was ſucceeded by his ſon in 1756.

Muſoot not only kept the caſtle, but appropriated to his own uſe one third of the revenues of the town; and another third had for a long time been annually paid to the Marattas, who farm them out to an officer who reſides at Surat; and as they are maſters of the whole country up to the very gates, it has been thought expedient to pay them duly their allotment, rather than ſubject the inland trade to be interrupted by them. The ſiddee at length depoſed the governor, and placed Meah Atchund in his room; the city was then reduced to a ſtate of anarchy; for the lawleſs behaviour of the Siddee's ſon filled the city with riots and murders, while the new exactions and burthens upon trade grew intolerable.

Hence in the year 1758, the principal merchants and inhabitants earneſtly ſolicited Mr. Ellis, the Engliſh chief, to perſuade the preſidency of Bombay to fit out an expedition for taking poſſeſſion of the caſtle and tanka, and entered into an obligation to be reſponſible for five years for any deficiency in the revenues of the caſtle and tanka, which were rated at two lack of rupees per annum;

annum; and as Pharraſs Khan or Cawn, who had been deputy-governor to Meah Atcund, had regulated the police to the ſatisfaction of the whole city, it was propoſed to have him for governor.

In the beginning of the year 1759 Mr. Spencer, who ſucceeded Mr. Ellis, informed the governor and council of Bombay, that though Meah Atcund was ſtill governor of the town, the Siddee left him ſo little power that he was not even allowed to nominate the officers that properly belonged to him. The dread of the continual ravages and the frequent murders now committed with impunity, ſtruck ſuch terror into the inhabitants, that many people of ſubſtance left the place, and thoſe who ſtaid there became ſtill more ſolicitous that the caſtle ſhould be in the hands of the company, from their confidence in the humanity and juſtice of their government. There ſeemed but one thing to be apprehended, which was leſt Atcund or the Siddee, ſhould, in diſtruſt of their own ſtrength, fly to the deſperate reſource of calling in the Marattas.

The preſidency of Bombay at length complied with the earneſt ſollicitations that had been offered them, and, in order to ſecure themſelves from any danger from the Marattas, either by ſea or land, deſired admiral Pocock to join the enterprize with two ſhips of his ſquadron. The admiral conſented to their requeſt, and gave orders for the Sunderland and Newcaſtle to countenance the enterprize. The Siddee, who enjoyed the tanka, on condition of keeping up a fleet for the Mogul, had ſo neglected the marine, that it was incapable of oppoſing the company's ſhips. Captain Maitland was now appointed to take the command of eight hundred and fifty men, artillery and infantry, and fifteen hundred ſepoys; which, being put on board the company's veſſels, landed on the ninth of February. On the captain's approaching the town he had a ſmart engagement, which laſted four hours, with ſome of the Siddee's people who had taken poſt in the French garden. A battery was then erected, and a briſk fire kept up againſt the caſtle from two twenty-four pounders and a thirteeen inch mortar, but without effect; when a council of war being called, it was determined to make a general attack; and, in purſuance of this reſolution, the company's grabs and bomb-ketches warped up the river in the night, and anchored early in the morning oppoſite the Bundar, or cuſtom-houſe, which was poſſeſſed by the enemy; and a general attack began from the veſſels and a battery, in order to drive the enemy from their batteries, and to facilitate the landing of the infantry. The firing laſted till after eight, when the boats putting off, the men were landed, and putting the enemy to flight, took poſſeſſion of all the outer town. Three mortars were then planted at the diſtance of about ſeven hundred yards from the caſtle, and five hundred from the inner town; the bombarding and cannonading, which continued a whole day and a night, threw the beſieged into ſuch conſternation, that they never returned a gun.

Pharraſs Cawn's friends, who had not made the leaſt effort in his behalf, now ſignified, that they choſe he ſhould be naib, or deputy-governor; and that the government ſhould be continued to Atcund: it was therefore agreed to ſecure the government to him, on condition of his making Pharraſs Cawn naib, and eſtabliſhing the Engliſh in the poſſeſſion of the caſtle and tanka. To this Atcund readily agreed, and opening the gate of the inner town, ordered a party of men to bring the Siddee to terms, who was now ſenſible that it was impoſſible for him to hold out againſt the combined forces, and the general voice of the people. After many repeated meſſages, and a variety of propoſals, it was at laſt granted, that the Siddee's people ſhould have liberty to take away all their valuable effects, and even the common furniture of their houſes. This was done with the greateſt regularity, and the Engliſh were peaceably put in poſſeſſion of the caſtle and tanka. The guns and ammunition found in the caſtle, with the veſſels and naval-ſtores, as part of the tanka, were ſecured for the company, till the Mogul's pleaſure was known; theſe advantages were ſollicited and obtained, and grants arrived appointing the company admiral to the Mogul, before the murder of that prince and the revolution at Delli. Thus was accompliſhed a revolution of general benefit; peace and good government was reſtored to the city, and the Engliſh acquired a valuable poſſeſſion, to the univerſal ſatisfaction of the inhabitants.

SECT. XXIX.

Of the Portugueſe Settlements of Daman and Baſſaim, and of the City of Aurengabad.

DAMAN, a Portugueſe factory, fifty miles ſouth of Surat, is, like their other Indian factories, dependent upon Goa, whoſe archbiſhop has a vicar-general here. The Portugueſe firſt took it in 1535, and it being recovered from them, they took it again in 1559, and have kept it ever ſince, though the Moguls have made ſeveral attempts to regain it; but they have made it ſo ſtrong as to baffle all their force. Aurengzebe beſieged it about the middle of the laſt century with above forty thouſand men; but the garriſon making a ſally upon a part of his camp guarded by two thouſand elephants, thoſe unwieldy animals were ſo terrified by the fire-works, that they broke in upon his camp and trampled down half of his army; upon which he raiſed the ſiege, and never more made war upon the Chriſtians.

It is ſituated in a good air, at the mouth of a river of its own name, which running through it divides into the Old and New Towns. The New Town, which ſtands on the ſouth of the river, is built in the Italian taſte, and moſt of the houſes ſtand by themſelves, and have an orchard or garden. They are tiled, but are generally only one ſtory high, and have windows of tranſparent oyſter-ſhells. It is about two miles in circumference, and has four good baſtions, with a ſmall intrenchment caſt up on the ſouth and caſt ſides; and on the other two ſides a branch of the river enters its ditch. The walls have a platform and two gates. The port, which is but ſmall, is formed by the river betwixt the two towns, but is quite dry at ebb, ſo that no veſſel can enter it except at high water, and the great ſhips only at the ſpring-tides. Its entrance is defended on the ſide of the Old Town by a ſmall fort of white ſtone, called St. Salvadore, with three baſtions.

The Old Town is in a manner deſerted, and the New is far from being ſo populous as might be expected from its extent: however, there are ſome manufactures of ſilk carried on there, with which they furniſh the market of Goa; and there are ſeveral villages and iſlands belonging to it, which pay tribute to the Portugueſe.

Baſſaim is a fortified city belonging to the crown of Portugal, and ſituated about eighteen leagues to the ſouth of Daman on a ſmall iſland, ſeparated from the continent by a rivulet. The walls are pretty high, and about two miles in circumference. In the middle of the city is the citadel; it has three or four churches, a college, an hoſpital, and ſome monaſteries and convents. It is a place of ſmall trade, for moſt of its riches lie uſeleſs in the Portugueſe churches, or in the hands of indolent country gentlemen, who ſpend their days in eaſe, pride, and luxury, without giving themſelves the leaſt concern about trade, or having any feeling for the poverty of the reſt of the people.

To the eaſt of Baſſaim, in the latitude of twenty-one degrees, is the large and populous city of Aurengabad, the capital of the Deckan, and the ſeat of the viceroy, whoſe power is exceeding great, it extending from the province of Bengal to Cape Comorin, and has the power of nominating ſeven nabobs. The city carries on a conſiderable trade, and is ſituated in a very fruitful country, one hundred and forty miles ſouth-eaſt of Surat.

SECT. XXX.

Of the Iſland and City of Bombay. Its Situation, Name, Climate, Fortifications, and other Buildings; with an Account of the Inhabitants and Government.

BOMBAY is an Iſland ſeated in eighteen degrees forty-one minutes north latitude on the coaſt of

Decan, the high mountains of which are full in view, and is ſo ſituated as, with the winding of other iſlands along the continent, to form one of the moſt commodious bays in the world, on which account it received its name of Bombay by a corruption of the Portugueſe word Buon-Bayhia, or Good Bay; for the harbour is ſo ſpacious as to contain any number of ſhips, has excellent anchoring ground, and from its circular form can afford them a land-locked ſhelter againſt any winds to which its mouth is expoſed.

This iſland, which is ſeven miles in length, and twenty in circumference, is admirably ſituated for the center of the commerce between the Malabar coaſt, the gulph of Perſia, the Red Sea, and all the trade of that ſide of the great Indian peninſula, and the northern parts adjoining to it; which are therefore properly ſubordinate to the government of the preſident who reſides there.

Though this iſland is within the tropics, its climate is far from being intolerable with reſpect to heat, and is never ſo cold as to be diſagreeable to an European conſtitution. In the very hotteſt ſeaſon, which is that which immediately precedes the periodical return of the rains, the inhabitants ſeldom want the alternate refreſhment of land and ſea-breezes, and there are but few days in the year when the heat is exceſſive; and even theſe may be rendered ſupportable by avoiding violent exerciſe, keeping out of the unabated heat of the ſun, and by a light diet. Great care ſhould alſo be taken of your not expoſing yourſelf to the night-dews, and a too quick tranſition from a ſtate of open pores to the perſpiration being entirely ſhut up. Bombay had long the infamous character of being the burying-ground of the Engliſh; but experience, purchaſed at the expence of a multitude of lives, has now rendered the cauſes of this mortality more known, and conſequently enabled people to guard againſt them; and the iſland is better ſupplied with able phyſicians and ſurgeons. Thus the climate is no longer ſo fatal to the Engliſh inhabitants; it is even incomparably more healthy than many other of our ſettlements in India; and this place, the name of which uſed to carry terror with it, is no longer to be dreaded, provided that common meaſures of temperance be obſerved, without which the tenure of health muſt in any climate be very hazardous.

The ſeaſons may properly be divided, as in the other places near the tropics, into the wet, which continues about four months, and into the dry, which laſt about eight months in the year. The ſetting in of the rains is generally uſhered in by a violent thunder-ſtorm, uſually called the elephanta, a name it probably received in the Aſiatic ſtile from the compariſon of its force to that of the elephant. This is a pleaſing prelude to the refreſhment occaſioned by the rains moderating the exceſſive heat, then at its height. They begin about the twenty-eighth of May, and ceaſe about the beginning of September; after which there is no more than a few tranſient ſhowers. Though this rainy ſeaſon is very hot, yet in any dry intervals, when the ſun ſhines out for a few hours, it is accounted the pleaſanteſt; and the end of it, and ſome days after, is eſteemed the ſickline ſt time in the year, from the exhalations forming a kind of faint vaporous bath, from which thoſe who lodge in the higheſt apartments are leaſt in danger.

The trading veſſels of the country are laid up during this ſeaſon, eſpecially thoſe belonging to the black merchants, who ſend none to ſea till after a feſtival at the breaking up of the rains, when they conſecrate a cocoa-nut, which they gild and ornament, and throw it, by way of oblation, into the ſea.

The chief town, which is alſo named Bombay, has a caſtle, which is a regular quadrangle, well built of ſtrong hard ſtone. In one of its baſtions that faces an eminence, called Dungharee-point, is a large tank, or ciſtern, hollow, which contains a great quantity of water, that is conſtantly repleniſhed by the periodical rains. There is alſo a well within the fort; but the water is not extremely good, and in general that of the iſland is brackiſh. There is a ſmall fort on Dungharee-point, and the town is encompaſſed with a wall and a ditch, into which water may be admitted at pleaſure, by letting in the ſea; ſo that the town is ſurrounded with water, and is eſteemed one of the ſtrongeſt places poſſeſſed by the company in India. Conſidering the commodiouſneſs of its harbour, it might have been made our capital place of arms, and been of nearly the ſame uſe to the Engliſh company as Batavia is to the Dutch, eſpecially if the Portugueſe had not unjuſtly detained from us the large and fertile iſland of Salſett, which would have ſerved as a granary to it; and which they ſuffered to become an eaſy conqueſt to the Marattas, who inhabit the neighbouring coaſt of the continent.

At proper poſts round the iſland are ſeveral little outpoſts, none of which are capable of making any long defence, except the fort of Mahim, which is the moſt conſiderable next to that of Bombay, and is ſituated at the oppoſite extremity of the iſland.

The Engliſh church at Bombay is able to contain all the Engliſh that are ever there. This is a building that has nothing to boaſt of with reſpect to its architecture; but is extremely neat, commodious, and airy. It is ſituated on the Green, a ſpacious area that extends from it to the fort, and is pleaſantly laid out in walks planted with trees, and round it are the houſes of the Engliſh inhabitants.

Theſe have generally only a ground-floor; but they have a court-yard both before and behind, in which are the offices and out-houſes. They are ſubſtantially built with ſtone and lime; and being ſmooth plaſtered on the out-ſide, and kept white-waſhed, they have a neat air; but are offenſive to the eyes, from their reflecting the too dazzling rays of the ſun. Few of them have glaſs-windows to any of their apartments, the ſaſhes being generally paned with a kind of tranſparent oyſter-ſhells, which have the ſingular property of tranſmitting ſufficient light, while they exclude the violence of its glare, and have a cool look. The flooring is generally compoſed of a kind of ſtucco, called chunam, made of burnt ſhells, which, if well tempered, is extremely hard and laſting, and takes ſo fine a poliſh that one may ſee one's face in it.

The houſes of the black merchants, as they are called, though ſome are far from being of ſo deep a colour as to deſerve the name, are generally ill built and inconvenient. The window-lights are ſmall, and the apartments ill diſtributed. Some, however, make a better appearance by being built a ſtory high; but the beſt of them have a meanneſs in the manner and a clumſineſs in the execution, that renders them inferior to the buildings of the moſt ordinary of thoſe of European architecture. Both their and the Engliſh houſes have ſmall ranges of pillars, that ſupport a penthouſe, or ſhed, either round, or on particular ſides, and afford a pleaſing ſhelter from the ſun, at the ſame time that they keep the inner apartments cool and refreſhed, by the draught of air under them. However, moſt of the beſt houſes are within the walls of the town, which is little more than a mile in compaſs.

As to the pagodas of the Gentoos, they are ſcarce worth mentioning, they being low mean buildings, that commonly admit the light only at the door, facing which is placed the principal idol. The Gentoos imagine, that darkneſs and gloom inſpire a kind of religious reverence, and are remarkably fond of having their pagodas amongſt trees, and near a tank or pond, for the ſake of their ablutions, which they do not, like the Mahometans, practiſe as a religious ceremony, but merely out of cleanlineſs, and the pleaſure of bathing in thoſe hot countries. Theſe tanks are frequently expenſive works, they being generally ſquare, and encompaſſed with ſtone ſteps. The moſt remarkable pagoda on the iſland is on Malabar hill, above two miles from the town, and is a promontory that ſtretches into the ſea. From one ſide of the pagoda is a gentle deſcent to the ſea, and the other three ſides are ſurrounded with trees that form an amphitheatre on the ſlopes of the hill, affording a moſt wild and agreeable landſcape. Theſe trees being expoſed to the winds follow the general law, and take a ſtrong bent to the oppoſite point with ſuch regularity, that they appear as if trimmed or pruned into the figure they exhibit.

At the extreme point of Malabar hill is a rock on the deſcent to the ſea, flat at the top, in which is a natural

tural crevice, that has a communication with a hollow that terminates at an opening outwards towards the ſea. This is uſed by the Gentoos as a place for the purification of their ſins, which they ſay is effected by their going in at the opening and emerging out of the crevice.

The king of Portugal, in the year 1663, transferred the property of this iſland to king Charles II. on his marriage with the Infanta of Portugal, as part of her fortune; and ſome time after his majeſty made a preſent of it to the Engliſh Eaſt India company. The iſland was then, and ſtill continues, divided into three Roman catholic pariſhes, which are thoſe of Bombay, Mahim, and Salvaçam; the churches of which are governed by popiſh prieſts, of any nation but the Portugueſe, againſt whom the Engliſh wiſely objected, from the danger of their carrying on a too cloſe correſpondence with the prieſts of their own nation in the neighbouring Portugueſe ſettlements. Hence moſt of the proprietors of the land are popiſh Meſtizos and Canarins: the firſt are a mixed breed of the natives and Portugueſe, and the other are aborigines of the country converted to the Portugueſe faith. The other land-owners are Moors, Gentoos, and Parſees. All thoſe enjoy the perfect ſecurity of their property, and the right of inheritance is regulated according to the reſpective laws and cuſtoms of the people of each religion. The land is chiefly employed in groves of cocoas, rice-fields, and onion-grounds, this iſland producing an excellent ſort.

The company have alſo acquired a conſiderable eſtate in land by purchaſes, confiſcations for crimes, and ſeizures for debt. They have alſo two pleaſant gardens, cultivated after the European manner: the one a little way out of the gates, open to any of the Engliſh gentlemen who pleaſe to walk in it; the other, which is much larger and finer, is about five miles from the town, at a place called Parell, where the governor has a very agreeable country-houſe, which was originally a Romiſh chapel belonging to the jeſuits, but was confiſcated about the year 1719, on account of their being guilty of ſome foul practices againſt the Engliſh intereſt. This chapel is now converted into a pleaſant manſion-houſe, and, with the additional buildings, is rendered a ſpacious and commodious habitation. There is an avenue to it of a hedge and trees near a mile long; and, though it is ſituated not far from the ſea, it is ſheltered from the air of it by a hill between. The governor ſpends moſt part of the time during the heats at this villa, the air being cooler and freſher than in town, and nothing is wanting that can render it an agreeable retreat.

The cocoa-nut groves conſtitute a conſiderable part of the landed property. When a number of theſe are contiguous, they form what is called the woods, through which ſpaces are left for roads and path-ways, where you are agreeably defended from the ſun at all hours in the day. They are alſo thick ſet with houſes belonging to the reſpective proprietors, and with the huts of the poorer ſort of people; but they are unwholeſome for want of a free ventilation.

The government of the iſland is entirely Engliſh, ſubordinate to the directors of the Engliſh Eaſt India company, who by commiſſion appoint a preſident, to whom is joined a council of nine perſons; but all of them are ſeldom on the ſpot, they being employed as chiefs of the ſeveral factories ſubordinate to the preſident. Thoſe at Bombay are ſuch as enjoy poſts of the greateſt truſt, as the accomptant, the warehouſe-keeper, the land-paymaſter, the marine-paymaſter, and other officers for tranſacting the company's affairs. Theſe are generally ſuch as have riſen by degrees from the ſtation of writers, and take place according to ſeniority. The preſident and the members on the ſpot conſtitute a regular council, in which every thing is determined by plurality of votes: yet the influence of the preſident is generally ſo great, that every thing is carried according to his dictates: for ſhould any of the council oppoſe him, he can make their ſituation ſo uneaſy, as to oblige them to quit the ſervice, and return home.

As to the military and marine force, they are more immediately under the direction of the preſident, who has the title of general, and commander in chief. The common ſoldiers are chiefly thoſe whom the company ſend in their ſhips; deſerters from the ſeveral nations ſettled in India, as Portugueſe, Dutch, and French, which laſt are uſually called Reynols; and laſtly, Topaſſes, who are moſtly black, or of a mixed breed from the Portugueſe. Theſe are formed into companies, under Engliſh officers. In this ſervice may alſo be included regular companies formed of the natives: theſe ſoldiers are called ſepoys; they uſe muſkets; but are chiefly armed in the country manner, with ſword and target, and wear the Indian dreſs, the turban, veſt, and long drawers.

Nothing has contributed more to render this iſland populous, than the mildneſs of the government, and the toleration of all religions, which is ſo univerſal, that the Roman catholic churches, the Mahometan moſques, the Gentoo pagodas, and the worſhip of the Parſees are all equally tolerated: they have all the free exerciſe of their religious rites and ceremonies, without either the Engliſh interfering, or their claſhing with each other. This toleration forms an amiable and a very advantageous contraſt to the rigours of the inquiſition exerciſed in the neighbouring territories of the Portugueſe, whoſe unchriſtian zeal has rendered them odious, and was one of the principal reaſons of their being driven out of the greateſt part of their conqueſts there by the Marattas, who are all Gentoos.

SECT. XXXI.

Of the principal Iſlands near Bombay, particularly Butcher's Iſland and Elephanta; with a Deſcription of the remarkable Temple in that Iſland cut in a Rock; and an Account of the Iſland of Salſett.

THE principal of the ſmall iſlands near Bombay are Butcher's Iſland, ſo called from the cattle being kept there for the uſe of Bombay and Elephanta. The former is ſubject to the Engliſh, who keep an enſign's guard there, with a very ſmall fort. This iſland is not above two miles long, and is no where above a mile broad.

The moſt remarkable of theſe iſlands is that of Elephanta, which fronts the fort, and is two miles from Butcher's Iſland. It does not exceed three miles in compaſs, and conſiſts of almoſt one entire hill, at the foot of which, as you land, you ſee above the ſhore on the right hand an elephant, coarſly cut in ſtone, of the natural ſize, which, at a ſmall diſtance, may be taken for a living elephant, from the ſtone being naturally of the colour of that animal. It ſtands on a platform of ſtones of the ſame colour. On the back of this elephant was placed a young one ſtanding, that appears to have been of the ſame ſtone, but has been long broken off. No tradition is old enough to give an account of the time or uſe for which this elephant was formed.

On aſcending an eaſy ſlope, near half way up the hill, you come to the entrance of a ſtupendous temple, hewn out of the ſolid rock. It is an oblong ſquare eighty or ninety feet long, and forty broad. The roof is formed of the rock cut flat, it is about ten feet high, and is ſupported towards the middle, at an equal diſtance from the ſides, and from one another, by two regular rows of pillars of a ſingular order. They are very maſſy and thick in proportion to their height, and have capitals, which bear ſome reſemblance to a round cuſhion, preſſed by the weight of the ſuperincumbent mountain, with which they are alſo of one piece. At the farther end are three gigantic figures, the face of one of which is, at leaſt, five feet in length, and of a proportionable breadth; but theſe monuments of antiquity were much diſfigured by the blind fury of the Portugueſe, when they made themſelves maſters of the place, and muſt have taken great pains thus to mutilate and deface them. About two-thirds of the way up this temple are two doors fronting each other, leading into ſmaller grottos that open upon the hill. By the door-way, on the right hand, are alſo ſeveral mutilated images, ſingle and in groupes, particularly one that has ſome reſemblance to the ſtory of Solomon's dividing the child; a figure ſtanding

ing with a drawn ſword in one hand, and holding an infant in the other, with the head downwards. The door-way on the left hand opens into an area of about twenty feet in length, and twelve in breadth; at the upper end of which, on the right hand, is a colonade, covered at the top. It is ten or twelve feet deep, and in length anſwers to the breadth of the area: this joins to an apartment adorned with regular architecture; it is an oblong ſquare, and has a door in perfect ſymetry. The whole is executed in a taſte very different from any of the oldeſt and the beſt Gentoo buildings any where extant. It is remarkable that round the cornices are ſome paintings, the colours of which remain exceeding bright and freſh, though, ſuppoſing they are as old as the temple, they muſt have been there ſome thouſand years. The time when this great work was performed is entirely unknown. The moſt probable conjecture is, that it was formed by the aborigines of the country, and that the religion of the Gentoos has undergone ſome revolution; which is the more probable, as the preſent Gentoos do not appear to retain any veneration for the place, except on account of its undoubted antiquity.

The ſituation of this place ſo near Bombay, not only affords the Engliſh inhabitants an eaſy opportunity of gratifying their curioſity in viſiting ſo remarkable a piece of antiquity, but occaſionally of a very agreeable party of pleaſure. In their way thither they ſometimes dine at Butcher's Iſland, on account of the conveniency of the officer's houſe to receive them. But others, taking their proviſions with them, dine in the cave itſelf, for, during the ſultry heats, there cannot be imagined a cooler and more pleaſant retreat; for though the air abroad is exceſſive hot, you no ſooner enter the cave than you are refreſhed with a ſenſible coolneſs, the three openings not only furniſhing ſufficient light, but a thorough draught of air, that does not ſo properly convey freſhneſs into the cave as receive it from its conſtant temperature, which is preſerved by its being impenetrable to the ſun from the thickneſs of the mountainous maſs above it; for it is obſerved in India, and other hot countries, that the excluſion of light is alſo the excluſion of heat; and that by only darkening an apartment, it is ſenſibly cooled. This admits of no exception, but where the ſoil and ſituation are of ſuch a nature as to continue the heat after the actual preſence of the ſun is withdrawn.

This iſland contains nothing more that is worthy of notice; for there are not above two or three huts upon it, and it has no water but what is ſaved from the rains. The growth of the hill is only underwood and graſs, which in the dry ſeaſon are often ſet on fire, and will continue burning for three or four days.

To the northward of Bombay is the fertile iſland of Salſett, which in one place is only divided from it by a narrow paſs, fordable at low water. It is about twenty-ſix miles in length, and, on a medium, eight or nine in breadth. The ſoil is very rich, and capable of being improved by cultivation, ſo as to bear every thing produced between the tropics. It is well watered, and was employed by the Portugueſe chiefly to raiſe rice, with which it uſed to furniſh Goa, whence it was called its granary. It has alſo great plenty of almoſt every ſpecies of game, both of the fur and feather kind, and it is not eaſy to conceive a more agreeable ſpot in the univerſe. It was formerly comprehended under the regality of Bombay, and was conſequently comprehended in the treaty of ceſſion made of that iſland to England; but we were afterwards defrauded of it by the Portugueſe, though it is ſo eſſentially neceſſary to Bombay, that the numerous inhabitants of the laſt mentioned iſland, cannot well ſubſiſt without ſupplies of all manner of proviſions from thence.

But while this iſland remained in the hands of the Portugueſe, it was at leaſt ſome alleviation of the damage we ſuſtained in loſing it, that it formed a barrier for us againſt the invaſions of the Marattas. But ſuch was the ſupine indolence and blindneſs of the Portugueſe government to its own intereſt, that no care was taken to defend it from thoſe their conſtant and natural enemies, who had not then the leaſt maritime force. As the iſland could only be attacked by land at one narrow paſs, fordable only at low water, the Portugueſe had only a miſerable redoubt of no ſtrength; but at length the appearance of an approaching rupture induced them abſurdly to begin the conſtruction of a fort, without providing any means of covering the building. The Marattas let them go quietly on, that they might build it for them, and, when it was near finiſhed, poured their troops into the iſland, and eaſily took the fort, before any of the batteries were mounted with cannon, and thus the whole iſland fell as eaſy a prey to them as they could wiſh; by which means Bombay is now become a frontier open to their incurſions, and they are always able to diſtreſs that ſettlement, by refuſing them ſupplies of proviſions.

But to return to the iſland itſelf. It has nothing remarkable in it, beſides the riches of nature, except the ruins of a place called Canara, where there are ſeveral caves in the rocks, ſuppoſed to be cotemporary with that of Elephanta, but none of them approach near it, either in point of ſize or workmanſhip. The mountains are pretty high, and there is a tradition, that they, together with the reſt of the iſland, were raiſed from the ſea by a violent earthquake, in confirmation of which it is pretended, that not many years ago, one of the ſtone anchors, anciently uſed in the veſſels of that country, was found on the top of the higheſt hill; but it does not appear that there is ſufficient foundation for this ſtory.

SECT. XXXII.

A particular Account of an Indian Nation, called the Marattas, who inhabit the Country near Bombay.

HAVING treated of the iſlands, we ſhall now add ſome account of the continent bordering upon Bombay. It is inhabited by the Marattas, a powerful tribe of Indian Gentoos ſubject to the mar-rajah, or arch-rajah, who is their king or chief. They are generally a clean limbed, ſtraight people: their complexions are of all ſhades from black to light brown, and they are obſerved to be fairer in proportion to their diſtance from the ſea. Their features are generally regular, and even delicate. They ſhave their heads, only preſerving in the middle a lock, which grows to its full length, ſo as to tie and hang down behind, and two curls, one on each ſide, juſt above the ears. Their women are for the moſt part very handſome, while the bloom of life continues; but that ſoon fades, for few preſerve the charms of their ſhape and ſkin till they are thirty.

The common people wear round their heads a ſmall turban of coarſe muſlin, or a ſmall piece of cloth or calicoe; they have alſo a ſhort piece of cloth about their waiſts, and a looſe mantle, which they throw over their ſhoulders, and when they take their reſt, ſpread it on the ground. They are equally bred to agriculture and arms; but the pay of thoſe in actual ſervice is extremely ſmall, and not furniſhed in money, but in rice, tobacco, ſalt, pieces of cloth, and in the other neceſſaries and conveniencies of life. They have extended their dominions by the ſword, and as they encourage Europeans to deſert to them, have learned the art of war, and can form regular ſieges, but are moſt fit for ſudden excurſions.

Their horſes, on which they principally rely, are ſmall, but hardy, inured to fatigue, and ſure footed. Many of the men have muſquets; but they are very indifferent ones, and moſt of them match-locks: but their chief dependance is on their ſwords and targets; the former are of an admirable temper, and the men, who are well trained in the exerciſe of them, look with great contempt on thoſe brought by our ſhips from Europe. Their targets are perfectly round, and riſe in the middle almoſt to a point; they are hard, ſmooth, light, and well varniſhed; they will therefore eaſily turn a piſtol ball, and at ſome diſtance the ball of a muſquet. They have likewiſe among them excellent archers and ſlingers.

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Their food is extremely portable, a little rice, and a leathern flask for water, is all they require, so that every soldier carries his own allowance: the officers themselves have no better diet, especially during their expeditions, which are conducted with great address and amazing rapidity.

The people affect the appearance of the utmost poverty in their dress and houses, to avoid becoming a prey to their rapacious government, which never spares a subject known to be rich, for though they are sometimes left to amass wealth in quiet, this is only considered as so much in bank, to be seized whenever the government pleases to call for it. No distinction is here made with respect to the rank and office of the persons plundered, except of the great military officers, who are made the instruments of oppression, and whom it is unsafe to disoblige. This has occasioned immense treasures to be buried.

The mar-rajah usually keeps his court, or more properly head military quarters, at the fort of Raree in the mountains of Decan, said to be the most impregnable place in the world, it being fortified with a mound of very high rocks so steep, as to be only accessible by one narrow path; and has this advantage, that the land thus inclosed is sufficient to produce grain enough for the maintenance of the garrison; and besides, great quantities of corn are constantly kept in the magazines there. A small number of men is sufficient to defend this natural fortress against the greatest armies that can be brought against it, as all the passes and defiles leading to it thro' the mountains, are extremely narrow and rugged.

Here the mar-rajah usually resides with a kind of military court, composed of his generals and officers, in all the state of a sovereign prince; but both he and his courtiers are so entirely engrossed by military operations, that they are extremely incurious with respect to the arts, manufactures, and rarities of the Europeans. It would be in vain to shew them any of those exquisite pieces of workmanship, which are produced by our artists; they would indeed out of civility praise them with an air of careless indifference; but have so little taste, that tho' no people are fonder of adorning their women with rich jewels, yet they would prefer those of their own workmen's comparatively coarse and clumsy setting, to those of our greatest artists.

These people, from time immemorial, have had settlements to the north of Delli, great part of which they still possess, though such numbers were driven from thence by Aurengzebe, that he employed above twenty years to reduce them in their new settlements in the mountainous parts of the Decan. Ever since they have carried on continual wars with the Moguls, subahs and nabobs, and have made innumerable treaties of peace, which they only observe while it suits their interest.

Those who have had a share in the late wars of India, were only a body of horse, who may be termed freebooters, that alternately take the pay of the highest bidder, but render themselves formidable to the Moors, who marching such numerous and incumbered armies into the field, are by them perpetually harrassed and reduced by famine; for continually galloping round the country, they cut off the convoys, and as they have no baggage, easily elude all pursuit, and if pursued by superior numbers instantly retire to their fastnesses in the mountains. They have principally enriched themselves by obliging their more wealthy neighbours to become tributary to them; who submit to this from the consideration, that it is less expensive, and a lighter tax upon trade, to agree to some certain payment, than to engage in the unknown expence of armies, to free themselves from so irregular a foe.

In short, these people are destructive enemies, and unserviceable friends. They ruin their enemies by plundering and burning the country, and their allies by their avaricious demands for money. Instead of meriting their pay, which they might easily do after a defeat, by cutting off all the broken troops, they fly to the camp, where every man procures a good burthen for his horse, and walking on foot, drives him away loaded with spoil.

SECT. XXXIII.

Of Angria the Pirate, with an Account of the Conquest of his Dominions by the English.

AS the fame of Angria has spread all over Europe; and as he has given great disturbance to all the nations who have traded to India, it is proper that some account should be given of so formidable an enemy, that the English reader may see by what means a small nest of pirates established a little empire, and how the dominions acquired by those pests of society were conquered by the bravery of our troops.

About a hundred years ago Conojee Angria, from being a private Maratta, rose to be general and admiral under the Saha Raja in his wars with the admiral of the Mogul; and being afterwards made governor of a small, rocky, well fortified island, named Severndroog, seized many of the vessels he had formerly commanded, and with these began to commit acts of piracy, but confined himself to this island till, by repeated successes, he became more formidable. The Marattas were alarmed; but as he had taken most of their fleet, they were unable to attack him in his island, and therefore erected three forts upon the main, within less than point-blank shot of his little territory, which was only about a mile in circumference. They flattered themselves that, by means of these forts, they should reduce him to obedience; but he being superior to his countrymen in skill and bravery, attacked and took several of their sea-ports, and at length extended his conquests on the sea-coast near sixty leagues in length, in which space were several commodious harbours. He also in some places extended his conquest twenty miles, and in others thirty, into the country, and secured his conquests by building small forts that commanded all the narrow passes.

His successors increased their strength by entertaining every desperate fellow they could seduce from the European settlements, and became so powerful, that the Marattas agreed to conclude a peace with them, on condition of their acknowledging the sovereignty of the Raja, and paying him an annual tribute. They now made very considerable captures, and not only took several India ships richly laden from the English, French, and Dutch, but had the presumption to attack commodore Lisle in the Vigilant, of sixty-four guns, the Ruby, of fifty guns, and several other ships in company; and the Dutch suffered so much, that about twenty years ago, they sent seven armed ships from Batavia, and two bomb-vessels, with a number of land-forces, and attacked Geriah without success.

Angria now threw off his allegiance to the Marattas; upon which their chief sent ambassadors to remonstrate with him, but he was so far from regarding them, that he ordered the ears and noses of these ambassadors to be cut off. The Marattas, exasperated at this insult, meditated his ruin, and made repeated application to the governor and council at Bombay to assist them with their ships.

The piracies of Angria's successors, who being of his family, bore his name, still greatly annoyed not only the natives both by sea and land, but all European and Moorish ships, and our East India company was at the constant expence of a marine force at Bombay to protect their trade; they therefore made some attempts to destroy these pirates, but without success, till the year 1755, when commodore James, commander in chief of the company's marine force in India, sailed from Bombay in the Protector, of forty-four guns, with the Swallow, of sixteen guns, and Viper and Triumphant bomb-vessels, and attacked the fortress of Severndroog.

This fortress is situated on an island within musket-shot of the main-land, and is strongly, but not regularly fortified; the greatest part of the works being cut out of the solid rock, and the rest built with stones ten or twelve feet square, and on the bastions were fifty-four guns. The largest of the forts on the main-land, called Fort Goa, is built in the same manner, with large square stones, and mounted with forty guns. Two other forts,

in which were mounted above twenty guns each, were formed with leſs art, of ſtones of an irregular ſhape.

The commodore began to cannonade and bombard the Iſland Fort on the ſecond of April; but finding the walls on the ſide where he began his attack of extraordinary ſtrength, for they were fifty feet high and eighteen thick, he changed his ſtation, ſo as to reach Fort Goa with his lower-deck guns, while he plied Severndroog with his upper tier. About noon the north-eaſt baſtion of the latter and part of the parapet were laid in ruins, when a ſhell ſet fire to the houſes, which the garriſon were hindered from extinguiſhing by the inceſſant fire from the round tops. The wind being northerly the flame ſpread almoſt all over the fort; one of their magazines blew up, and a general conflagration enſued. A multitude of men, women, and children running out on the farther ſide of the iſland, embarked in boats; but moſt of them were taken by the Swallow, who was ſtationed to the ſouthward, to prevent any ſuccours being thrown into the iſland on that ſide.

The commodore then directed all his fire againſt Fort Goa, and, after a ſevere cannonade, the enemy hung out a flag of truce; but the governor, with ſome choſen ſepoys, croſſed over to Severndroog, which was ſtill tenable; but, upon the blowing up of their ſecond, and grand magazine, the houſes there were entirely evacuated.

The governor was now in poſſeſſion of the Iſland Fort and the commodore of the other three, from whence he kept a ſmart fire on Severndroog; but the governor, truſting to the natural ſtrength of the place, reſolved to maintain it till he ſhould receive ſuccours from Dabul. A number of ſeamen were therefore landed under cover of the fire from the ſhips and the ſhore, who bravely ran up, and with their axes cut open the gates of the ſally-port, and, with little loſs, procured an entrance.

On the eighth of April the commodore anchored off Bancote, now named Fort Victoria, the moſt northern port of any conſequence in all Angria's dominions, which ſurrendered the next day. This place the Eaſt India company, with the free conſent of the Marattas, have taken into their hands, for it has a good harbour, and a conſiderable trade for ſalt and other goods; and beſides, the country abounds with cattle, which are much wanted for the uſe of the garriſon and ſquadron at Bombay. As all other places were by treaty to be delivered up to the Marattas, the commodore ſtruck the Engliſh flag, and gave them up to that people.

In November following the ſquadron under the command of rear-admiral Watſon arrived at Bombay, and on the eleventh of February the admiral and the whole ſquadron, with the ſhips under the command of commodore James, and ſome of the company's armed ſhips, appeared before Geriah, the capital of Angria's dominions. That pirate, terrified at ſeeing ſo large a force upon the coaſt, abandoned his fort, in hopes of purchaſing a peace with the Marattas; who, knowing how to make their advantage of his preſent ſituation and perturbation of mind, turned their thoughts on the riches of their priſoner, for ſuch they conſidered him; and, in order to obtain the plunder of the place, inſiſted on his ſending orders to his brother, who commanded in the fort, to put them in poſſeſſion of it.

The admiral, being informed of theſe clandeſtine proceedings, ſent a ſummons to the fort the next morning, and receiving no anſwer, ſtood into the harbour in two diviſions. The Bridgewater leading his majeſty's ſhips, was followed by the Tyger, Kent, Cumberland, and Saliſbury, with the Protector, of forty guns, belonging to the Eaſt India company. The King's-fiſher led thoſe of the company, which were the Revenge, Bombay, Grab, and Guardian frigates; with the Drake, Warren, Triumphant, and Viper bomb-ketches. The ſhips ſoon began ſuch a fire as ſilenced both the batteries and the grabs. About four o'clock a ſhell was thrown into the Reſtoration, an armed ſhip taken by Angria from the company, which ſet her on fire; and ſoon after his whole fleet was in a flame.

In the night the admiral landed all the troops under the command of colonel Clive, and the next morning ſent to let the commandant know, that if he did not deliver up the place to the Engliſh in an hour's time, the attack ſhould be renewed, and he muſt expect no quarter. In return, he deſired a ceſſation till the next morning, as he could not deliver up the place without Angria's permiſſion. This being thought a trifling pretence to gain time for giving the Marattas the poſſeſſion of the place, the admiral renewed the attack about four in the afternoon, and in leſs than half an hour the garriſon hung out a flag of truce. It was then expected they would haul down their colours, and admit our troops; but this demand not being complied with, the attack was repeated with ſo terrible a fire, that the garriſon cried out for mercy, which our troops could hear diſtinctly; and ſoon after they took poſſeſſion of the fort.

Colonel Clive had blockaded the fort on ſhore, and prevented the Marattas getting poſſeſſion of the place in a clandeſtine manner. This evidently appeared to be their deſign, ſince they offered the captains Buchanan and Forbes fifty thouſand rupees to ſuffer them to paſs their guard; but they, rejecting the offer with indignation, diſcloſed it to colonel Clive, and then the Marattas found it as impoſſible to elude the vigilance of the commander, as to corrupt the integrity of his officers.

The loſs on both ſides was very inconſiderable; our people found their ſafety in their own bravery and ſpirit, and by driving the enemy from their works with the briſkneſs of their fire. The garriſon had no ſooner abandoned the batteries than they were ſheltered by the height and thickneſs of their walls; for all their ramparts which were not hewn out of the ſolid rock were built of maſſy ſtones, at leaſt ten feet in length, laid end-ways; ſo that the greateſt weight of metal could never have made a breach. It is therefore evident, that the garriſon was ſubdued merely by the terror of ſo unuſual a fire. The Engliſh found in the place above two hundred guns, ſix braſs mortars, a large quantity of ammunition, and above one hundred and twenty thouſand pounds in money and effects.

SECT. XXXIV.

Of the City of Viſiapour, or Viſapore; and a particular Deſcription of Goa, the Capital of the Portugueſe Settlements in India.

VISIAPOUR is the capital of a kingdom of the ſame name, to the eaſt of the territory conquered from Angria. It is ſituated in ſeventeen degrees forty minutes north latitude, on the banks of the river Mendeva: the city is very large and ſurrounded with high walls, and authors repreſent it as being defended by a thouſand pieces of cannon. Without the walls, which are two leagues in circumference, are five ſpacious ſuburbs, which render the whole circuit five leagues. The king's palace is in the middle of the town, from which it is ſeparated by a double ditch, and is three miles in circumference. The houſes are only built of ſtraw and reeds, and the doors ſo ſmall that one muſt ſtoop to enter them. This kingdom is tributary to the Great Mogul, and the people can hardly acquire by continual labour ſufficient to pay the different ſubſidies with which they are oppreſſed, under the pretence of the tribute that muſt annually be ſent to Delli. The inhabitants are ſome of them goldſmiths, others work in braſs, wood, cotton, or ſilk, which they ſend abroad to foreigners, or ſell to thoſe who come thither to buy them. Others trade in diamonds, pearls, or lace; and, though they ſell their goods dear, few acquire a fortune. The plenty of pepper renders it cheap, and the Dutch get conſiderable quantities from this city, and the neighbouring country.

On returning back to the coaſt we come to Goa, which formerly belonged to the ſame kingdom, and is the firſt place of conſequence to the ſouth of the dominions lately in the poſſeſſion of Angria.

Goa, the metropolis of the Portugueſe dominions in India, is ſituated in an iſland about twelve miles long and ſix broad, in fifteen degrees twenty minutes north latitude,

latitude, and in ſeventy-three degrees twenty minutes eaſt longitude from London. This iſland is encompaſſed by a ſalt water river, which falls into the ocean with two mouths a few leagues below the town, where it forms a very commodious harbour capable of receiving ſhips of the largeſt ſize, which lie within a mile of the city. The ſhore of the iſland next the river is adorned with noble ſtructures, as churches, caſtles, and gentlemen's houſes.

The houſes of the city are large, and their out-ſides magnificent, they being all built of ſtone, but are poorly furniſhed within; and their ſtreets are cleaner than the tops of their houſes, where they do all their occaſions. The city contains a large, neat, and rich cathedral, with twenty-ſeven churches and convents, a very fine hoſpital well endowed and richly adorned, the houſe of the inquiſition, and other public buildings.

St. Roch's monaſtery is a magnificent ſtructure, that has a library, an hoſpital, and an apothecary's ſhop well furniſhed. The Dominicans have a very large college, which is a pleaſant magnificent fabric, that has a noble front towards the ſtreet: their church is rich in ornaments and plate; its pillars are gilt, and the martyrology of their order is painted on the walls. The Franciſcans have a ſmall church, which is one of the fineſt in the city, there being ſo much gold about the high altar, and in the eight chapels on the ſides, that it reſembles an entire maſs of that metal. There is a fine church here dedicated to St. Paul, in which lies the body of St. Francis Xavier, the Portugueſe apoſtle of the Indies. It is viſited by numbers of people with great veneration, who leave ſomething at his ſhrine to pay for the candles and olive-oil that continually burn before it; but none are permitted to have the honour of entering within the iron rails that guard the tomb. It is richly adorned, and the late duke of Tuſcany ſent a magnificent pedeſtal of green jaſper, embelliſhed with a braſs plate, on which the moſt ſignal actions of St. Xavier are finely repreſented. The jeſuits expoſe his relicts on the anniverſary-eve of his feſtival.

Of all the churches in and about Goa none have glaſs-windows, except one in the city dedicated to St. Alexander; the reſt have panes of tranſparent oyſter-ſhells; as have likewiſe all their moſt ſtately houſes. Every church has a ſet of bells, and ſome of them are continually ringing.

The viceroy uſually reſides at the powder-houſe, two miles below the city, where are ſprings of the beſt water in the iſland. He has, however, a very noble palace over one of the city gates, which leads to a ſpacious ſtreet half a mile in length, containing rich ſhops of ſilk, porcelain, drugs, and other valuable commodities, and is terminated by a beautiful church called Miſericordia. In this palace is a long gallery, which contains the pictures of the former viceroys, and has a chair of ſtate at each end. He has another ſeat which he frequents in the ſummer, at a place called Pengeim, which is a mile from the bar.

The market-place, which ſtands near the church of Miſericordia, is about an acre ſquare, and in it are ſold moſt things produced in that country. In the ſhops about it may be had not only the produce of Bengal, but of Europe, China, and other countries. Slaves, cattle, and ſeveral articles of proviſions, are ſold in the market by auction; but they leave off early on account of the exceſſive heat of noon.

The eſtabliſhed religion is that of Rome, the profeſſors of which are the moſt zealous bigots in the world, The court of inquiſition proceeds with the greateſt ſeverity againſt all whom the mercileſs inquiſitors ſuſpect of being guilty of hereſy. The victims of their cruelty, inſtead of being Jews, of which there are not a ſufficient number, have been moſtly taken out of the body of the Indian Chriſtians; for its familiars or emiſſaries have their eyes particularly on the converts, or their deſcendants, eſpecially if any of them are become rich, and will afford a handſome confiſcation to that holy tribunal: but though the ſeverity of the inquiſition ſtrikes an awe both into the clergy and laity, many Gentoos are ſuffered to dwell in the city, where they are tolerated on account of their being more induſtrious than the Portugueſe Chriſtians; but the mercantile part of them are very liable to be inſulted; for it is even dangerous for them to refuſe letting the Portugueſe have their goods, or to aſk for their money when it is due, for fear of the baſtinado, and ſometimes worſe conſequences. This neceſſarily renders the circulation of trade very inconſiderable.

The clergy of Goa are extremely numerous and illiterate. Captain Hamilton ſays he ſtood on a little hill near the city, and counted near eighty churches, convents, and monaſteries within his view; and he was informed, that in the city and in its diſtricts, which extend twenty miles along the coaſt of the continent, and fifteen miles within land, there are at leaſt thirty thouſand monks and churchmen, who live idly and luxurioufly on the labour of the miſerable laity, for here the tyranny and oppreſſion of the domineering clergy are inſupportable.

The firſt, or grand inquiſitor, is always a ſecular prieſt, who pretends to have the ſole privilege of being carried in a palanquin, and is treated with much greater reſpect than even the archbiſhop, or the viceroys. His authority extends over all perſons, both eccleſiaſtics and laymen, except the archbiſhop, his grand vicar, who is always a biſhop, the viceroy, and the governors who repreſent him; but he may cauſe even theſe to be arreſted, and begin their proceſs, after he has informed the court of Portugal of the crimes laid to their charge. His palace, as well as that of the viceroy's, is very magnificent: his houſhold conſiſts of gentlemen, equerries, pages, footmen, and a multitude of other domeſtics. The ſecond inquiſitor is a Dominican, and the other officers, called deputies of the holy office, are taken from among the Dominicans, Auguſtines, and bareheaded Carmelites.

To return to the city: ſome repreſent the walls that encompaſs it as twelve miles round, including within this ſpace ſeveral fields and gardens. Within a muſquet ſhot of the bar is the Black Fort, and about a mile within it is a battery built cloſe to the ſea, on a ſmall promontory, called Nos Senhor de Cabo, and oppoſite to it, on a little hill, which commands that ſide of the river, is another fort. Without that is the Aguada, with a fort on the top of it, and ſeveral batteries at the foot of the high grounds. In the caſtle is a large lanthorn for a light-houſe to direct ſhipping into the road, when about the beginning of September, the land is obſcured by thick clouds. The harbour, in ſhort, is ſo well defended by forts and large batteries, that it is the ſtrongeſt in India.

The iſland produces little corn, but has ſome excellent fruits, and the mangoes, in particular, are ſaid to be the largeſt, and moſt delicious of any in the world.

The moſt ſingular vegetable in the iſland is called the ſorrowful tree, becauſe it flouriſhes only in the night. At ſun-ſet no flowers are to be ſeen, and yet half an hour after it is quite full of them. They yield a ſweet ſmell, but the ſun no ſooner begins to ſhine upon them, than ſome of them fall off, and others cloſe up; and thus it continues flowering in the night during the whole year. It is nearly as large as the prune-tree, and its leaves reſemble thoſe of the orange. The people commonly plant them in the courts of their houſes, in order to have the advantage of their ſhade and ſmell.

The Portugueſe of this city are ſaid to be idle, luſtful, and ſo generally tainted with the venereal diſeaſe, that it is thought no diſgrace.

The chief inhabitants of the iſland are always attended by ſlaves holding umbrellas to ſhade them from the ſun. The women load themſelves with jewels, and roſaries of gold and ſilver, bracelets of gold, pearl necklaces, lockets, and pendants of diamonds. Their ſhifts reach only to their waiſts, over which they wear a cloſe jacket, and a petticoat. They have very rich ſlippers, but wear no ſtockings. Their ſhape and features are agreeable, but their cloſe confinement, whenever they are ſuffered to appear, gives them a very ſtiff and baſhful air. Their chief diverſion is ſinging, and playing on the lute, and their principal buſineſs is making confections, pickles, ſoups, ragouts, olios, and other diſhes, in which they are very expert. But they ſeldom

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ſit at table when a ſtranger dines with their huſbands. As to their children, they are ſuffered to run about naked till they are aſhamed of it themſelves.

All butcher's meat is prohibited, except pork, on account of the leanneſs of their cattle, which, when killed, the fleſh reſembles carrion. Green fruit and roots in their proper ſeaſons, with a little bread and rice, are the principal parts of their diet; but in all ſeaſons they regale themſelves with candied and preſerved fruits; their bread is extremely fine. They have great plenty of hogs and fowl, and ſome pigeons; but the clergy feed moſtly on fiſh, which are ſcarce, though the ſea is ſo near, and none muſt preſume to buy them, till they are firſt ſerved, ſo that what comes to the ſhare of the laity is generally ſtale. All the wine drank here is brought from Portugal, except that of the palm, which, together with water, are the only liquors drank in the country, except arrack. The ſoldiers, fiſhermen, peaſants, and handicraftſmen feed on a little rice boiled in water, with a ſmall quantity of ſalt-fiſh, or pickled fruits, and are glad of fair water. The laity are generally lean and feeble; and it is ſaid to be very uncommon to ſee a fat man who does not belong to the church.

SECT. XXXV.

Of the Port of Carwar, the Kingdom of Biſnagar, the Province of Canara, with the Ports of Onoar, Batacala, Barcelor, Mangalor, Cananor, and Tellicherry.

THIRTY-SIX miles to the ſouth of Goa is Carwar, where the Engliſh have a factory, and a ſmall fort, with two baſtions and ſome cannon. The factory is ſituated on the ſouth ſide of a bay, that has a river capable of receiving ſhips of three hundred tons burthen, and is oppoſite a pleaſant iſland, well ſtocked with game. There are in this factory a chief and council to manage the company's trade.

The vallies around the town abound with corn and pepper, which is by ſome eſteemed the beſt in the Indies. In the woods on the mountains are tigers, wolves, monkies, wild hogs, deer, elks, and a ſpecies of beeves of a ſurpriſing ſize. A late author obſerves, that one of theſe being killed, the fore-quarters weighed above a ton, beſides the head, hide, and guts. The horns were at the roots twenty three inches in circumference, and the marrow bones ſo large, that the marrow was taken out with a ſilver table-ſpoon; but the fleſh was inferior to common beef. In the woods are three kinds of tigers; the ſmalleſt and the moſt fierce does not exceed two feet high, the ſecond is about three feet in height, and hunts wild hogs, deer, and a little creature called a piſſay, which is of the ſhape of a deer, and has the head of a hog with two long tuſks, like thoſe of a wild boar, growing upwards, and two others which grow downwards from the upper jaw, reaching to the under part of the lower jaw. This creature is harmleſs and timorous: it is of the ſize of a cat, and feeds on graſs. The third ſpecies of tigers is about three feet and a half high, but ſeldom attacks mankind.

The woods alſo abound with wild peacocks, and other birds, among which are a ſpecies of the ſize of a pigeon, called bill-birds, on account of the largeneſs of their bills, which are of ſeveral forms and colours, and make excellent powder-flaſks.

Mr. Hamilton informs us, that he was once here in the woods with his fuzee, when a ſmall rain falling, happened to damp his powder, which was only wrapped in paper. His gun being thus rendered uſeleſs, he ſtruck into a foot path, that led from the mountain to the factory; but before he had gone far he eſpied a very large tiger in the ſame path, with his face towards him. The tiger, on ſeeing him, ſquatted with his belly to the ground, and wagging his tail, crawled ſlowly to meet him. Our author thinking it in vain to fly, walked leiſurely forward, till coming within ten yards of him, he clubbed his piece, and made all the noiſe he could to frighten him, on which the beaſt ruſhed into a thicket, and leaving the path free, Mr. Hamilton eſcaped with no other harm than being greatly terrified.

As the chief of the Engliſh factory is uſually much eſteemed, he ſeldom goes a hunting without being accompanied by moſt of the people of diſtinction in the neighbourhood, attended by their ſervants well armed, and with hautboys, trumpets, and drums. The men with fire-arms place themſelves at convenient diſtances along the ſkirts of a hill or wood, while others being ſent with loud muſic to rouze the game, ſpread themſelves for a mile or two, and, on a ſignal given, ſtrike up at once, and march towards the place where the muſqueteers attend; when the wild inhabitants of the woods, aſtoniſhed at the unuſual noiſe, fly before the muſic, and fall into the ambuſcade, where many of them are killed.

About two hundred miles to the eaſt of Carwar, and in thirteen degrees twenty minutes north latitude, is the city of Biſnagar, which is alſo called Narſing, and Chandagri. This city, which is the capital of Biſnagar, is built on the ſummit of a high mountain, and encompaſſed with three walls, the outermoſt of which is ſaid to be above nine miles round. The palace of the prince is lofty, ſpacious, and ſurrounded with large and deep ditches. None are ſuffered to enter the fortreſs without his expreſs permiſſion. He allows Europeans, and other ſtrangers, to paſs ſome days in the city in the quality of travellers; but none are permitted to ſettle there for the ſake of trade. However, many have ſtaid there long enough to inform us, that there is no place in the Indies, where juſtice is ſo impartially adminiſtered.

The king of Biſnagar calls himſelf king of kings, and huſband of a thouſand wives; and has ſometimes made war to maintain theſe ridiculous titles. He has ſeveral fortified towns, but his cannon are ſaid to be only formed of thick plates of iron, firmly joined together, and ſtrengthened like butts, with iron hoops. Every year he viſits his kingdom, and reviews his troops, which are ſaid to amount to thirty thouſand cavalry, ſeven hundred elephants, and one hundred thouſand infantry. He has ſeveral other cities, the principal of which are Raſconde, where is one of the richeſt diamond mines in the Indies; Bezouar and Gandecot, famous for the number and ſingularity of the pagodas, and ſeveral other places, whoſe fields produce rhubarb, ginger, pepper, cocoa-nuts, palm-trees, and rice.

Still farther to the ſouth is the province of Canara. Its moſt northerly part is Onoar, which has a river of ſuch depth as to admit ſhips of two or three hundred tons burthen. Here is an ancient caſtle built by the Portugueſe, when they were lords of the coaſt of India; but the natives blocked them up in the caſtle, till hunger forced them to ſurrender.

This is ſaid to be the country in which the cuſtom of the widows burning themſelves on the funeral-pile of their huſbands was firſt introduced, and where it is ſtill practiſed; but the manner in which it is performed we have already deſcribed in Sect. XI. page 192.

The country of Canara is uſually governed by a female, who keeps her court at a town called Baydour, two days journey from the ſea. She may marry whom ſhe pleaſes, but her huſband never obtains the title of raja, though it is beſtowed on her eldeſt ſon: but, while ſhe lives, neither her huſband nor her ſons have any thing to do with the affairs of government; nor is ſhe under any obligation to burn herſelf when her huſband dies.

The people here pay ſuch obedience to the laws of juſtice and humanity, that robbery and murder are hardly ever heard of among them, and a ſtranger may paſs through the country with the utmoſt ſafety. However, no man is permitted to ride either on an elephant, a horſe, or a mule, except the officers of ſtate and ſoldiers; but others are allowed to ride on buffaloes and oxen; nor are any permitted to have umbrellas carried over them by their ſervants; but if they are incommoded by the ſun, or the rain, they themſelves muſt carry them; but in every other reſpect their liberty is not reſtrained.

The next port to the ſouthward of Onoar is Batacala, where are the remains of a large city that ſtands on a ſmall river about four miles from the ſea. The country produces a conſiderable quantity of pepper, and the Engliſh

liſh company had formerly a factory there; but about the year 1670 an Engliſh ſhip which came to trade there having a fine Engliſh bull-dog, the chief of the factory begged him of the captain. Soon after the ſhip had ſailed, the factory, which conſiſted of eighteen perſons, going a hunting, unfortunately took the bull-dog with them, and paſſing through the town, the dog ſeized a cow and killed her. The prieſts, greatly enraged at this profanation, incited the mob to revenge the ſacred animal, which they did by murdering the whole factory; but ſome of the natives, who were friends to the Engliſh, dug a large grave and buried them all in it. Afterwards the chief of the Engliſh factory cauſed a ſtone to be placed over the grave, on which was this inſcription. "This is the burial-place of John Beſt, and ſeventeen "other Engliſhmen, who were ſacrificed to the fury of "a mad prieſthood and an enraged mob." After this the Engliſh never ſettled there, though they frequently go thither to buy pepper.

The next town to the ſouthward is Barcelor, which is ſituated on the banks of a broad river about four miles from the ſea, and a hundred and thirty miles ſouth of Goa. The Engliſh, Dutch, and Danes have factories here; and here the Portugueſe obtain ſupplies of rice, and, in return, ſell the inhabitants horſes, dates, pearls, and other merchandize of the produce of Arabia.

The next ſea-port town towards the ſouth is Mangalor, which is one of the moſt conſiderable places in the kingdom, and is ſituated in thirteen degrees north latitude. It has an excellent road for ſhips to anchor in while the rainy ſeaſon laſts, and carries on a conſiderable trade. The town is ſeated on a riſing ground, and is inhabited by Mahometans and Gentoos, but it is poorly built, and only defended by two ſmall forts. The Portugueſe have a factory here, and a pretty large church, frequented by the Indian converts; but both the prieſts and the laity are very debauched. The plains annually bear two crops of corn, and the higher grounds produce ſandal-wood, betel, and pepper.

Cananor is a large maritime town in a kingdom of the ſame name, and is ſituated in twelve degrees north latitude: it has a very large and ſafe harbour. The Dutch have a fort here of conſiderable extent, and at the bottom of the bay is a town independant of the Dutch, whoſe prince can bring twenty thouſand men into the field. This place formerly belonged to the Portugueſe, who had a ſtrong fort; but in 1660 the Dutch took it, and having added a large curtain, with two royal baſtions, demoliſhed the Portugueſe town.

Tellicherry is ſituated farther to the ſouth, and here the Engliſh Eaſt India company have a factory pretty well fortified with ſtone walls and cannon. The town is ſituated at the back of the fort, and is alſo encompaſſed with a ſtone wall. The eſtabliſhed religion is that of the Gentoos; but there are a few black Chriſtians who live under the protection of the factory, and ſome of them ſerve for ſoldiers in the garriſon.

SECT. XXXVI.

A Deſcription of the remaining Part of the Peninſula of India, particularly the Kingdom and City of Calicut. A remarkable Method of making War in the Dominions of the Raja of Sarimpatam. Of the City of Cranganor; with a particular Account of Cochin, the Capital of the Dutch Settlements on the Coaſt of Malabar; and of the Jews ſettled there. Of Anjengo and ſome remarkable Circumſtances relating to the Queen of Attinga, and the Government of that State.

CALICUT is the capital of a conſiderable kingdom to the ſouth of Tellicherry, and is ſituated in eleven degrees twenty-one minutes. Its ſovereign bears the title of Zamorin, or Samorin, which ſignifies emperor, and is the moſt powerful of all the Malabar princes; for ſome ſay he is able to bring an hundred thouſand men into the field. The country abounds in pepper, cocoa-trees, ſandal-wood, iron-wood, and timber for building: it alſo produces cotton and precious ſtones. This country is famous for producing the cotton-cloth, which from the name of this country is called callicoe, of which immenſe quantities have been exported from thence to almoſt all parts of the world. There are alſo here monkies of an extraordinary ſize, which jump from tree to tree with ſurpriſing agility.

Some authors ſay, when the Samorin marries he muſt not cohabit with his bride till the namboury, or chief prieſt, has enjoyed her, for which that prieſt receives five hundred crowns; and, if he pleaſes, he may have her company for three nights, becauſe the firſt-fruits of her nuptials muſt be an holy oblation to the God ſhe worſhips. The naires, or nobles, who marry a maid, alſo pay the clergy for doing them the ſame favour. Here the daughters of the naires are allowed to marry a number of huſbands; but of this cuſtom we have already given a particular account in Sect. XI.

The city of Calicut is ſaid to be three leagues in circuit, but is not encompaſſed by a wall. It is ſuppoſed to contain ſix thouſand houſes, moſt of which are placed at a ſufficient diſtance from one another to allow each a garden. A merchant may here purchaſe a houſe for twenty crowns, and thoſe of the common people ſeldom coſt more than two; they are indeed only built of very large bricks dried in the ſun, and do not exceed ſeven or eight feet in height.

This was the firſt place at which the Portugueſe landed in 1498, when they firſt diſcovered India, by doubling the Cape of Good Hope. In 1714 the Samorin quarrelling with the Dutch, they carried on the war, till they obliged him to conſent to allow them ſeven per cent. on all the pepper exported out of his country for ever. This war was a great loſs to the chief of the Engliſh factory at Calicut, who had annually ſold five hundred or a thouſand cheſts of opium into the inland countries; but by the agreement made at the peace, that trade alſo fell into the hands of the Dutch. The Engliſh, however, ſtill export from this place what pepper and Indian goods they can procure. The French have an inconſiderable factory here.

The princes and chiefs of the Malabar dominions, and particularly the Samorin of Calicut, on extraordinary occaſions, make entertainments, to which the whole country is invited; but the expence rather ariſes from the quantity than the quality of the proviſions, which chiefly conſiſt of rice, the grain called dholl, with the ſauce of turmeric, cocoa-nut, and other vegetables, all which are exceeding cheap; and their only liquor is pure water. Theſe entertainments are literally cramming matches; for it is not unuſual for ſome of the gueſts, tempted by this food being at free-coſt, to over-charge their ſtomachs, ſo as to die under it. This, ſays Mr. Groſe, is treated as a matter of pleaſantry; and when they would celebrate the magnificence of one of theſe feaſts, they do it by telling the number that burſt at it.

On the back of the Samorin's dominions, and contiguous to them, is the country of the raja of Sarimpatam, which is ſaid to have been never yet ſubdued. It has been a conſtantly received law with theſe humane and equitable people, never to make any but a defenſive war, and even then not to kill a man though in battle; inſtead of which they practiſe a ſingular method of fighting, which is attended with ſucceſs. Their warriors are trained up to a particular dexterity of cutting off the noſes of their enemies in an engagement; and the dread of incurring this deformity has proved ſufficient to keep neighbours not more martial than themſelves from diſturbing their tranquillity. This, as the above ingenious author obſerves, reminds us of the celebrated ſtratagem of Julius Cæſar, at the battle of Pharſalia, who, riding round the ranks of his hardy veterans, directed them to aim at the faces of the young delicate patricians.

Still farther to the ſouth is Cranganor, which was poſſeſſed and fortified by the Portugueſe ſoon after their arrival in India; but the Dutch took it from them in January 1662. The Dutch found here ſeveral magnificent edifices built by the Portugueſe, particularly a noble college of jeſuits, with a ſtately library belonging to it; and, as this place was a biſhop's ſee, it had a cathedral, and ſix or ſeven other churches, of which the ruins only

remain. Without the walls was alſo the college of Chanote, famous for the reſort of the Chriſtians of St. Thomas, who performed the offices of their religion in the Syriac tongue, and had a Syriac ſchool for the inſtruction of youth.

Fourteen or fifteen miles farther to the ſouth is the city of Cochin, which is ſituated in a kingdom of the ſame name, in ten degrees north latitude. There are two towns of this name, called Old and New Cochin; the former is ſituated up a river half a league from the ſea; and, as the ſea has gained upon the land, the other is not now above a hundred paces from the ſhore.

New Cochin was built by the Portugueſe, who adorned it with ſeveral fine edifices, churches, and monaſteries, to which belonged fine walks and pleaſant gardens. The jeſuits church and college faced the ſea-ſhore, and had a lofty ſteeple. The convent and church of the Auſtin friars ſtood upon the bank of the river. The cathedral was a noble piece of architecture; and the convent and church of the Dominicans were fine buildings, beautified with a double row of pillars of excellent ſtone.

This city is ſo pleaſantly ſituated, that the Portugueſe uſed to ſay, "China is a country to get money in, and "Cochin a place to ſpend it in;" for the great number of canals formed by the rivers and iſlands make fiſhing and fowling very diverting, and the mountains are well ſtored with game.

The Dutch took this city about the year 1662, by the aſſiſtance of ſeveral neighbouring princes; the king of Cochin, in particular, who had been exaſperated at the inſolence of the Portugueſe, beſieged it with twenty thouſand men. The Engliſh had then a factory in the city, but were obliged to remove. It was then a mile and a half long; but the Dutch immediately gave orders for demoliſhing great part of the houſes, and ſeveral of the churches, in order to add to its ſtrength, and render the fortifications more regular. Thus it is now only about ſix hundred paces long, and two hundred broad; yet it is fortified with ſeven large baſtions, and curtains ſo thick, that two rows of large trees are planted on them for ſhade in the hot ſeaſon. Some ſtreets built by the Portugueſe were lately ſtanding, with a church for the Dutch ſervice, and the cathedral is now turned into a ware-houſe. The commander's houſe, which is a ſtately ſtructure, is the only houſe built after the Dutch manner, and the river waſhes a part of its walls. Their flag-ſtaff is placed on the ſteeple of the cathedral, on a maſt ſeventy-five feet high, on the top of which is another about ſixty feet; thus their flag may be ſeen at above ſeven leagues diſtance. The garriſon generally conſiſts of three hundred effective men.

Old Cochin, in which the king reſides, has a bazar, or market, in which may be found the produce of the country. It is built on the banks of the river, and has ſeveral pagodas.

This place is remarkable for having been formerly the ſeat of a Jewiſh government, that people being once ſo numerous in this kingdom, that they amounted to above eighty thouſand families, which at preſent are reduced to about four thouſand. They have a ſynagogue about two miles from the city, in which are carefully kept their records, engraved in Hebrew characters on copper-plates, and can ſhew their hiſtory from the reign of Nebuchadnezzar to the preſent time. About the year 1695 M. Van Reede had an abſtract of their hiſtory tranſlated from the Hebrew into Low Dutch. They declare, that they are of the tribe of Manaſſeh, a part of which was by the above haughty conqueror carried to the moſt eaſtern province of his large empire, which it ſeems extended as far as Cape Comorin; and, it is ſaid, they ſpent three years, from the time of their leaving Babylon, in travelling thither. On their entering Malabar they met with a friendly and hoſpitable reception; the inhabitants allowed them liberty of conſcience, the free uſe of their reaſon, and of the power of exerting their induſtry. Hence they increaſed in number and in wealth, till at length, either by their policy or their riches, or by both united, they obtained the little kingdom of Cranganor; when one family among them being highly eſteemed for their wiſdom, power, and wealth, two of the ſons were choſen by their elders and ſenators to reign jointly over the people. But concord, the ſtrongeſt band of ſociety, being ſoon broken, ambition took place, and one of the brothers inviting his colleague to a feaſt, quarrelled with him, and baſely ſlaying him, reigned alone till the ſon of the deceaſed revenged his father's death, by killing the fratricide, and thus the ſtate fell again into a democracy, which ſtill continues among the Jews ſettled there. But the lands have ſeveral ages ago returned back into the hands of the Malabars, and poverty and oppreſſion have induced many to apoſtatize.

Farther to the ſouth is Anjengo, where the Engliſh have a fort, ſecured by the ſea on one ſide, and a ſmall river on the other; but not a drop of water fit for drinking is to be had within leſs than three miles of the factory.

This place is ſubject to the queen of Attinga, who is the hereditary ſovereign of a ſmall territory. By the conſtitution of the country it muſt be always governed by a queen. It is againſt the law for her to marry; but that heireſſes of her blood may not be wanting, ſhe may chooſe to admit whom, and as many as ſhe pleaſes, to the honour of her bed; her ſeraglio is therefore generally compoſed of the handſomeſt young men of her court. The ſons have the rank of nobility, and none but the daughters have any title to the ſucceſſion.

The cuſtom of the women not being allowed to cover any part of their breaſts, ſo generally practiſed in the countries of Malabar, is here more rigorouſly obſerved than in many other places; and we are informed by Mr. Groſe, that a woman of that country, who had been ſome time in an European ſettlement, where ſhe had conformed to the faſhion, continued the concealment of her breaſts; but coming into the preſence of the queen, ſhe ordered them to be cut off, for daring to appear before her with ſuch a mark of diſreſpect to the eſtabliſhed manners of her country.

To the ſouth of Anjengo is Tegapatan, where the Dutch have a ſettlement near cape Comorin.

Thus we have finiſhed our intended deſcription of India in general, and of the principal ſettlements on the coaſt, and ſhall conclude with an obſervation from an ingenious author, that from ſuch ſtrange cuſtoms as have been juſt deſcribed, it ſeems natural to infer that a barbariſm reigns among the Malabars equal to that of the ſavages of America; yet this is ſo far from being true, that they are diſtinguiſhed by their politeneſs, and eſpecially by a ſhrewdneſs in diſcerning their own intereſt, which thoſe who treat with them are ſure to experience. Like moſt of the people of the Eaſt they are grave, know perfectly well how to keep up their dignity, and are great obſervers of ſilence, eſpecially in their public employments, for they deſpiſe and diſtruſt all verboſeneſs in the management of affairs of ſtate, and their harangues are conciſe and pathetic. Thus two ambaſſadors being ſent by the naick of Madura to the king of Travancore, whoſe dominions are ſituated by thoſe of the Samorin, one of them making a long ſpeech, and the other preparing to reſume it where the other had left off, he auſterely admoniſhed him in theſe words, "Do not be long, life is ſhort."

We have now compleated our view of India, and ſhould next proceed to Perſia; but as we have already given an account of the iſlands to the eaſt of Cape Comorin, we ſhall firſt give a conciſe account of that amazing cluſter of iſlands called the Maldives.

CHAP.

CHAP. XXIII.

Of the MALDIVIA ISLANDS.

Of their Situation, Extent, Number, and Produce; the Perſons and Manners of the Inhabitants. With a conciſe Account of the Settlement of the Portugueſe there, and their Deſtruction.

THE Maldives were the firſt iſlands diſcovered by the European navigators on their arrival in the Indies. The moſt northern of them are reckoned fifteen leagues from Cape Comorin; they extend from ſeven degrees twenty minutes north to one degree ſouth latitude; but are no where above thirty or thirty-five leagues broad. Within this ſpace are contained ſuch a prodigious multitude of little iſlands, that their number cannot be fixed. The prince, who is ſovereign of them all, takes the title of ſultan of thirteen provinces and twelve thouſand iſlands. There is doubtleſs ſome pride and great exaggeration in this pompous title, which ſtrongly ſavours of oriental vanity.

In this multitude of little iſlands a great number are uninhabited. Some are only covered with herbs and timber; others have no verdure, and are nothing but moving ſand: ſome of theſe laſt diſappear with the flux of the tide; others are daily waſhed away; and thoſe that have only trees and herbs are covered with crabs, large lobſters, and penguins, a ſpecies of birds as large as a gooſe. Not only the deſart iſlands, but thoſe which are habitable, are extremely ſmall, ſince Male, the moſt ſpacious of them, and the place of the king's reſidence, is no more than a league and a half in circumference.

They are divided into thirteen provinces, or diviſions, called by the inhabitants attolons; and are ſeparated from each other by ſtreights, which either their narrowneſs, the rocks, or ſand-banks, render impaſſable to merchant ſhips. Nature has in a ſurprizing manner fortified theſe iſlands againſt the rage of the impetuous torrents, by encompaſſing them with rocks, which ſerve as a rampart, againſt which the waves daſh in vain: yet they have four openings oppoſite to each other, where the channels which croſs this long and narrow cluſter of iſlands ſerve them for harbours, according to the difference of the ſeaſons.

As theſe iſlands are in the midſt of the torrid zone, it may be imagined that the heat is exceſſive. The days and nights are equal, and the nights are always extremely cool, and attended with a plentiful dew. This coolneſs renders the heat of the day more ſupportable; and, as it refreſhes the earth, the vegetables thrive here as well as in temperate climates.

The rainy ſeaſon begins in April, and laſts ſix months. The fair weather begins in October, after which it never rains, and the wind is always at eaſt, till the approach of the rains.

The ſoil is as fertile as can be deſired, in ſuch things as it produces; which are millet, pulſe of various kinds, and chiefly cocoa-nuts; and, 'tis ſaid, that there is no country in the world where that fruit is ſo fine and plentiful, and as this alone is ſufficient for all the neceſſaries of man, the expence of living in the Maldivia iſlands is almoſt nothing. With the cocoa-trees they build veſſels of three hundred tons burthen, and from them have all their rigging. They alſo make oil of the fruit for their kitchens and lamps. Oranges, citrons, and pomegranates are no leſs plentiful here. The ſea alſo abounds with variety of fiſh; and on the land are tortoiſes that have large and beautiful ſhells. Black and green amber are found here, and alſo black coral; and the ſhells called couries, or blackmoor's-teeth, which in many parts of the world ſerve inſtead of money.

The Maldivians are a tractable people, eaſily dealt with. They are of an olive complexion, and ſmall of ſtature; but well proportioned. Moſt of them go quite naked, except wearing a cloth about their waiſt; yet they are ſaid to excel in manufactures, and alſo in letters and the ſciences moſt of the Eaſtern nations, and have particularly a very high eſteem for aſtronomy. They are beſides prudent and ſedate, ſkilled in the management of their naval veſſels, brave and courageous, expert in the uſe of arms, and there reigns amongſt them a well regulated police. The people are of the Mahometan religion, and when one of them has made a voyage to Mecca he has the privilege of wearing a long beard as a ſign of his ſanctity.

The king's revenue chiefly conſiſts in the fifth of the fruits gathered by his ſubjects, and of what they can ſave from veſſels wrecked on their coaſts. The allurement of this ſort of gain has rendered them ſurpriſingly dexterous in recovering goods from the bottom of the ſea.

However, the ſmall profits to be made here is the reaſon why none but the Portugueſe have endeavoured to eſtabliſh themſelves in theſe iſlands. They were diſcovered in 1507 by admiral Soarez, who concluded an alliance with the king of the country, which was confirmed by Segueira, who, according to cuſtom, aſked leave to build a fortified magazine at Male; which was granted without difficulty by the prince, who was delighted with the preſents he had received, and hoped to derive great advantages from an union with a nation then ſo famous. Gomez erected the fort on the ſea-ſide of wood and earth; he having neither ſtone nor lime to raiſe a more ſolid ſtructure. But this work was ſcarcely compleated, when, truſting too much to the reputation of the Portugueſe, and to the friendſhip of the king, he ſhewed that he was diſpoſed to rule both over the foreigners and the natives of the country, and to give the law in matters of commerce. The Mahometans plotted ſecretly againſt him; they attacked the fort ſuddenly, when he had only fifteen or twenty ſoldiers with him; they killed him, and made themſelves maſters of the place. Thus the Portugueſe, by their own pride and folly, loſt that eſtabliſhment as quickly as they had acquired it.

CHAP. XXIV.

Of PERSIA.

SECT. I.

Of its Name, Boundaries, Situation, and Extent. Its Provinces, Climate, Rivers, and Minerals; with a particular Account of the Springs of Naptha, found in Perſia.

PERSIA, according to the Poets, derived its name from Perſeus, the ſon of Jupiter and Danae. Leſs fabulous authors ſuppoſe it derived from Paras, which ſignifies a horſeman, the Perſians being always celebrated for their ſkill in horſemanſhip; but the name is too antient for us to receive any certain account of its origin, and it is to little purpoſe to give an account of the conjectures of authors when all diſagree.

This kingdom is bounded on the eaſt by the dominions of the Mogul; on the north by Uſbec Tartary, the Caſpian ſea, and Circaſſia; on the ſouth by the Indian ocean and the gulph of Perſia, or Baſſora; and on the weſt by the Turkiſh empire. This extenſive kingdom is ſituated between the twenty-fifth and forty-fifth degrees of north latitude, and between the forty-fifth and the ſixty-ſeventh degrees of eaſt longitude from the meridian of London. The length and breadth of this kingdom is therefore nearly equal; and were not the north-eaſt parts of Perſia divided from the north-weſt by the Caſpian ſea, the form of this country would be almoſt ſquare. However, it is twelve hundred miles from eaſt to weſt, and nearly as much from north to ſouth.

This extenſive kingdom is divided into the following provinces: on the frontiers of India are Choraſan, part of the antient Hyrcania, including Herat and Eſterabad; Sableuſtan, including the antient Bactria and Candahor; and Sigiſtan, the antient Drangiana.

The ſouthern diviſion contains Makeran, Kerman, the antient Gedroſſia, and Farſiſtan, the antient Perſia.

The ſouth-weſt diviſion on the frontiers of Turkey contain the provinces of Chuſiſtan, the antient Suſiana, Irac-Agem, the antient Parthia, and Curdeſtan, part of antient Aſſyria.

The north-weſt diviſion, lying between the Caſpian ſea and the frontiers of Turky, in Aſia, contains the provinces of Aderbeitzen, the antient Media; Georgia, Gangea, and Dagiſtan, part of the antient Iberia and Colchis; Ghilan, part of the antient Hyrcania; Shirvan, and Mazanderan.

The longeſt day in the ſouth of Perſia is thirteen hours and a half, and in the north above fifteen hours. In a country ſo extenſive the air and ſeaſons muſt neceſſarily be very different: thus in the middle of the kingdom their winter begins in November, and continues till March, with ſevere froſts and ſnow, great quantities of which fall on the mountains, but much leſs in the plains. From the month of March till May the wind is generally high, and from thence till September they have a calm ſerene ſky, without even a cloud. In the day-time the weather is pretty hot, but the refreſhing breezes which conſtantly blow in the mornings and evenings, as well as in the night, render the ſummer very tolerable, eſpecially as the nights are ten hours long. The air is ſo pure, and the ſtars ſhine with ſuch luſtre, that people uſually travel in the night; and the air is ſo dry during the fair ſeaſon, that not the leaſt dew or moiſture falls on any thing expoſed to the air. No country is more healthful than the heart of Perſia; and the foreigners, who come there ſtrong and robuſt, generally enjoy a conſtant ſeries of health; but it is obſerved, that thoſe who are ſick at their arrival ſeldom recover.

In the ſouthern part of Perſia the air is very unhealthful in the ſpring and fall, but this is not the caſe in the months of June, July, and Auguſt; the weather, however, is ſo very hot, that both natives and foreigners retire to the mountains. The hot winds which blow from the eaſtward over long tractes of ſandy deſarts, are extremely ſuffocating, and ſometimes a blaſt ſtrikes the traveller dead in an inſtant. In the north part of the Perſian dominions, particularly the provinces of Georgia, Shirvan, and Aderbeitzen, though very dry and warm during the ſummer, are ſubject in the winter to ſtorms and tempeſts, and as ſevere a froſt for ſix months together as any countries on the continent in the ſame latitude: but theſe provinces being very mountainous, there is frequently a ſurpriſing difference between the air on the north and ſouth ſides of the mountains, ſo that people in a few miles travelling imagine themſelves in a different climate; but though theſe mountains are cold, they are extremely healthful. On the contrary, the flat country of Ghilan and Mazenderan, which lie near the Caſpian ſea, are very damp and unhealthful; and the inhabitants are obliged in ſummer to retire into the mountains, their water in the low grounds being foul and corrupted.

It has been obſerved, that there is no country in the known world of ſo large an extent as Perſia that has ſo few navigable rivers; for in the heart of that kingdom there is not a ſingle river that will carry a boat of any burthen, and in ſome parts a perſon may travel ſeveral days without meeting with any water at all. Indeed the river Oxus, which ſeparates Perſia from Uſbec Tartary, has a large ſtream; but none of its branches riſe in the Perſian dominions. The rivers Kur and Aras, antiently called the Cyrus and Araxes, which riſe in the mountains of Ararat, and flow through Georgia, Shirvan, and Aderbeitzen, and, after joining their ſtreams, fall into the Caſpian ſea, are much the moſt conſiderable rivers in the dominions of Perſia. There are, however, ſeveral ſmall rivulets which fall from the mountains, and are conveyed to their principal cities.

As water is ſo ſcarce it is no where huſbanded better, nor have any people more ingenious methods of conveying it to their cities, the corn-fields, and gardens. This is a public affair, and there is an officer in every province to take care of the proper diſtribution of the waters. All their little rivulets and ſprings are turned to thoſe parts of the country where they are moſt wanted; they alſo dig wells of a prodigious depth and breadth, out of which they draw the water with oxen in great leather buckets, which being emptied into ciſterns, is let out as occaſion requires for the ſervice of the country. They have likewiſe vaſt ſubterranean aqueducts, through which water is conveyed to places at the diſtance of twenty or thirty leagues. Theſe aqueducts are two fathoms high, and arched with brick; and at the diſtance of every twenty paces are holes, like wells, made for the more eaſy repairing them. The diſtribution of the river and ſpring-water is made one day to one quarter of the town, and another day to another, when every one opens the canal, or reſervoir, in his gardens to receive it; for which a certain ſum is annually paid for every garden to the government, particularly about Iſpahan; and as it is eaſy for a perſon to divert his neighbour's water into his own channel, this crime is ſeverely puniſhed.

As to the Perſian minerals, they have good mines of copper, iron, and lead; ſulphur and ſaltpetre are found in the mountains: they have alſo antimony and emery. There are plains near twenty leagues over covered with ſalt, and others with ſaltpetre and alum. In ſome parts of Carmania the ſalt is ſaid to be ſo hard, that the poor people uſe it inſtead of ſtone in building their cottages.

In

An ACCURATE MAP of PERSIA.

By George Rollos, Geog.r

Degrees E. from London.

Scale of British Miles. 50 100 200 300

Hours E. from London.

BLACK SEA
CASPIAN SEA
PERSIAN GULF
ARABIA
INDIA
OCEAN
TURKEY
GEORGIA
CIRCASSIA
DAGHESTAN
KARAKALPAKS
USBECKS
GREAT BUKARIA
TURKMANS
KURDES
ARMENIA
ERIVAN
SHIRVAN
GHILAN
MAZANDERAN
KORASAN
BALCK
ZAWEH
KORCAN
COUHESTAN
ARABISTAN
KUSISTAN
FARSISTAN
LARISTAN
KERMAN
MECRAN
SEGESTAN
CANDAHAR
SABLESTAN
GUZURAT
BEHAR
INDUS
Tropic of Cancer
Sandy Desarts infested with Robbers
a Nation of warlike Savages called Balluches
Desarts of Segestan
Sand Hills
Great Salt Desart
Salt Marshes
L. Aral
L. Van
L. Schahu
Euphrates R.
Tigris R.
Indus R.
Behat R.
Cabul R.
Gihon R.
Aguar R.
Amu R.
Sihon R.
Jordan R.
Gulf of Ormus
Str. of Ormus
C. Rasalgat
C. Jaquete
C. Moanoa
C. Messada
Mangarol
Ormus
Mascat
Oman
Voldana
Tulphar
Gombroon
Bassora
Bagdad
Mosul
Diarbeker
Erzerum
Trebizund
Tiflis
Derbend
Baku
Erivan
Tabris
Ispahan
Schiras
Kathema
Samarcand
Bokara
Balck
Candahar
Cabul
Multan
Tachkund
Tiour Koustan
Alexander's Bay
Kegan
Ruins of Schizura
Karabogaz
Swinoi Ost
Nisse
Agourgiul
Astrabad
Ferabad
Caswin
Zawen
Ruins of Rey
Damgan
Bestan
Surcheh
Susa
Lenger
Farsi
Farial
Ambar
Gourgian
Tyschjektau
Kouri
Kelver
Perjan
Binderab
Washgerd
Catlan
Saganian
Buelo
Dehne
Tcharkeu
Bagistat
Maru-al-rud
Maru Chadgchai
Tcharjui
Amu
Bokara
Nasuh
Eyjunch
Hazarasb
Tak
Ak
Zaweh
Jordan
Astrabad
Ferabad
Caswin
Mianzil
Zenyan
Hudran
Anchar
Miana
Tabris
Tcharo
Tasson
Kowri
Ordubar
Nagsivan
Karasbag
Bailacan
Berdua
Meshin
Chuenar
Zore
Tcherequique
Trebizund
Gounia
Konu
Batoum
Tagaour
Dandar
Bisjanta
Bodrugah
Circassia
Mc Cau
Caucasus
Bactriana
Szedrin
Andi
Tarkou
Chiabran
Shamaki
Eris
Damsia
Usker
Gari
Michabeli
Tiflis
Tarkou
Derbend
Karabogaz
Ruins of Schizura
Alexander's Bay
Kegan
Tiour Koustan
Sihon R.
Tachkund
Nasuh
Eyjunch
Hazarasb
Aguar R.
Amu R.
Bokara
Samarcand
Saganian
Washgerd
Catlan
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Buelo
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Maru Chadgchai
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Farial
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Gourgian
Tyschjektau
Kouri
Kelver
Perjan
Binderab
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Berdua
Bailacan
Karasbag
Nagsivan
Ordubar
Astara
Lisoi
Tchoro
Tasson
Kowri
Tabris
Schahu
Miana
Yaschambou
Borna
Anchar
Hudran
Zenyan
Tan
Van
Diarbeker
Palli
Euphrates R.
Bayazid
Erzerum
Seidsaree
Makou
Aroglu
Elija
Diadin
Trebizund
Tiflis
Gounia
Konu
Batoum
Tagaour
Dandar
Bisjanta
Bodrugah
Circassia
Mc Cau
Caucasus
Bactriana
Szedrin
Andi
Tarkou
Chiabran
Shamaki
Eris
Damsia
Usker
Gari
Michabeli
Tcherequique
Lore
Chuenar
Meshin
Berdua
Erivan
Baku
Tcheruat
Chaudan
Astara
Lisoi
Gilan
Ghilan
Tcharo
Tasson
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Euphrates R.
Bayazid
Erzerum
Seidsaree
Karasbag
Ngasivan
Aras
Ordubar
Makou
Aroglu
Elija
Diadin
Trebizund
Mosul
Sneirna
Calacherin
Amadan
Dinkaver
Kenghiever
Dizabad
Saraut
Bililan
Nazereth
Korbeth
Kamalava
Coronda
Conga
Aran
Obigarmi
Malaverd
Agea
Arinxa
Biben
Laurestan
Ispahan
Aderman Volc.
Yesdecal
Mianeh
Dorac
Mnethel
Ahwas
Mederean
Ahoa
Soura
Basora
Bagdad
Euphrates R.
Tigris R.
Tecrit
Hit
Rayhesin
Ruins of Rey
Chumar
Rebat Sheheristan
Teroschieu
Beyad
Couhestan
Sand Hills
Great Salt Desart
Salt Marshes
Albours Volc.
Damagan
Semagi
Karla
Drottem
Abar
Asad
Bagia
Tuberan
Zobaide
Gor
Gusti
Pulvar R.
Bend
Dehi Cherdou
Tabi R.
Chalis
Masiik
Rebat Abnasc
Barsir
Sirgian
Giovain
Bennasir
Bam
Tarom
Nahiam
Guhre
Lar
Siraf
Congon
May
Schiras
Pasa
Tadivan
Giovar
Bouscher
Sekan R.
Kuan
Bender Rik
Karae from
Farsistan
Kerman
Mecran
Asfaca
Girost
Ibrahim R.
Gadkan R.
Hour
Mouc
Sea du Desarts
Araba
Habasan
Human
Halick
Kilge
Fahalsahara R.
Durec lamuna
Medra
Rasec
Ilment R.
Candail
Kazdar
Aruba
Guadel
Ashola I.
Camelo I.
Dolil
Pibra R.
Lata
Pirun
Caul R.
Cacha
Tuliar R.
Moultan
Indus R.
Behat R.
Cabul R.
Maubat
Candahar
Meiment
Pesingan
Giaruc
Griche
Sarvan
Bost
Jesur
Lethend
Derghas
Bengevai
Aun
Gebel el Abad
Rebat Maabad
Segestan
Hundmend R.
L. Jafa
Dorec
Sunday
Morra
Kaidem
Corra
Lari
Furra
Siaba
Aucca
Masab
Zuf
Tiz
Cabul
Indus R.
Behat R.
Cabul R.
Gihon R.
Tropic of Cancer
Tur
Voldana
Oman
Mascat
Malcalat
Ras Ollim-a
Mekchoran
Tulphar
Gombroon
Str. of Ormus
Port
Ormus
Gulf
Persian
Bahrein I.
Tarout
Lathema
Sirmak I.
Eb Cath
Bassora
Bagdad
Euphrates R.
Tigris R.
Mosul
Diarbeker
Erzerum
Trebizund
Tiflis
Derbend
Baku
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Kelver
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Binderab
Washgerd
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Saganian
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Dehne
Tcharkeu
Bagistat
Maru Chadgchai
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Amu R.
Bokara
Nasuh
Eyjunch
Hazarasb
Tak
Ak
Zaweh
Jordan
Astrabad
Ferabad
Caswin
Mianzil
Zenyan
Hudran
Anchar
Miana
Tabris
Tcharo
Tasson
Kowri
Schahu
Yaschambou
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Van
Diarbeker
Palli
Euphrates R.
Bayazid
Erzerum
Seidsaree
Karasbag
Ngasivan
Aras
Ordubar

In the provinces of Fars and Shirvan are found great quantities of bole-armoniac, and a marl uſed by the country people inſtead of ſope.

In the iſland of Wetoy, in the Caſpian ſea, are ſprings of black or dark grey naptha, which boil up higheſt when the weather is thick and hazy. This naptha frequently takes fire on the ſurface, and in great quantities runs in a flame into the ſea to an almoſt incredible diſtance from the ſhore: but in clear weather the ſprings do not boil up above two or three feet. This oily ſubſtance in boiling over becomes of ſuch a conſiſtence, that by degrees it almoſt cloſes up the mouth of the ſpring; and ſometimes theſe mouths are cloſed up, and hillocks formed over them as black as pitch; but when they are ſtopped up in one place, they break out in another, though ſome that have not been long open form a mouth of eight or ten feet in diameter.

This ſubſtance has a diſagreeable ſmell, and is chiefly uſed by the poor as we uſe oil in lamps, or to boil their proviſions. It burns beſt when mixed with a ſmall quantity of aſhes; and, as they have great plenty of it, every family is well ſupplied. The people keep it under ground in earthen veſſels, at a ſmall diſtance from their houſes, on account of its being very liable to take fire. There is a white naptha of a much thinner conſiſtence in the peninſula of Apcheron, which the people drink as a cordial and medicine, and alſo uſe it externally. It is ſaid to be carried into India, where, being properly prepared, it makes a moſt beautiful and laſting varniſh.

Their marble is either red, white, or black; and ſome is veined with white and red. One ſort of it will ſplit into large flakes or tables, like ſlate; but the beſt, which comes from Tauris, is white mixed with green, and is almoſt as tranſparent as cryſtal. In the country about Tauris is alſo found the mineral azure; but it is inferior to that brought from Tartary. The moſt valuable mines in Perſia are thoſe in which are found turquois-ſtones.

SECT. II.

Of the Face of the Country. The Corn, Plants, Trees, Fruits, and Shrubs of Perſia; particularly of the Senna Tree, the Tree that produces Manna; the Perſian Poppies, and the Manner of extracting Opium from them; the Tree which yields Aſſafœtida, and the Method by which it is obtained. Of the Beaſts of Burthen, particularly of the Perſian Camels, Horſes, and Mules. The Birds, Reptiles, Inſects, and Fiſhes.

AS to flowers there are few of them in the ſouth part of Perſia, exceſſive heat being as deſtructive to them as extreme cold; but nothing can appear more beautiful than the fields of Hyrcania, where are groves of orange trees, jeſſamines, and all the flowers known in Europe; and the eaſt part of Perſia, called Mazenderan, is one continued parterre from September to April, the whole country being covered with flowers, and though this is their winter ſeaſon it is alſo the beſt time for fruits. In the other months the heat is ſo intolerable, and the air of the plains ſo unhealthful, that the natives are obliged to retire to the mountains. In Media the fields produce ranunculuſes, anemonies, and tulips. About Iſpahan and ſome other towns, jonquils grow wild: they have alſo violets, lillies, daffodils, and pinks in their ſeaſon, and ſome flowers, which laſt all the year round; but they have the greateſt quantity of roſes and lillies, and export a great deal of roſe-water.

In the ſpring there is plenty of yellow and red gilly-flowers, and another red flower reſembling a clove, it is of a beautiful ſcarlet, and every ſprig bearing thirty of theſe flowers forms a fine head as large as a tennis-ball.

Rice, wheat, and barley, are almoſt the only corn that grows in Perſia; for they have no oats, and little or no rye. Their ſeaſons are different in the north and ſouth, for when they are ſowing in one part of the county they are reaping in another, and in ſome places the diſtance between ſeed-time and harveſt does not exceed three months.

Moſt of the roots and ſallads of Europe are to be found in their kitchen-gardens; and they have no leſs than twenty ſorts of melons, which the people make their conſtant food. Thoſe that are firſt ripe in the ſpring are round and ſmall, but thoſe that ripen in the latter part of the ſeaſon are the beſt; theſe are as ſweet as honey, and ſome of them are ſo large that they weigh eight or ten pounds. People of quality have them all the year round; for they preſerve them by placing them under ground till the ſeaſon returns. The beſt melons grow in Choraſſan near Tartary, from whence they are carried as far as Iſpahan, for the king's uſe.

Cucumbers are alſo much eaten by the common people, one ſort of them has ſcarce any ſeeds, and is eaten without paring or dreſſing, and is not eſteemed unwholeſome.

They have ſeveral kinds of grapes, and ſome ſo large that a ſingle grape is a mouthful. They keep their grapes all winter, and let them hang a conſiderable time on the vine, wrapped up in linen bags.

Dates are eſteemed the moſt delicious fruit of this country, and are no where ſo good as in Perſia. The pulp which incloſes the ſtone is a clammy ſubſtance extremely ſweet. When ripe they are laid in heaps, and candy or preſerve themſelves without ſugar. The tree which bears them is very tall, but ſlender, and, like other palms, has branches only at the top, and the fruit grows in cluſters of thirty or forty pounds weight. The tree does not bear till it is fifteen years old; but it is ſaid to continue bearing till it is above a hundred.

Perſia has moſt of the fruits of Europe, and if the people underſtood gardening, they would have them in much greater perfection: but they are neither acquainted with grafting, inoculating, or the management of dwarf trees; hence all their trees run up very high, and are loaded with wood. They have, however, excellent apricots of ſeveral kinds, and their nectarines and peaches weigh ſixteen or eighteen ounces each. They have an apricot red within, called the egg of the ſun; theſe are dried and exported in great quantities. They boil them in water, which is thickened by the juice of the fruit, and converted into a perfect ſyrup without ſugar. Apples and pears grow chiefly in the north part of Perſia. They have alſo oranges, quinces, prunes, and pomegranates of ſeveral kinds; and ſuch varieties of fruit, that Mr. Chardin obſerves, he has ſeen above fifty ſorts at an entertainment, ſome of which grew nine hundred miles from the place.

Olives grow near the Caſpian ſea, but they neither know how to preſerve them, nor to extract the oil. Piſtachio nuts are almoſt peculiar to Perſia, and are exported in great quantities. They have alſo plantations of ſugar and tobacco.

They have likewiſe the palm, the cypreſs, and the mulberry, and of the laſt they have large plantations for their ſilk-worms.

The ſenna tree is very large, and commonly riſes forty or fifty feet high: the body is as ſtraight as the maſt of a ſhip, and has no branches but on the head: the bark is of a bright grey, and the wood ſerves for all the purpoſes of building: but the trees moſt common in Perſia are the plane tree, the willow, the fir, and the cornel tree.

There are trees that yield gum-maſtic, and frankincenſe, the latter reſemble a pear-tree, and are chiefly found in Carmania. There are alſo trees that produce manna of ſeveral ſorts, the beſt has a yellowiſh caſt, and a large coarſe grain. There is another ſort called tameriſk, becauſe the tree from which it drops is thus named, and is found in large quantities in the province of Suſiana, and a third ſort, gathered about Iſpahan, falls from a tree which reſembles the tameriſk, but is larger. The leaves during the ſummer drop liquid manna, which the natives take to be the ſweat of the trees, and in the morning the ground under them is perfectly greaſy with it.

Perſia likewiſe affords plenty of other phyſical drugs, as nux vomica, gum ammoniac, a kind of rhubarb, and caſſia. The Perſian poppies are much eſteemed for the quantity and ſtrength of the opium they pro-

duce. In ſome places they grow four feet high, and have white leaves. They extract the juice from them in June, by making little inciſions in the head of the poppy, on which a thick liquid oozes from them, which is gathered before ſun-riſe. It is ſaid to have ſuch an effect upon the people who are employed in this work, that they look very pale, and their limbs tremble. The liquor thus drawn from the poppies ſoon grows thick, and is made into pills.

A great deal of ſaffron is alſo produced in Perſia.

Aſſafœtida is much admired by the natives both of Perſia and India, who frequently eat it with their food. It is a liquor that flows from a plant called hiltot, an inciſion being made in the root for that purpoſe. It thickens after it is drawn, and grows as hard as gum; it is of two kinds, the white and the black, the former of which they eſteem the beſt for eating. The ſmell of this drug is ſo exceeding ſtrong, that it is communicated to ſuch goods as lie near it in the ſhip, let them be wrapped up ever ſo cloſe, and it is almoſt impoſſible to clear them of it.

In the deſarts of Carmania are two ſmall ſhrubs of a poiſonous nature, the firſt called galbad ſamour, or the flower which poiſons the wind, for ſome people imagine that this occaſions thoſe killing winds, which, in the hot ſeaſon, blow in this province. The other ſhrub is called kerzebre, the trunk of which is about as thick as a man's leg, and grows about ſix feet high, its leaves are almoſt round, and it bears a flower reſembling that of the ſweet-briar.

Among the cattle of Perſia the camels, horſes, mules, aſſes, oxen, and buffaloes, are very ſerviceable, and more particularly the camel, which is valuable, both on account of the weight he carries, and the little expence of keeping him. Of theſe camels there are ſeveral kinds, among which thoſe engendered between a dromedary or camel with two bunches on his back, and a female with one, are eſteemed the beſt, and ſold for twenty or thirty pounds each; for they are ſeldom tired, and are ſaid to carry nine hundred or a thouſand weight. Thoſe that travel between Iſpahan and the Perſian gulph are of a much ſmaller ſize, and carry no more than five or ſix hundred weight, yet theſe are almoſt as ſerviceable as the other, for they are much ſwifter, and will gallop like a horſe; but the others ſeldom exceed a foot pace. As theſe ſwift camels are kept by the king and the great men, for carrying their women and their baggage, they are generally adorned with embroidered cloths, and have ſilver bells about their necks. When they are to take their burden the driver touches their knees, upon which they kneel down till they are loaded, and when that is done ſuddenly riſe. They ſuffer them to graze by the road ſide with their loads upon their backs, on weeds and thiſtles, and when they travel through deſarts, in which nothing green is to be found, they feed them with balls compounded of barley-meal and chaff made up into a paſte, and often mix cotton ſeed with it; but, conſidering his bulk, he is the leaſt feeder of any animal. It is a great happineſs, that camels will live two or three days together without water, there being ſcarce any to be met with in the deſarts they are frequently forced to croſs. They ſhed all their hair every ſpring, and become perfectly naked. Of this hair abundance of fine ſtuffs are made. They are extremely tractable, except in their rutting time, which laſts thirty or forty days, and then they are very unruly, on which account their drivers increaſe their burdens to tame them. They go with young eleven months, and ſome ſay twelve.

Aſſes, mules, buffaloes, and oxen, are alſo uſed indifferently for carrying paſſengers or burdens, and their land being ploughed by buffaloes and oxen, they are ſeldom killed for food. The aſſes of Perſia are much larger and ſwifter than ours, and will travel very well; but the fineſt beaſts are the horſes, which are very beautiful and well managed. They are finely proportioned, and are light and ſprightly, but are only uſed for the ſaddle: they are never gelt, and always wear their tails at the full length. They are, however, neither ſo ſwift as the Arabian horſes, nor ſo hardy as thoſe of the Tartars. Horſes are very dear in Perſia, ſome being ſold for two or three hundred pounds, and they are ſeldom ſold for leſs than fifty each, which is chiefly owing to the numbers ſent into India and Turky. They have alſo excellent mules, valued at thirty or forty pounds each.

The uſual food for horſes is barley and chopped ſtraw: they have no mangers, but give their horſes their corn in bags, as our hackney coachmen do; but ſometimes they feed them with balls, or barley meal.

There are here great plenty of ſheep and goats, and the natives ſeldom eat any other meat. Their ſheep are large, and remarkable for their fat tails, which commonly weigh eight or ten pounds, and ſome are ſaid to weigh above twenty pounds weight. In ſome parts of Perſia their ſheep have ſix or ſeven horns, ſome ſtanding ſtraight out of their foreheads, ſo that when their rams engage much blood is uſually ſpilt. The Perſian goats are not only valuable for their fleſh, but for their hair or wool, of which conſiderable quantities are exported from Carmania.

There are few hogs, for as the Mahometans have the government of the country, and are taught by their religion to abhor thoſe animals, their Chriſtian ſubjects do not endeavour to breed them, except towards Georgia and Armenia, where the Chriſtians are very numerous.

There are few wild beaſts, either in the ſouthern or middle part of Perſia, where there are no cover for them. They have, however, ſome deer and antelopes, which are nearly of the ſame nature, only they have finer limbs, and are ſpotted. In the woody parts of Curdiſtan and Hyrcania there are lions, tygers, leopards, wild boars, and jackalls, and in Armenia and Media there are abundance of deer, wild goats and rabbets.

They have the ſame ſort of tame and wild fowl as we have in Europe, but have more of them in the north than in the ſouth part of the country. Their partridges are the largeſt and beſt taſted that are any where to be met with.

The pelican, which the Perſians call tacob, or the water-drawer, is a very remarkable fowl: its body is ſaid to be as large as a ſheep, and its head very ſmall; but has a bill ſixteen or eighteen inches long, and as thick as a man's arm, and under it is a large bag, which will hold a conſiderable quantity of water; for they build their neſts in the deſarts, and frequently go two days journey to fetch water for their young ones; and then bring enough in this receptacle to laſt them a conſiderable time.

As to eagles, falcons, hawks, and other birds of prey, there are great numbers of them, and many of them inſtructed to fly at the game. They are taught not only to fly at birds, but at hares, deer, and all manner of wild beaſts; and, by fixing on the animal's head, and beating him with their wings, he is ſo terrified and diſtracted, that the huntſmen and dogs which follow eaſily take them.

They have the ſame ſorts of ſinging birds as we have, and ſome that are taught to ſpeak; but it does not appear that they have any parrots or parroquets. They have birds whoſe plumage has a beautiful mixture of yellow, green, and blue; and have ſuch numbers of ſparrows, that when the harveſt approaches the huſbandmen are obliged to place their ſervants all day in the fields to keep them from the corn.

The country near the Caſpian and Arcanian ſeas is full of ſerpents, toads, ſcorpions, and other venomous reptiles, many of which die in ſummer for want of water, and infect the air of that part of the country. There are ſcorpions in particular of a monſtrous ſize, whoſe ſting is ſaid to be mortal, if proper remedies are not inſtantly applied; and, at beſt, a perſon ſtung by one of them is in ſuch torture, that for ſome time he is raving mad. Muſcatoes are very troubleſome in the flat country near the Caſpian ſea; and there is a white fly, no bigger than a flea, whoſe ſting is like the prick of a pin. Here are alſo millepedes, whoſe bite is as pernicious as the ſting of a ſcorpion.

However, in the heart of Perſia, which is very dry, they are not much troubled with inſects, except their being ſometimes viſited by ſwarms of locuſts, which fly in ſuch numbers,

numbers, that they reſemble a cloud, and obſcure the ſun. Wherever theſe light, they deſtroy the fruits of the earth; but happily certain birds generally viſit the country about the ſame time, and, by eating up the locuſts, prevent the ruin of the huſbandmen.

There are great plenty of ſea-fiſh of almoſt all kinds in the Perſian gulph and the Caſpian ſea; and the rivers Kur and Arras, which fall into the Caſpian, have plenty of river-fiſh; but they are at too great a diſtance from Iſpahan to ſupply that city, and therefore fiſh is ſeldom taſted there.

SECT. III.

Of the Perſons, Dreſs, Food, Manners, and Cuſtoms of the Perſians.

THE Perſians have agreeable features, and are of a good ſtature, well ſhaped, robuſt, warlike, and hardy. In Georgia and the northern provinces they have a fine complexion, but towards the ſouth are a little upon the olive. However, as many of the great men have for a long time paſt had their wives chiefly from Georgia and Circaſſia, the breed in the ſouthern provinces is much mended. Their eyes and hair are generally black, and the men, in moſt parts of the country, ſhave their heads very cloſe; but the young men have often a lock on each temple, which hangs down, and ſerves as an ornament to their faces. Their cheeks are ſhaved, but the beard of the chin reaches up to their temples. Their mollahs and religious people wear long beards, which they only clip into form; but the common people cut theirs pretty ſhort. None of them ſuffer any hair to grow upon their bodies.

Moſt of them have caps of cloth, which riſe ten or twelve inches, and terminate in the top in four corners. They have a ſhorter cap for ſummer faced with Bokharian lamb-ſkins; their ears, which are very large, are always left bare, and generally hang down, in conſequence of the weight of the caps reſting on them; and, when Mr. Hanway was there, many were proud of ſhewing that they were not cut off. They are fond of having their caps, as well as their outer garments, of a crimſon colour, which has a grand appearance: deep blue, which is ſeldom worn, except in coarſe cloths, is their mourning colour. People of ſuperior rank wear a ſaſh of Kermania wool wrapped about their heads as turbans; ſome of theſe are ſo exceeding fine, as to coſt twenty-five pounds; and the common price for ſuch as are good is eight or ten crowns. Thus their heads are kept very warm; and they ſeldom pull off their caps, but wear them even in the preſence of their king. Next to their ſkins they wear a kind of ſhirt, or veſt, of chequered ſilk or callicoe, generally blue, which they ſeldom or never waſh till it is worn out: it has an open boſom, but neither neck nor wriſt-bands, and is made cloſe to the arm. Over the veſt they wear a waiſtcoat, and upon that a coat, which has cloſe ſleeves and is faſtened before with buttons and loops, and alſo with a ſaſh. This coat is wide at bottom, and hangs a little below their knees. They likewiſe frequently wear a looſe upper coat, which ſome have lined with furs, as ermines, ſquirrels, or ſables. This garment is worn for warmth, and alſo for ſtate; for it is common to ſee a great man ſit in his ſable coat in the height of ſummer; but it muſt be obſerved, that theſe coats reach no farther than the waiſt. Their under garments, whether of ſilk, cotton, or woollen, are quilted, which renders them warm, without being heavy. As their ſhirts have no collars, they always go bare-necked. The ſleeves of their upper garment reach down to their fingers. They ſometimes wear cloth ſtockings, which ſit looſe like boots; but for the moſt part they uſe only woollen ſocks, that reach over the ancles. They wear ſlippers, like women's ſhoes, without quarters. Theſe are of ſhagreen, made of the ſkin of horſes rumps, prepared hard and rough like a ſeal's ſkin; and the heels being high, are calculated to carry them out of the dirt; but are very uneaſy to thoſe who are unuſed to them. Their drawers, or rather trowſers, are more convenient in a hot country than breeches, being without any tight ligatures. For this reaſon, ſays Mr. Hanway, their cloathing in general ſeems more conducive to health and ſtrength than that of the Europeans: the ſaſh round the waiſt may, however, keep their loins too warm; but girding up the loins is a part of dreſs the moſt antient we read of. Under this ſaſh they carry a long pointed knife in a wooden caſe, mounted with gold or ſilver. Their writers carry their ink and pens about them in a caſe, which they alſo put under their ſaſh, or in a pocket under the arm.

In ſhort, with reſpect to the common people, they in general wear two or three light veſtments, which reach only to their knees; ſo that the dreſs of the Perſians gives them a great advantage over the Turks, who wear long effeminate robes.

When thoſe of rank ride they have boots of yellow leather. Their bridles, ſaddles, and houſings, are almoſt covered with gold; and the latter are ſo large, as almoſt to hide the hinder part of the horſe.

The dreſs of the women differs from that of the men, rather for the diſtinction of ſexes, than by affecting any prepoſterous form. They adorn their arms with bracelets, and neither the men nor women wear gloves. The ornaments of their heads conſiſt of jewels diſpoſed in ſeveral different forms: one of theſe is compoſed of a light gold chain ſet with ſmall pearls, with a thin gold plate pendant about the bigneſs of a crown-piece, on which is impreſſed an Arabian prayer: this is fixed to the hair, at the upper part of the temple, and hangs upon the cheek below the ear. The poorer ſort wear the ſame things in baſer metal.

If ever they go into the ſtreets, which the ladies of rank ſeldom do, they wear a white veil, which covers them from head to foot. The girls wear on their heads a ſtiffened cap turned up, with a heron's feather in it. Their hair, being made up in treſſes, falls down their backs to a very great length. The married women ſometimes comb their hair back, and binding it with a broad ribbon, or rich tiara, ſet with jewels, reſembling a coronet, let the reſt of their hair fall gracefully down their ſhoulders, and nothing can appear more becoming.

Black hair is not only the moſt common, but the moſt eſteemed, and the thickeſt and broadeſt eye-brows are moſt admired. If their eye-brows are not black, the women will colour them; and it is not uncommon to paint their faces: they alſo rub their hands and feet with an orange coloured pomatum. Some have feathers ſtanding upright in their tiara, and others have a ſtring of pearls or precious ſtones faſtened to it, and hanging down between their eye-brows; they alſo wear jewels in their ears, and rows of pearls fall down their temples as low as the neck; and in ſome of the provinces that border on India they have noſe jewels. Their necklaces are either of gold or pearl, and fall upon the boſom; and to theſe uſually hangs a little golden box filled with moſt reviving perfumes. The women wear drawers and ſlippers like thoſe of the men.

As both the men and women are dreſſed in the richeſt flowered and brocaded ſilks, it is evident they ſpare no expence in adorning themſelves. Their ſaſhes are alſo brocaded, and are ſaid to coſt from twenty to a hundred crowns, and over this they have frequently another of camels hair, ſo curiouſly wrought, that it ſeldom coſts much leſs. All this, with their rich furniture when they ride out, as they do almoſt every day, keeps them poor; but it is very common for them to feel the effects of poverty at home, while they are loaded with gold and jewels when they go abroad.

In fine, the Perſians obſerve an outward decency in their cloathing; this their very religion ſeems to exact of them. They are neat in their houſes; and even the meaneſt ſort are uſually very clean in their cloaths, which have ſeldom any rent: but if it was not for their repeated bathings, the want of changing their ſhirts would render their perſons indelicate.

As to the food of the Perſians, they uſually drink a diſh of coffee early in the morning, and about eleven o'clock go to dinner, when they eat fruit, ſweetmeats, or curds and milk; but their principal meal is in the evening.

evening, when they have generally a diſh of pilow, which is boiled rice well buttered, and ſeaſoned, with a fowl, a piece of mutton, or kid, ſerved up with it. They boil their rice till the water is perfectly dried away by the time the rice is enough, and then ſeaſon it with ſpices, and mix ſaffron or turmeric with it to make it yellow, or give it what other colour they chooſe.

Their uſual way of dreſſing their fleſh is by cutting it into little ſlices, and then ſkewering them together, broil them over a charcoal-fire; but whether they boil or roaſt, it is always done to rags, or it would be impoſſible to pull the meat in pieces with their fingers, which they are forced to do, as they uſe neither knives or forks.

They are naturally inclined to temperance, and with reſpect to diet ſeem more in a ſtate of nature than the Europeans. They, however, uſe opiates, but not near ſo much as the Turks; and, beſides coffee, they drink ſeveral kinds of ſherbet, and an infuſion of cinnamon with ſugar. Hoſpitality is a part of their religion, and, on occaſions of the leaſt intercourſe, men of any diſtinction invite ſtrangers, as well as their friends, to their table, and take great pride in the teſtimonies of reſpect they ſhew them. The reader will doubtleſs be pleaſed with ſeeing here an account of an entertainment, at which Mr. Hanway was preſent, ſince the deſcriptions given by an author of ſuch veracity ought always to be preferred to the accounts of unknown travellers, who are frequently careleſs and inaccurate, and borrow what they deſcribe from the relations of others.

Supper being brought in, a ſervant preſented a bottle of water, and, with a napkin over his ſhoulder, went to every one in the company, and poured water on their hands to waſh. In the court-yard ſtood a large lamp ſupplied with tallow, and in the middle of the room, upon the floor, was one large wax candle, which they ſnuffed with ſciſſars into a tea-cup of water. A large ſalver, in the form of a tea-board, was ſet before every perſon, covered with a plate of pilow, on which was a ſmall quantity of minced meat, mixt up with fruit and ſpices. There were alſo plates of comfits, ſeveral china baſons of ſherbets, as ſweet, ſour, and other waters, with cakes of rice, and others of wheat flour, on which were ſprinkled the ſeeds of poppies, and others of the like nature. As they eſteem it an abomination to cut either bread, or any kind of meat after it is dreſſed, theſe cakes are made thin, that they may be eaſily broken with the hand; their meat, which is generally mutton or fowls, is ſo prepared, that they divide it with their fingers. When every thing was ſet before them they ate faſt, and without ceremony, feeding themſelves with their fingers. The Perſians, indeed, are not very nice in their manner of eating, for they greaſe their hands, and beſmear their beards. Supper was no ſooner over than warm water was brought to waſh, which being done, they reſumed their diſcourſe: and it is worthy of remark, that when the oldeſt man in the company ſpeaks, tho' he be poor, and ſet at the lower end of the room, they all give ſtrict attention to his words.

The uſual ſalute in this country is by putting the right hand on the breaſt, and bowing the head; but they never move their turban. Thoſe who are familiar preſs the palm of your hand between the palms of both theirs, and then raiſe them to their forehead, to expreſs the high and cordial reſpect they have for your perſon. They bow before the king, the viceroys of provinces, and other great men, with their faces three times to the ground.

Upon occaſions of mourning and rejoicing, the Perſians do not fail to viſit each other, and people of rank always expect the compliments of their dependants. They are introduced into a large hall where coffee and tobacco are placed before them; but the great man no ſooner appears than they all riſe up, and he having bowed to them while paſſing by, every one bows much lower to him, and after he has taken his ſeat, makes a ſign to the company to ſit. If the maſter of the houſe be already in his hall the viſitor comes in ſoftly, and ſtepping to the next vacant place, ſtands with great gravity with his feet cloſe together, and his hands acroſs, till the maſter makes a ſign for him to be ſeated. But when a perſon receives a viſit from his ſuperior, he no ſooner ſees him but he riſes, and meets him half way, and if he has notice of his coming, receives him at the gate. In ſhort, the reſpect ſhewn is in proportion to the quality of the perſons; but they place thoſe for whom they have the greateſt reſpect on their left hand. They ſit croſs-legged, yet have frequently ſtools brought for the Europeans of rank, when they viſit them.

They are extremely fond of tobacco; and ſome of them draw the ſmoke in ſo prodigious a quantity, that it comes out of their noſes. The caalean uſed by the Perſians in ſmoaking is a glaſs veſſel, reſembling a decanter, and filled about three parts with water. Their tobacco is yellow, and very mild compared with that of America. Being prepared with water, and made up into a ball, it is put into a ſilver utenſil, not unlike a tea-cup, to which there is a tube affixed, that reaches almoſt to the bottom of the veſſel. There is another tube fixed to the neck of the veſſel above the water; to this is faſtened a leathern pipe, through which they draw the ſmoke, which, as it paſſes through the water, is cool and pleaſant. The Perſians, ſays Mr. Hanway, have for many ages been immoderately fond of the caalean. Shah Abas the Great made a law to puniſh this indulgence with death; but many choſe to forſake their habitations, and to hide themſelves in the mountains, rather than be deprived of this infatuating enjoyment. Thus this prince could not put a ſtop to a cuſtom, which he conſidered as unnatural, irreligious, and attended with idleneſs and unneceſſary expence.

In their common diſcourſe they frequently introduce moral ſentences, and poetical narrations extracted from their poets, and other writings; and it was formerly their conſtant cuſtom to entertain their gueſts with favourite paſſages out of their poets. They are polite, but at the ſame time are extravagantly hyperbolical in their compliments. The Perſians were once celebrated for their poetic genius; but war, which has deſtroyed their morals and learning, ſeems likewiſe to have damped their poetic fire. The ancient Perſians are ſaid to have taught their children a moſt exact reverence for truth; but the preſent generation are notorious for their falſhood: and as the above moral hiſtorian obſerves, they poiſon with a ſweetmeat, in always ſaying what is pleaſing, without regarding the truth. They are of a chearful diſpoſition, and yet are rather inclined to ſerioufneſs than loud mirth.

It does not appear that they are vindictive: yet if their kindneſs to their beſt friends happens to be turned by any fortune of war into enmity, they frequently become inſenſible; but this ſeems more owing to a cuſtom of cruelty than to a revengeful temper. But though there are not many inſtances of that placable diſpoſition ſo ſtrongly recommended by the Chriſtian religion, they are in theory friends to this virtue, and in the duty of reſignation apparently exceed the Chriſtians.

SECT. IV.

Of the Language of the Perſians; their Paper, Ink, and Seals; their Manner of Writing, Learning, and Skill in the Sciences; their Diſeaſes, and Methods of Cure.

THE Turkiſh language is the moſt common in Perſia; it prevails on the ſouthern coaſt of the Caſpian ſea, and in thoſe provinces that were formerly conquered by the Turks, as Shirvan and Aderbeitzen; but the illiterate people ſpeak a barbarous mixture, and there is a different dialect in Ghilan and Mazanderan. The pure Perſic is little known but in the ſouthern parts, on the coaſt of the Perſian gulph, on the confines of Arabia, and particularly in Iſpahan. In matters of learning they uſe the Arabian language in which is depoſited the greateſt part of that knowledge for which the Perſians were once diſtinguiſhed; and polite people being fond of Arabian words, theſe render their diſcourſe the leſs intelligible to their inferiors. As time ſeems to have made no change in the cuſtoms of Aſia, but the ſame manners remain that we read were uſed two thouſand years ago,

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ſo the language of the Perſians has the ſame idiom and ſublimity of expreſſion. As to the learned languages familiar to the Europeans, they are unknown in Perſia.

They write like the Hebrews from the right hand to the left, and often range their lines in an arbitrary manner; ſo that upon one leaf of paper they ſometimes write in ten different directions, only to ſhew the writer's ability in obſerving the proportion of words.

The Perſians make their paper of cotton and ſilk rags, and after it is manufactured ſet a gloſs upon it with a ſmooth ſtone or ſhell; and, as it is ſoft and liable to be torn, they always roll it up. Their letters of correſpondence are wrote on ſmall ſlips of paper, generally in few words, and with great exactneſs, no interlineations or blots being ever ſuffered to appear; they are then made up into a roll about ſix inches long, and a bit of paper is faſtened round it with gum, and ſealed with an impreſſion of ink, which has ſome reſemblance of that uſed by our printers, but is not ſo thick. It is compoſed of a mixture of galls, burnt rice, and gums, and anſwers the double purpoſe of ink and wax, as it not only ſerves for writing, but for ſubſcribing with their ſeal. They write with pens made of reeds brought from the ſouthern parts of Perſia; and in their rings they wear agates, which generally ſerve for a ſeal, their name and ſome verſe of the Koran being uſually engraved upon it.

The Perſians, like other Mahometans, conſider paper as ſomething ſacred, and eſteem it as a very ill action either to burn or tear it, and much more to put it to any ignoble uſes; for, ſay they, the name of God, or ſome of his ſaints, may be written upon it, and therefore it would be impious to prophane it in that manner; and if there be no writing upon it, they ſay it is deſigned for great purpoſes, for containing ſubjects of religion, laws divine and human, and other things of great moment, and therefore ought not to be applied to common uſe.

As they have not the art of printing amongſt them, their books are all manuſcripts, and they excel in writing, which they eſteem one of the liberal arts. They are ſaid to write eight different hands, among which that called Neſky, in which the Koran is written, is in moſt eſteem. They ſtand or ſit gracefully, holding the paper in their hands, and write with all imaginable caſe and diſpatch, though they have no table to lay their paper upon; and it is ſaid, they will tranſcribe a book as large as the Bible, in a fair character, for about ten pounds, provided the paper be found them. They have ſome clerks in all their great towns, but half of them hardly get bread. They uſually write from morning till night for five-pence or ſix-pence a day.

But at preſent the want of literary curioſity, even among people of diſtinction, is very remarkable. Indeed moſt of theſe are of mean birth and education; and, tho' they have good natural parts, are fallen very low in point of knowledge; which is indeed the leſs ſurprizing, as reading, the firſt ſtep to knowledge, has been of late years little taught either to thoſe bred to arms, or to the vulgar, and is almoſt confined to the mullahs, or prieſts. They alſo fall into a great abſurdity in their manner of inſtructing. I have obſerved their boys, ſays Mr. Hanway, reading leſſons out of the Koran in Arabic, which they do not underſtand; and, to add to this farce, as they ſit they make a motion with their head and body, alledging that this helps ſtudy. Thus does affectation ſupply the place of real learning.

In arithmetic the Perſians make uſe of figures in the ſame manner as we do, and their method of addition, ſubſtraction, multiplication, and diviſion, is but little different from ours; but they go no higher.

As to aſtronomy they underſtand little of either the celeſtial or terreſtrial globes, and their aſtronomers were ſurprized when ſome years ago an European brought a pair of them to Iſpahan; but they have ſince endeavoured to imitate them. They have, however, an aſtrolabe, and can name the ſigns of the zodiac, and are not unacquainted with the other ſtars. Aſtronomy is ſtudied in Perſia merely for the ſake of aſtrology, which they term the revelation of the ſtars. They look upon it as the key to futurity, and conſider a perſon as groſsly ignorant and ſtupid who ſpeaks ſlightly of that pretended ſcience. There are conſtantly a certain number of aſtrologers in waiting at the royal palace, and ſome of the chief of them are always about the king's perſon to inform him of the lucky or unlucky moments, except when he is in the harram with his women, and each of them carries an aſtrolabe in a neat little caſe hanging at his girdle. They are not only conſulted in affairs of importance, but frequently upon trifles; as for inſtance, if the king ſhould go abroad, if it be an auſpicious hour to enter the harram, or a proper time to eat or give audience. When theſe queſtions are aſked, the aſtrologer takes out his aſtrolabe, obſerves the ſituation of the ſtars, and, by the aſſiſtance of his tables, draws his aſtrological concluſions; to which they give intire faith as to an oracle.

They obſerve pretty juſtly the eclipſes of the ſun and moon; but there are inſtances of their being miſtaken half an hour, eſpecially in the eclipſes of the ſun. They imagine that comets portend ſome great calamity, but generally ſuppoſe their malign influences are directed againſt ſome other kingdom rather than their own.

The Perſian almanack is compoſed of a mixture of aſtronomy and judicial aſtrology, it containing an account of the conjunctions, oppoſitions, aſpects, longitudes, latitudes, and the whole diſpoſition of the heavens; with prognoſtics on the moſt remarkable events, as war, famine, plenty, and diſeaſes, with the lucky and unlucky times for tranſacting all affairs. But they endeavour to deliver themſelves in dubious and equivocal expreſſions, that will bear ſeveral meanings; and if their predictions prove true in any ſenſe, or but in part, they are ſure to meet with applauſe.

The Perſians have ſolar and lunar years, by which they regulate their different concerns. The Perſian year begins at the vernal equinox, when their aſtrologers are employed in making an exact obſervation by the aſtrolabe, of the very moment the ſun coming to the equator enters into Aries. As their lunar year only conſiſts of twelve moons, or three hundred and fifty-three days, their ſolar computation exceeds their lunar at leaſt twelve days. Their epocha, by which they reckon all their years, begins with the Hegira, or flight of Mahomet from Mecca, the place of his birth, to which he was compelled on account of his new doctrine; and which happened in July, ſix hundred and twenty-two years after the birth of our Saviour. Their week begins on Saturday, and the ſeventh day, which is their ſabbath, therefore falls on a Friday, which they call the Day of Aſſembly. Their day conſiſts of twenty-four hours, which they reckon in the ſame manner as the Italians.

Upon New-year's-day the great men wait on the king to wiſh him a happy new year, every one making him a valuable preſent; as do the abſent khans, or cawns, who reſide in diſtant governments. At this time they clothe all their retinue in the gayeſt manner, and the meaneſt of the people endeavour on that day, as much as poſſible, to be new cloathed from head to foot; and the time is ſpent in entertainments and in making preſents to their friends or patrons.

There is no country in the Eaſt where phyſicians are more eſteemed, or that produces a greater variety of phyſical drugs. They are called the preſervers of life, and the king always entertains a conſiderable number of them in his pay; but there are perpetual diſputes between them and the aſtrologers; for when the phyſician has preſcribed and prepared the medicine, the patient muſt wait to fix the lucky moment in which it is to be taken: and if it has not the deſired effect, the aſtrologer lays the blame upon the ignorance of the phyſician; while the phyſician, on the other hand, aſſures the patient, that the reaſon of its having no better ſucceſs, was owing to the aſtrologer's being miſtaken in his calculation.

They form a judgment of a diſeaſe chiefly by feeling the pulſe and inſpecting the patient's urine; and, with reſpect to the female ſex, this is done without their ever ſeeing them; for when a phyſician deſires to feel a woman's pulſe, they give him her hand covered with crape or fine linen through a curtain which hangs between them. They however ſeldom bleed in Perſia, but give emul-

ns and other potions in a fever, which is the moſt common diſtemper in that country. In their preſcriptions they frequently follow Galen, whom the Perſians call Galenous; their other great maſters in phyſic is Avicenna, the moſt celebrated phyſician and philoſopher in Aſia of his time.

The Perſians are very ignorant in ſurgery, the barbers being the only ſurgeons, and few of them underſtand any thing more than letting blood. Bodies are never diſſected in Perſia, and therefore they can have but little idea of the animal œconomy: but they have the leſs occaſion for ſurgeons, as the air is ſo good that green wounds heal almoſt of themſelves; and they are exempt from many of thoſe diſeaſes which ariſe from a corruption and flux of humours among us.

The plague very ſeldom viſits Perſia, though the neighbouring kingdom of Turky is ſeldom entirely free from it. They are alſo ſaid to be ſtrangers to the gout, the ſtone, ſciatica, head-ach and tooth-ach; and the ſmall-pox, conſumptions, apoplexy, and falling ſickneſs, are ſcarce known amongſt them.

The diſeaſes to which the Perſians are moſt ſubject are fevers, St. Anthony's fire, dropſies, dyſenteries, the cholic, pleuriſy, and venereal diſeaſe; yet this laſt has not ſame the pernicious effects as in Europe. The people eat, drink, and bathe together while they are afflicted with it, and this may be one means of ſpreading it; but it is ſaid that nobody is there aſhamed of having that loathſome diſtemper. Near the gulph of Perſia they are troubled with a ſmall worm of a prodigious length, which breeds in the legs. Theſe are drawn out by twiſting them round a ſtick; but if they happen to break while this is performing, it is of ill conſequence to the patient. The common diſtemper near the Caſpian ſea is the yellow jaundice; and travellers obſerve, that in Hyrcania the people in general have a ſickly yellowiſh caſt.

The Perſian phyſicians, it is ſaid, remove a fever very ſuddenly, by giving the cold ſeeds in water; but then they frequently throw the patient into a dropſy, the moſt fatal diſeaſe in Perſia. For the hemorrhoids they apply the oil of naptha; in the cholic and other diſtempers they uſe the actual cautery; and in a dyſentery they give ſour milk, boiled with rice till it be dry: but the moſt general remedy is bathing. They never ſuffer their patients to change their linen or cloaths while the illneſs laſts, or to eat either bread or fleſh; for the ſick are permitted to have ſcarce any other food beſides boiled rice, and rice-gruel.

SECT. V.

Of the Trades and Manufactures of Perſia.

EVERY trade has a warden appointed by the government, who takes notice that the rules and orders relating to the profeſſion are duly obſerved; and whoever intends to ſet up a trade regiſters his name and place of abode with this officer. No enquiry is made who was his maſter, or whether he underſtands his buſineſs; nor is there any reſtraint laid upon him to prevent his encroaching on any other profeſſion. They take no apprentices, but hire their ſervants, and allow them wages from the firſt day in which they are entertained. Almoſt every trade is obliged to work for the king whenever he requires it; and thoſe who are exempted from this ſervice pay an annual tax for enjoying this privilege.

The Perſians fall much below the Europeans in painting. Inſtead of imitating nature they ſeem to delight in mis-ſhapen figures, and, like all the other Eaſtern nations, are entirely ignorant of perſpective, and of the proper manner of diſpoſing the lights and ſhades. Their human figures are commonly drawn in profile, for they ſcarce ever draw a full face; and when they do, they ſucceed very ill. Even the figures of animals are ill performed; but their flowers are pretty well executed, and here they have the advantage of us in the livelineſs of their colours and the dryneſs of the air. Their religion indeed diſcourages all the arts of imitation; for ſome of their rigid doctors prohibit the repreſentation of every created animal. Modelling, ſtatuary, founding, and the curious art of engraving copper-plates, are unknown.

The Perſians excel in making of earthen-ware, in which they almoſt equal the Chineſe; and in the mending of glaſs and earthen ware by drilling holes through them and faſtening the pieces with wire.

The carpenters are very indifferent artiſts, which is ſaid to be owing to the ſcarcity of timber, little of it being uſed in building; but their joiners and turners are more expert, and are well ſkilled in varniſhing.

Braziers and tinmen work well with their hammers, files, and turning inſtruments. Moſt of the veſſels uſed in their kitchens are made of copper tinned; and among their kitchen furniture they have neither braſs, iron, nor pewter. Their armourers make good ſabre blades, and damaſk them as well as any Europeans. The barrels of their fire-arms are very ſtrong, but the ſtocks are ill contrived. They, however, either purchaſe the locks abroad, or employ European workmen in making them.

They are well ſkilled in cutlery-ware, and make good knives, razors, and ſciſſars; they likewiſe make little ſteel mirrors, which are uſed inſtead of looking-glaſſes. Theſe are generally convex, and the air is ſo perfectly dry that they ſeldom ruſt or grow dull.

They are not ſkilled in the art of making looking-glaſſes, but have them from Europe; however, they have a manufacture of glaſs, which ſerves for windows and bottles.

As the Perſians value themſelves on uſing the bow, there are no where better bows to be made: the chief materials are wood and horn, with ſinews bound round them: they are painted, varniſhed, and made as neat as poſſible. The bow-ſtring is of twiſted ſilk of the thickneſs of a gooſe-quill, and their quivers of leather embroidered with ſilk.

Their leather is exactly the ſame as that we call Turky-leather; and, when the trade of Perſia flouriſhed, much of that brought to England as Turky-leather was made in Perſia.

The Perſians are extremely well verſed in embroidery, eſpecially with gold and ſilver on cloth, ſilk, or leather. Their ſaddles and houſings are covered with it, and their ſtitching of the leather exceeds any thing of the kind done in Europe. Their ſaddles are after the Morocco faſhion; the ſtirrups are very ſhort, and where we uſe braſs in our furniture the men of quality have gold.

Their gold wire-drawers are pretty good artiſts, and their lapidaries underſtand the grinding of ſoft ſtones and of cutting them pretty well, but their jewellers and goldſmiths are clumſy workmen. The Perſians have not the leaſt idea of enamelling.

Their dying is preferred to any thing of the kind in Europe, which is not ſo much aſcribed to the artiſt as the air, which being dry and clear gives a livelineſs to the colours, and fixes them.

The Perſian taylors are neat workmen, and the men's cloaths are fitted exactly to their bodies without the leaſt wrinkle; and their ſewing exceeds that of our workmen. They alſo work flowers upon window-curtains, carpets, and cuſhions ſo neatly, that they look as if they were painted.

The barbers are no leſs ſkilful, for they ſhave the head at a few ſtrokes of their razor, and have ſo light a hand, that you can ſcarce feel them; they uſe only cold water, and hold no baſon under the chin, but have their water in a little diſh, of the ſize of a tea-cup. After they have ſhaved a man they cut the nails of his feet and hands, then ſtretch his arms, and rub and chafe his fleſh.

The principal manufactures of the country are ſilks, as ſattins, tabbies, taffeties, and ſilk mixed with cotton, or camel or goats-hair. They alſo make brocades and gold tiſſues. The gold velvet of Perſia is admirable. All their rich ſtuffs are durable, and the gold and ſilver do not wear off nor tarniſh whilſt the ſtuff laſts, but keep their colour and brightneſs. They alſo make calico cloth, camblets, and ſilk and worſted druggets.

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A merchant is esteemed a very honourable profession, and the more so as there are no hereditary nobility; for the honours of those in great posts terminate with their office, and their lives and fortunes are in perpetual danger from the weakness or cruelty of the prince.

SECT. VI.

Of the Buildings of Persia and their Furniture. A Description of the Cities of Ispahan, Shiras, and Casbin, containing an Account of the Palaces, Mosques, Bagnios, and Bridges of Persia.

THE houses of the quality generally stand in the midst of a fine garden, and make little or no appearance to the street: nothing is to be seen but a dead wall with a great gate in the middle, and perhaps a wall within the gate, to prevent people from looking in. These houses have seldom more than one floor. In the front stands a small piazza, or cloyster open before, where they sit and transact their ordinary affairs. Beyond this is a large hall eighteen or twenty feet high, in which they sit at great entertainments. On the farther side of the house is another piazza, and before it a bason, or fountain of water, beyond which is a walk of fine trees, as there is also from the street to the house. At each corner of the hall is a parlour, which also serves for a lodging room. Between these parlours, on the sides, are doors out of an hall into an open square space as large as the rooms at the corners. There are also several doors out of the hall into the piazzas both before and behind the house, so that in the hot season they have nine or ten doors open into the great hall, and if any air be stirring they enjoy the benefit of it. In some palaces is a handsome bason, and a fountain, which plays in the middle of the hall, and contributes greatly to cool the air.

The walls of their houses are sometimes built of burnt bricks, but more frequently of bricks dried in the sun. The walls are of a considerable thickness, and the roof of the great hall is arched and raised five or six feet higher than the other rooms. The roofs of the buildings on every side of the hall are flat, and there is a pair of stairs up to the top, where the Persians walk in the cool of the day, the roof being surrounded with a wall, or with balusters, and sometimes they carry up a mattress, and lie there all night.

The kitchens and other offices are at a distance on the right or left; and all the rooms, except the hall, stand separate, there being no passage out of one into another, but only from the hall. There are some chimnies, but usually instead of a chimney they have a round hole about four or five feet broad, and a foot and a half deep, in the middle of the room. In this hole they make a charcoal fire, and then cover the place with a thick board or table about a foot high, so close, that no smoke can get out, and over that table spread a large carpet, under which they put their legs in cold weather, and sit round it, the smoke being carried off by pipes laid under the floor.

Their doors are narrow and seldom turn like ours upon hinges; but a round piece being left at the top and bottom of the door, and let into the frame above and below, it turns upon them, and the very locks and bolts are frequently of wood.

The Persians go early to sleep. The beds being taken out of niches made in the wall for that purpose, are laid on the carpets. They consist of only two thick cotton quilts, one of which being folded double, serves as a mattress, and the other as a covering, with a large flat pillow for the head. The Persians usually sleep in their under garment and drawers, by which means they are less subject to catch cold than we, and are much sooner dressed and undressed. This is their ordinary method; but their princes and great men who indulge themselves, use sheets, and other delicate appurtenances of a bed, tho' without any of the parade practised in Europe; nor do they crowd their apartments with unnecessary and superfluous furniture.

Their furniture consists in carpets spread on the floor with cushions and pillows to sit and lean upon.

The floors of the rooms are either paved or formed of a hard cement, on which they lay a coarse cloth, and over that a carpet. The sides of some of the rooms are lined with fine tiles about a yard high, and the rest of the wall is either hung with pictures or painted.

Ispahan, or as it is pronounced by the Persians, Spahawn, esteemed the capital of Persia, is seated in fifty degrees east longitude, and thirty-two degrees thirty minutes north latitude, in a fine plain almost encompassed by mountains, at about two or three leagues distance, in nearly an oval form. The river Zenderhoud runs by it at the distance of about a mile; but there are several channels and pipes which convey the water from it into canals and basons, for the service of the court and city. Ispahan is without walls, and is ten or twelve miles in circumference. It had formerly twelve gates, but four of them are closed up, and the others always open. It is probable that it was formerly walled, and there are still the remains of an old castle.

The streets are for the most part narrow and crooked, and either exceeding dusty or very dirty; for scarce any of them are paved, and though the people use neither coaches nor carts, yet as all people of rank ride through them, attended by a great train of servants, the passage is necessarily rendered very disagreeable.

The city has, however, some fine squares, particularly the royal square, or Meidan, on one side of which is the royal palace. This square is one third of a mile in length; and above half as much in breadth; and on the sides are buildings which resemble the New Exchange in the Strand, they being covered at the top, and have shops on both sides. Every particular trade has a quarter assigned for it, and above the shops are others, where the mechanics perform their work. There are, however, no windows in these buildings; but instead of them are great openings at proper distances, to admit the light, and people ride through them on horseback. In the middle of the square is a market for horses and other cattle, and there all kinds of goods and eatables are exposed to sale.

On the side next the palace is a fine row of trees, a handsome bason of water, and some brass cannon taken from the Portuguese at Ormus. At the south and east ends of the square are placed a mosque, and opposite the great gate of the palace are several streets arched over, which renders them pretty dark. It is remarkable, that their houses and shops are never in the same place, and frequently their houses are half a mile distant; however, their valuable effects are locked up at night in chests and counters, and it is very rare any thing is lost.

The foreign merchants leave their goods in the public caravanseras, which also serve them for lodging and diet. There are said to be no less than fifteen hundred of these structures at Ispahan, built by charitable people for the use of strangers, and most of them are formed upon the same model, and differ only in the dimensions. They are entered by a handsome gate, on each side of which are shops, and from thence you come into a square, round which are piazzas, and within lodging rooms, warehouses, and stables for horses, and other beasts.

In the principal parts of the town are handsome coffee-houses, where people meet for the sake of conversation, and are frequently amused by the harangues of their poets, historians, and priests, who hold forth, and expect a small present for their instructions.

The buildings belonging to the palace with the adjacent gardens, are three miles in compass. Over one of the gates, which opens into the royal square, is a gallery in which the king used to sit, and see martial exercises performed on horseback. However, no part of the palace, in which the court resides, is to be seen from the square; but having entered the principal gate, you see a hall on the left hand, where, on certain days, the vizier and other judges administer justice; and on the right hand, rooms in which offenders are allowed to take sanctuary. From thence it is a considerable distance to the hall where the Sopha usually gives audience. This is a long room well painted and gilt; it is supported by forty pillars, and divided into three parts, one a step higher than the other, on which the great officers stand according to their rank. On the third ascent is placed

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the royal throne, which is raiſed about a foot and a half above the floor, and is about eight feet ſquare; on the bottom of it is ſpread a rich carpet, and cuſhions of brocade, upon which this monarch, upon ſolemn occaſions, ſits croſs-legged. The other apartments of the palace, and particularly thoſe belonging to the women, are never entered by any but the eunuchs, and therefore it is impoſſible to obtain an exact deſcription of them; but, in general, there are many ſeparate pleaſure-houſes diſperſed through the gardens, which are adorned with fine walks, fountains, and caſcades; and beyond the gardens is a park, in which the ladies hunt and take their pleaſure with the Shah.

There are above a hundred and fifty Mahometan moſques in the city, covered with cupolas, which appearing through the trees planted in the ſtreets and gardens almoſt all over the town, afford a very fine proſpect. Though no Chriſtians are allowed to enter the moſques, ſome travellers ſay, they have taken a view of them in diſguiſe, and particularly of the great moſque, called the king's, from its being erected by one of their ſovereign princes. The gate which leads to this moſque is covered with ſilver plates, and through it you paſs into a court which has piazzas on each ſide; and in theſe houſes the prieſts lodge. Oppoſite to the great gate are three large doors that open into the moſque, which has three iſles beautified with gold and azure. In the middle is a cupola, ſupported by four great ſquare pillars. The iſles on the ſides are lower than that in the middle, and the cieling is ſupported by thick columns of free-ſtone. The light is admitted at two great windows towards the top of the middle iſle. On the left hand towards the middle is a kind of pulpit, which is aſcended by a flight of ſtone-ſteps. On the out-ſide of the building the bricks and tiles are painted with various colours, and the floor of the moſque being covered with carpets, the people who enter it pull off their ſhoes. It is adorned with neither images nor pictures, nor are there any pews as in proteſtant churches.

At the ſouth end of the Royal Meidan is a moſque, which is built with ſtone, and is of a circular form: it is however divided into iſles, and the walls are lined to the height of fifteen feet with white poliſhed marble. In the midſt of the ſquare before the moſque is a large baſon, where the people waſh themſelves before they enter that ſtructure. In ſhort, moſt of the moſques are adorned with cupolas, and have mineretts, or ſteeples, which the mollas aſcend in order to ſummon the people to their devotions, for they make no uſe of bells. This was the ſtate of Iſpahan about the beginning of the preſent century, when it had a hundred thouſand houſes well inhabited, many of which were not much inferior in ſplendor to the royal palace; but its glory has been for ſome years laid in the duſt, and from the dreadful depopulation occaſioned by war, when Mr. Hanway was in Perſia, in 1744, there were ſaid to be in that city not more than five thouſand houſes inhabited.

The many hummums, or bagnios, at Iſpahan are another ſubject of admiration for the traveller. Some of them are ſquare buildings; but moſt of them are circular, and formed of a white well poliſhed ſtone, and the tops covered with blue tile. The inſide conſiſts of three rooms, which receive their light from little round ſquares of glaſs in the arched roof. The firſt is a great room ſurrounded with wooden benches, in which they dreſs and undreſs. The ſecond, which is uſually ſquare, is about ſix feet in diameter, and has a kind of copper three or four feet ſquare ſet in the floor, which is covered with a copper-plate, and is heated by a fire underneath lighted on the out-ſide, that heats both the water and the room. In the third room is the place for bathing. The floors are formed of black and white marble. The Perſians generally bathe every day, for they not only conſider it as extremely refreſhing, but as conducive to health, and an effectual remedy for colds, achs, and many other diſorders.

Early in the morning a ſervant goes up to the terrace on the top of the houſe, and ſounds a ſhell or horn, to give notice that the bath is ready. When a perſon comes to bathe, after undreſſing himſelf in the firſt room, he ties a cloth round his waiſt that reaches to his knees, then enters into the ſtove, and ſoon after a ſervant comes and pours water on his ſhoulders, after which he rubs him from head to foot in ſo rough a manner, that thoſe unuſed to it think he is about to flea them. He afterwards ſhaves the perſon's head and face if he deſires it, cuts the nails of his fingers and toes, handles and rubs his body, and ſtretches every limb; after which the perſon plunges into the bath, and being wiped on his coming out with a clean linen cloth, he returns into the firſt room and dreſſes.

The men bathe from twilight in the morning till four in the afternoon, and the women go from that time till midnight. When it is the women's time to bathe, all the male ſervants of the bagnio withdraw, and are ſucceeded by females. The ladies are never ſo finely dreſſed as when they come to bathe, this being the only opportunity they have of vying with each other in the article of cloaths; and their perfumes and eſſences are enough to ſtifle a perſon not uſed to them.

Nothing is more admired at Iſpahan by all foreigners than the Charbag, which is a walk above a hundred yards wide, and a mile in length, extending from the city to the river Zenderhoud. On each ſide are planted double rows of trees, and along the middle runs a canal, which, at the diſtance of every furlong, has a large baſon, into which the water falls in a fine caſcade. Both the ſides of the canal and baſons are lined with hewn-ſtone, broad enough for ſeveral men to walk a-breaſt upon them. On each ſide of this walk are the royal gardens and thoſe of the great men, which have pleaſure-houſes at ſmall diſtances, and all together form a proſpect as agreeable as can be conceived.

This walk is terminated by a bridge over the Zenderhoud, which leads to the town of Julpha. There are alſo two other bridges, one on the right and the other to the left, which form a communication between the neighbouring villages and the city. The architecture of theſe bridges appears ſomewhat ſingular; for on each ſide, both above and below, are arched paſſages through which people ride and walk from one end of the bridge to the other, as in the covered ſtreets of the city, and at little diſtances are openings to admit the light. The arches are not very high, no veſſels paſſing under them; for neither this river nor any other of the Perſian ſtreams, is navigable. Indeed in ſpring, on the melting of the ſnows on the mountains, the Zenderhoud makes a pretty good appearance, and is almoſt as broad as the Thames at London; but at the latter end of ſummer the channel becomes ſo ſhallow and narrow, that it does not contain water enough for the gardens that belong to the city. To ſupply this want the people about Iſpahan have abundance of wells of very good water.

On the ſouth ſide of the river ſtands the town of Julpha, which is chiefly inhabited by a colony of Armenians, tranſplanted thither by Shah Abas. This town is about two miles long, and near as much in breadth; and is in general better built, and the ſtreets wider, than thoſe of Iſpahan; but the trees planted in the ſtreets, and the large gardens about the houſes, give it the appearance of a country village. There are Georgians, and ſeveral other Chriſtian inhabitants, as well as Armenians. This colony has flouriſhed extremely ſince their being ſettled there, and they are ſaid to be the moſt conſiderable merchants in the world.

The city of Schiras, or, as it is pronounced, Sheraz, is ſituated about two hundred miles to the ſouthward of Iſpahan, and is generally reckoned the ſecond city of the kingdom. It is the capital of the province of Fars, the antient Perſia; and ſome imagine it received its name from Cyrus the Great, who is ſaid to have been buried there.

The city is ſeated in a pleaſant and fertile valley, about twenty miles in length, and ſix in breadth. Through it runs a rivulet, which in the ſpring ſeems a large river, and is ſometimes ſo rapid as to bear down the houſes in its way; but in the ſummer it is almoſt dry. It is not defended by any walls, and, though it is about ſeven miles round, it does not contain at preſent above four thouſand houſes; but the greateſt part of this ſpace is taken up with gardens.

The

The viceroy's palace, the moſques, bagnios, caravanſeras, and vaulted ſtreets, are built after the ſame model as thoſe of Iſpahan. The moſques are here ſo numerous that there is one to every twenty or thirty houſes; and their domes, being covered with new varniſhed tiles, have a pretty appearance among the trees. There is alſo a college for the ſtudy of the liberal arts.

The ſtreets of Schiras are generally narrow and duſty; but there are ſome broad ones that have canals and baſons faced with ſtone. Schiras is moſt remarkable for its gardens. The cypreſs-trees, which form the walks, are the largeſt and talleſt that are any where to be found, and grow in a pyramidical form; intermixed with theſe are ſeveral broad-ſpreading trees, and fruit-trees of all ſorts, as oranges, lemons, apricots, cherries, pears, and dates; none of which are planted againſt walls, as with us, but are ranged in lines, and ſometimes irregularly, forming a wilderneſs. They have alſo abundance of fragrant flowers, which are not planted with the ſame regular order as in the gardens of Europe. Their vineyards and their wine are the beſt in Perſia; and the fountains, caſcades, and pleaſure-houſes, are not inferior to thoſe at Iſpahan. The king's garden in this city is no leſs than two thouſand paces ſquare, and is ſurrounded with a wall fourteen feet high.

We ſhall now give a deſcription of the city of Caſbin, the chief city of antient Parthia, the reſidence of many of the Perſian kings, and the burial-place of Epheſtion, the favourite of Alexander the Great. This city ſtands on very high land, though a plain, and is ſurrounded with mountains at ſome miles diſtance. The air is fine and ſubtile, and in ſummer heat and cold alternately ſucceed each other; for though the days are very hot, the winds in the night are extremely piercing. This city, before the reign of Nadir, had twelve thouſand houſes inhabited; but when Mr. Hanway was there it had no more than eleven hundred, and was reduced to a heap of ruins.

The houſes are for the moſt part below the ſurface of the earth, to obtain the convenience of water, which is brought to them from a conſiderable diſtance in channels; for as we uſually bring water up to our houſes, they level their houſes to their water; which are, however, not the leſs agreeable in hot weather. They are generally built with bricks, dried in the ſun, cemented with a ſtrong mortar. The roofs are flat, and they frequently ſleep on the houſe-top. The buildings are incloſed with a mud wall, and conſiſt of two diviſions; the outer ſtands in a large area, and is only a ſpacious room, called the aivan, ſupported with pillars, and open on one ſide: here they diſpatch their buſineſs, and alſo eat when they do not retire to the women's apartment. There are niches in the wall, which anſwer the purpoſe of tables; the floor is generally covered with large worſted carpets, and on the ſides of the room are felts about a yard broad, and generally two or three yards long. Theſe are made either with wool or camel's-hair, and, being very thick and ſoft, are uſed for ſitting upon. In the wings of this apartment are ſmaller rooms for lodging, and in the ſame yard are apartments for the ſervants, and the ſtables. On the back part of this building is another, likewiſe incloſed by a wall, which, for the ſake of privacy, is generally entered by two turnings. Here is the harram, or women's apartment, into which no man is ſuffered to enter, except the maſter.

The palace built by Nadir Shah in this city joins to the old one, and has an avenue leading to it near three hundred yards long, and fifteen or twenty broad, formed of lofty trees. The palace is encompaſſed by a high and thick wall, about a mile and a half in circumference, which has only one entrance. This is an arched gate, the top of which projects, and is ornamented in the Eaſtern manner. Within are four large ſquares, adorned with lofty trees, fountains, and running water, which give the place an awful and majeſtic appearance. The apartments are raiſed about ſix feet from the ground; the aivan, or open hall, is in the center, and ſhuts in with falling doors. The apartments are adorned in the Indian taſte, and the cielings formed into ſmall ſquares, embelliſhed with moral ſentences in very legible characters. Moſt of the windows are of thick coloured glaſs, painted with ſuch art that the glaſs ſeems cut into the ſeveral figures it is deſigned to repreſent. Many of the floors are only formed of hard earth, and others of a compoſition of beaten ſtone. This irregularity is concealed by the conſtant uſe of carpets.

The harram is magnificent, and conſiſts of a ſquare incloſed with a brick wall, thirty feet high and two and a half thick. It has four diſtinct apartments, in ſome of which are fountains that ſerve to moderate the heat of ſummer, by giving the air a refreſhing coolneſs. The rooms are lined with ſtucco-work, painted in the Indian taſte with birds and flowers; in which the colours are beautiful, and ſet off with gilt edgings. The apartments have ſmall chimney-pieces, in a mean taſte; and ſome of them are ornamented with looking-glaſſes in ſmall ſquares, of many different dimenſions, ſet into the walls. There are a few apartments below ground, admirably contrived for coolneſs. Near the harram is the eunuchs apartment, remarkable only for its having but one door, and that a very ſtrong one. Here are alſo ſome old apartments yet ſtanding built by Shah Abas, in which are ſome bad painting done by European painters.

SECT. VII.

A particular Deſcription of the Ruins of the antient Palace of Perſepolis, deſtroyed by Alexander the Great: the Tombs of the antient Perſian Kings, and that of Noxi Ruſtan, ſuppoſed to have been made by Darius Hyſtaſpes.

ABOUT thirty miles from the city of Schiras are magnificent remains of the antient palace of Perſepolis, wantonly burnt by Alexander the Great. Theſe at a diſtance appear as in a kind of amphitheatre, they being ſeated in a fine plain, and partly encompaſſed by a range of mountains in the form of an half-moon.

This antient palace of the kings of Perſia, uſually called the houſe of Darius, has part of the walls of three of its ſides ſtill ſtanding. The front extended ſix hundred paces from north to ſouth, and three hundred and ninety from eaſt to weſt. The ſtones of the wall are black, harder than marble, ſome of them finely poliſhed, and many of them of ſuch a ſurpriſing ſize, that it is difficult to conceive how the antient Perſians were able to remove and raiſe ſuch prodigious maſſes. On the front of the building was a ſpacious platform, to which there are ſeveral flights of ſteps, the principal of which is placed between the middle of the front and the north end of the edifice, where two flights wind off from each other to the diſtance of forty-two feet at the bottom. Theſe ſteps are only four inches high, and fourteen in breadth. There are fifty-five of them on the north ſide, and fifty-three to the ſouth; and there are probably others that have been covered by the earth by length of time, as well as a part of the wall which riſes forty-four feet eleven inches high in the front. At the bottom of the two flights is a ſingle flight extending fifty-ſeven feet four inches from one to the other; from thence the two flights are carried off from each other, and returned back from the center at an equal diſtance from the extreme parts of the top. Above theſe flights is a pavement of long ſtones, and another ſingle flight of ſteps ſeventy-five feet wide anſwering to that at the bottom, and leading up to the grand entrance of the edifice. This upper ſtair-caſe has a noble and ſingular effect, anſwerable to the magnificent remains of the reſt of the building.

The ſpectator, on aſcending the upper ſteps, ſees before him two grand portals, and as many columns. Theſe portals are thirteen feet four inches in breadth, and twenty-two feet four inches in depth. On the inſide, upon a kind of pilaſter on each hand, is a large figure reſembling the ſphynx, in baſſo relievo, fourteen feet and a half high, and twenty-two feet from the fore-legs to thoſe behind. The faces are broken off, and the bodies much damaged; but what is extraordinary, the breaſt and fore-feet project from the pilaſter. Thoſe of the firſt portal are turned towards the ſtair-caſe, and thoſe of the ſecond face the mountain. Thoſe pilaſters

ſtand on a baſe five feet two inches in height, and the firſt portal is thirty-nine feet high.

The two columns that ſtand between the portals are the leaſt damaged, particularly with reſpect to their capitals, and the other ornaments of the upper parts; but the baſes are entirely covered with earth. Theſe columns are fourteen feet in circumference, and fifty-four feet high. There were formerly two others between theſe and the portal, ſeveral pieces of which lie half buried in the earth.

At the diſtance of fifty-two feet to the ſouth of the ſame portal is a large baſon for water, formed out of a ſingle ſtone twenty feet in length, ſeventeen feet five inches broad, and raiſed three feet and a half above the ſurface of the floor. From this baſon to the north wall is an extenſive ground a hundred and fifty paces in length, where nothing is to be ſeen but the fragments of large ſtones, with part of the ſhaft of a column, and the earth is covered with heaps of ſtones as far as the mountain.

To the ſouthward of the portals juſt deſcribed there are two other flights of ſteps reſembling the former, the one to the eaſt, and the other to the weſt. On the upper part the wall is embelliſhed with foliage, and the repreſentation of a lion tearing in pieces a bull, in baſſo relievo, much larger than the life. There are likewiſe ſmall figures on the middle of the wall.

On the top of the ſteps is an entrance into an open place paved with large ſtones, in which are two ranges of columns, ſix in each, and twenty-two feet diſtant from each other; but none of them are entire: there are alſo eight pedeſtals, and the ruins of ſome others. At the diſtance of above ſeventy feet were formerly ſix rows of other pillars, ſix in each row, and twenty-two feet diſtant from each other; but, though no more than ſeven of them are now intire, the baſes of all the reſt are ſtanding.

At above ſeventy feet diſtance from theſe laſt rows of columns on the weſt, towards the front of the ſtair-caſe, were once twelve other columns in two ranges, ſix in each; but only five are now remaining. The ground is, however, covered with pieces of theſe columns, and the ornaments that ſerved for their capitals. Between them are pieces of ſculpture, repreſenting camels on their knees, and on the top of one of the columns is a compartment in which camels are alſo repreſented in that poſture.

Farther towards the eaſt you are preſented with a view of ſeveral ruins, conſiſting of portals, paſſages, and windows. The inſides of the portals are adorned with figures in baſs relief. Theſe ruins extend ninety paces from eaſt to weſt, and a hundred and twenty-five from north to ſouth, and are ſixty paces both from the columns and the mountains. In the middle of theſe ruins the earth is covered with ſeventy-ſix broken columns; nineteen of which ſtill ſupport their entablature; their ſhafts are formed of four pieces, beſides the baſe and capital.

To the ſouth of theſe columns, at the diſtance of one hundred and eighteen feet, is an edifice that riſes higher than any other part of the ruins, from its being ſituated on a hill. The front wall, which is five feet ſeven inches high on that ſide, is compoſed of a ſingle range of ſtones, ſome of which are eight feet deep; and the wall extends a hundred and thirteen feet from eaſt to weſt, but has neither figures nor any other ornaments. However, in the middle of the front are the ruins of a double ſtair-caſe, on the ſides of which are ſeveral figures. The reſt of the building was chiefly compoſed of large and ſmall portals, and is entirely deſtroyed. The largeſt of theſe portals is five feet wide, and five feet two inches deep. Among the reſt, two portals appear to the north, with three niches or windows walled up. Under theſe portals are the figure of a man, and two women, down to the knees; for their legs are covered with the earth that is raiſed againſt them. Under the other gate is the figure of a man holding a lion by the mane. To the ſouth is a portal and four open windows, each of which is five feet nine inches wide, and eleven in height, including the cornice; their depth is equal to that of the grand portals. The two ſides of this gate are carved with the figure of a man, with ſomething on his head reſembling a tiara. He is accompanied by two women, one of whom holds an umbrella over his head. On the inſide, three niches are covered with antient Perſian characters.

To the weſt are two other gates uncovered. Within one of them are the figures of two men fighting with a bull, that has a ſingle horn in its forehead: this horn one man graſps with his left hand, while, with his right, he plunges a dagger into his belly. On the other ſide the figure, another man holds the horn with his right hand, and ſtabs the bull with his left. The other gate has the figure of a man fighting in the ſame manner with a winged deer, that has alſo a horn in its forehead. Horns were anciently the emblems of ſtrength and majeſty, and the orientals called Alexander the Horned, becauſe, ſay they, he made himſelf king of the horns of the ſun, that is, of the eaſt and weſt.

Behind this ſtructure are the ruins of another, which exceed it in length by thirty-eight feet. They have alſo niches and windows, the former of which are cut out of ſingle ſtones. A little to the ſouth is a double flight of ſteps ſeparated by walls embelliſhed with foliage and ſmall figures.

A little farther to the ſouth are ſubterraneous paſſages, into which none of the Perſians dare to enter, though they are ſaid to contain great treaſures. This proceeds from a general perſuaſion, that all the lights carried into them will go out of themſelves: but both Sir John Chardin, and Mr. Le Bruyn, far from being intimidated by this opinion, examined theſe paſſages with the utmoſt care, and proceeded through them with lights till they ended in a narrow opening, which extended a great length, and appeared to have been formed originally for an aqueduct; but its ſtraightneſs rendered it impoſſible for them to proceed through it.

On proceeding ſtill farther to the ſouth, you perceive the remains of another edifice, which extends one hundred and ſixty feet from north to ſouth, and one hundred and ninety-one from weſt to weſt. The portals belonging to it are ſtill to be ſeen, together with ſeven windows and forty encloſures, that were formerly covered rooms. In the middle are the baſes of thirty-ſix columns in ſix ranges, and the ground is covered with large ſtones, under which were aqueducts.

Anciently there ſtood another ſtructure to the weſtward of the laſt-mentioned building. On the ruins of the wall, which ſtill riſes near two feet above the pavement, are cut the figures of men in baſſo relievo, each repreſented with a lance. The ground encloſed by this wall contains a number of round ſtones that were the baſes of columns.

On the eaſt ſide of theſe laſt ruins are the remains of a beautiful ſtair-caſe, ſixty feet in length, reſembling that of the front wall: but though moſt of the ſteps are deſtroyed by time, the wall that ſeparates the two flights is ſtill eight feet in height, and adorned with figures almoſt as big as the life. The front contains the repreſentation of a lion encountering a bull: there are alſo lions of the ſame workmanſhip on the wings of the ſtair-caſe, both of them accompanied with characters and figures almoſt as big as the life. Columns were formerly diſpoſed between this edifice and the other laſt mentioned. Among theſe ruins are four portals, each adorned on the inſide with a man, and two women, who hold over his head an umbrella.

To the north of the two laſt edifices are two portals with their pilaſters, on one of which is alſo the figure of a man and two women, one of whom holds an umbrella over his head, and above the women is a ſmall figure with wings expanded. There are alſo ſeveral other figures in relievo on both of theſe portals, and the earth is covered with fragments and other antiquities.

From hence you proceed to the laſt ruins of the ſtructure on the mountain. On the ſouth ſide are two portals, under each of which a man is ſeated in a chair holding a ſtaff in his right hand, and a kind of vaſe in his left. Behind him is another figure, who has a cloth in his right hand, and ſomething on his head reſembling the tail of a ſea-horſe. Below are three rows of figures with lifted hands: theſe are three feet four inches high, but the man in the chair is much larger than the life. Above are ſeveral ornamental ranges of foliage, the loweſt of which is intermixed with ſmall lions, and the

higheſt with oxen. Theſe portals are twelve feet five inches in breadth, and ten feet four inches deep, and the higheſt of the pilaſters are from twenty-eight to thirty feet.

On the two pilaſters towards the north a man is ſeated, with a perſon behind him, like the preceding figures, and behind this are two other men holding in their hands ſomething that is broken; before the figure repreſented ſitting, are two other figures, one with his hands placed on his lips with an air of ſalutation, and the other holding a ſmall veſſel. Above theſe figures is a ſtone filled with ornaments, and below are five ranges of figures, three feet in height: theſe are a band of ſoldiers armed in different manners. From the foot of theſe mountains you have a full view of all the ruins, except the walls and ſtair-caſes that cannot here be ſeen.

The principal difference obſervable in the columns, conſiſts in ſome of them having capitals and others none; and moſt of them are fluted. With reſpect to the elevation of thoſe that are perfect, they are all from ſeventy to ſeventy-two feet high, and are eighteen feet five inches in circumference, except thoſe near the firſt portals. The baſes are round, and twenty-four feet five inches in circumference; they are four feet three inches high, and the lower moulding is one foot five inches broad. Theſe columns have three ſorts of ornaments towards the top, which may be termed capitals.

Beſides the baſſo relievos already deſcribed, there are many others, particularly the repreſentation either of a triumph, or a number of people going in proceſſion to carry preſents to a king, conſiſting of a multitude of figures with an empty chariot, a led camel, ſome led horſes, &c.

It is obſervable, that the drapery of all the human figures in this edifice is extremely ſingular, and has not the leaſt relation to that of the ancient Greeks and Romans; but their military habits reſemble thoſe of the Medes and Perſians.

No muſcles are viſible in the naked parts of the figures, which have a heavy air, and nothing has been obſerved but the contours; this neglect makes them appear ſtiff and inelegant. The draperies have the ſame defect, and the whole has a taſtleſs ſameneſs. The proportions, however, have been finely kept, both in the great and ſmall figures, which is a proof that thoſe who made them were not intirely deſtitute of capacity, but were probably obliged to be too expeditious to finiſh them with proper care. The ornaments are, however, exceeding beautiful, as are alſo the chairs in which ſome of the figures are ſeated, notwithſtanding their being now much impaired. It is, therefore, probable, that ſome fine fragments have been deſtroyed. Beſides, moſt of the ſtones are poliſhed like a mirror, particularly thoſe within the portals, and that compoſe the windows and pavements. Theſe are of various colours, as white, grey, yellow, red, deep blue, and in ſome places black; but the ſtones of which the greateſt part of the edifice is formed are of a clear blue. In ſhort, every thing correſponds with the grandeur and magnificence of a great king's palace, to which the images and relievos give a ſurpriſing air of majeſty. There is no doubt of there having been very ſtately portals and grand galleries to afford a communication with all the detached parts of the edifice: moſt of the columns, whoſe remains are ſtill ſo beautiful, were doubtleſs intended to ſupport thoſe galleries; and there even appears to be ſtill ſome remains of the royal apartments. In a word, the magnificence of theſe ruins can never be ſufficiently admired, and this ſtructure muſt undoubtedly have coſt immenſe ſums.

Near the mountain are two ancient tombs of the kings of Perſia, one to the north, and the other to the ſouth. Theſe are both hewn out of the rock, and are noble fragments of antiquity. Their fronts are covered with figures and other ornaments. The form of both are nearly the ſame, and therefore it will be ſufficient to give a deſcription of one of them, and we ſhall take that to the north. That part of the ſepulchre, on which the figures are carved, is forty feet wide. The height is nearly equal to the width, and the rock extends ſixty paces on each ſide. A range of four columns ſupport the entablature with their capitals, each of which is formed of the heads of two oxen as far as the breaſt, with the fore legs bent on the top of each column. The gate, which is encompaſſed with ornaments, is placed in the middle between two of theſe columns, but is at preſent almoſt cloſed up. Above the columns is the cornice and entablature, adorned with nine ſmall lions on each ſide in baſs relief, advancing towards the middle, where there is a ſmall ornament reſembling a vaſe. Over the lions are two ranges of men, almoſt as large as the life, fourteen in each range, all armed, and holding up their hands as if to ſupport the building above them, and on the ſide is an ornament that has ſome reſemblance to a pillar, with the head of ſome animal that has but one horn. Above is another cornice ornamented with leaves. On the left, where the wall projects, are three rows of niches above each other, each containing two figures armed with lances, and three others on the ſide armed in the ſame manner. There are likewiſe two on the right ſide with their left hands placed on their beards, and the right on their body. By their ſide are three others like thoſe on the other ſide. Above, on three ſteps, ſtands a man, who ſeems to be a king pointing at ſomething with his right hand, and holding a bow in his left. Before him is an altar, on which an offering is made, and from it the flames are repreſented aſcending.

Two leagues from theſe ruins is a place called Naxi Ruſtan, where there are tombs of perſons of eminence among the ancient Perſians, that much reſemble thoſe of Perſepolis, only they are carved much higher in the rock. This place receives its name from one Ruſtan, a fabulous perſon, whoſe figure is carved there. It is pretended that he was a potent prince of ſo immenſe a ſtature, that he was forty cubits in height, and lived one thouſand one hundred and thirteen years.

Before theſe tombs is a platform, above which their baſes riſe eighteen feet. The tombs themſelves are four times that height, and the rock is twice as high as the tombs, which in the middle extend ſixty feet wide. Under each tomb is a ſeparate table filled with large figures in baſſo relievo, and on two of them are ſome traces of men fighting on horſeback. Between theſe tombs are three other tables covered with figures, among which is a man on horſeback preceded by two others, and followed by a third, which is almoſt defaced.

Theſe tombs extend two hundred and eighty paces, and at the diſtance of ſixty paces from the firſt of them is a little ſquare building. Between the two tombs is a man on horſeback placed in a nich; his hair falls down on his ſhoulders, and upon his head is a crown with a bonnet riſing above it. He is dreſſed after the Roman manner, and has a large ſword by his ſide, with his left hand on the hilt, and his right hand preſented to a perſon before him, while a third figure, in a Roman habit, ſtands with his hands open in the attitude of a ſuppliant.

Figures, half covered with earth, are ſeen on the ſide of the third tomb, and in the middle of them is a man on horſeback, which the people ſay, repreſents Ruſtan; he is in a Roman dreſs, and has alſo a bonnet riſing from a crown, with flowing hair, a long beard, and his left hand upon the hilt of his ſword; but, notwithſtanding the pretence of his prodigious ſtature, both he and his horſe are of the common ſize. Before him is a woman with flowing hair, wearing a crown: ſhe is dreſſed like Minerva, and holds up part of her drapery with her left hand. A third figure repreſents a warrior, with a tiara on his head, and his left hand placed on the hilt of his ſword. In another compartment is an imperfect appearance of men fighting on horſeback. All theſe figures are carved in the rock. This tomb of Noxi Ruſtan is ſuppoſed to be that made by Darius Hyſtaſpes, from its perfectly correſponding with the deſcription given of it by Cteſius in his Hiſtory of Perſia, and with that of Diodorus Siculus.

At two hundred paces diſtance, on the weſtern ſide of the mountain, are two tables cut in the rock. That to the left repreſents two men on horſeback, one of whom graſps a circle, of which the other has quitted the hold. Some imagine, that the firſt is Alexander, and the other Darius, who by this action reſigns to him the empire.

Others

Others imagine that theſe figures repreſent two potent princes, or generals, who, after being engaged in a long war, without obtaining any advantage over each other, at laſt agreed, that he who ſhould reſt this circle out of the hand of his competitor ſhould be acknowleged the victor. But theſe are at beſt no more than conjectures.

SECT. VIII.

Of the Exerciſes, rural Sports, Games, and Diverſions uſed in Perſia. Of the Manner of travelling; of their Couriers, and Foot Meſſengers.

HAVING conſidered the buildings of the Perſians, and the noble antiquities ſtill remaining of the grandeur of the ancient kings of Perſia, we ſhall return to the moderns, and take a view of their exerciſes and diverſions.

As the Parthians were for many ages famous for their ſkill in horſemanſhip, and the uſe of the bow, there are at preſent no exerciſes in which the young men of rank, both of that province and of Perſia in general, more excel.

Before Perſia was laid waſte by civil war, it was uſual for the king to come into the Meidan at Iſpahan, at certain times every week, to be witneſs of the activity and addreſs of his ſubjects, and it was not unuſual even for them to contend for the prize.

In teaching this exerciſe, a youth is firſt inſtructed to bend the bow, firſt a weaker, and then a ſtronger; after which he learns to ſhoot forwards, backwards, ſideways, and almoſt in every poſture. For ſome time they are exerciſed in ſhooting upwards into the air, to try which ſhoot the higheſt; after this they are brought to ſhoot at a mark, and to diſcharge their arrows with ſteadineſs and truth. In theſe exerciſes they uſe arrows that have blunt iron heads; but for ſervice they have them ſharp, and ſhaped like the point of a javelin.

Their pupils are next taught to mount a horſe with dexterity, to ſit ſteadily on the ſaddle, to gallop with a looſe rein, to ſtop ſhort, and upon the leaſt ſignal to turn to the right or left.

They are alſo taught to play at a game that has ſome reſemblance to the game of bandy, only it is performed on horſeback. Each perſon has a ſhort bat in his hand, and a ball being thrown amongſt them, they ride after it, and ſtooping almoſt to the ground, ſtrike it while on a full gallop, and he who ſtrikes it oftenеſt before it comes to the end of the place appointed, wins the prize.

They are alſo taught to manage the ſabre, and to throw the lance. The ſtaves they throw by way of exerciſe are unarmed, and about five feet long, and with theſe they engage on horſeback, and, though they have no ſteel point, frequently give each other dangerous wounds. After they had gone through theſe exerciſes they were formerly permitted to ſhoot for a prize in the royal Meidan before the king and court. In that ſquare is a high pole like the maſt of a ſhip, and upon it was ſet a cup, ſometimes of maſſy gold, eſpecially if the king and great officers intended to ſhoot at it, as they frequented did before the reign of Nadir. Thoſe who contended for the prize, rode full gallop with their bows and arrows in their hands, and when they had paſſed a little beyond the pole, without either ſtopping or turning their horſes, they bent themſelves backward, and let fly their arrows at the cup, and he who brought it down gained great honour. By theſe exerciſes the Perſian troops have rendered themſelves extremely formidable, not only when they attack an enemy, but when put to flight.

As to their rural ſports, their manner of hunting ſeems no leſs remarkable. They have very fleet grey-hounds, but the ſtags and antelopes they courſe, are ſo ſwift of foot, that the hounds cannot come up with them, without the aſſiſtance of their hawks. Of theſe they have various kinds brought from Circaſſia, the northern part of the empire, and even Ruſſia. Theſe hawks are not only taught to fly at quails, partridges, rabbets, and hares, but even at deer, and the moſt furious wild beaſts. To bring them up to this exerciſe, they are ſaid to take the ſkin of one of theſe beaſts, and having ſtuffed it, faſten a piece of fleſh on its head, on which they ſuffer the hawk to feed while they draw the ſtuffed ſkin along upon wheels, to uſe them to fix themſelves on the head, while it moves. When the young hawk has been for ſome time accuſtomed to feed in this manner, they carry him to the ſport with an old ſtaunch hawk uſed to the game. The dogs being let looſe, the hawks are ſoon after thrown up, and faſtening on the head of the beaſt, ſtrike their talons into his fleſh, and beat their wings about his eyes, ſo that not being able to ſee his way, the dogs come up and ſeize him. They uſually carry a ſmall kettle-drum at their ſaddle bow to call off the hawks; and it is ſaid that ſome of them were formerly taught to fly at men.

When the king or the great men go a hunting, the country people, for ten or fifteen leagues round, are ordered to drive all the wild beaſts and game into a certain place ſurrounded with fences and ſtrong nets; and when they are thus encloſed, every perſon in the company ſhoots at which he pleaſes, and there are frequently ſeveral hundred killed at one of theſe hunting matches; but they generally ſtay till the perſon of the higheſt rank comes up, and diſcharges an arrow, after which they all let fly as faſt as they can, there being generally a ſtrange medley of animals, driven in a crowd together, as antelopes, deer, wild hogs, wolves, horſes, and foxes. They know nothing of hunting by the ſcent, but they frequently bring up leopards and panthers to hunt, or rather ſurpriſe the game, for they creep from one cover to another, till they can leap upon their prey, but never purſue it in a continued courſe.

The Perſians are not much addicted to gaming, and ſome of the moſt ſcrupulous look upon all games of chance as unlawful; however, ſome play at cards, dice, cheſs, tables, and other games. People of diſtinction alſo divert themſelves with the fighting of wild beaſts, and the common people amuſe themſelves with ſeeing the feats performed by rope-dancers, tumblers, and jugglers.

We ſhall now take a view of their manner of travelling, in which they differ greatly from the inhabitants of Indoſtan; for they have no vehicle that has the leaſt reſemblance to the palanquin, ſo adapted to indulge the indolence of the effeminate and luxurious; nor are there any wheel-carriages known in the country. The only method of conveyance is by means of camels, horſes, mules, and aſſes. The women of rank, who are as much as poſſible concealed, are put into a ſquare wooded machine, two of which are hung like paniers on the back of a camel; they are about three feet deep, and juſt large enough for one woman to ſit down in it, and over their head are three or four hoops, like thoſe which ſupport the tilt of a waggon, with a cloth thrown over them.

In times of peace, before the late reigns, and the civil wars that have ſpread deſolation through the country, people uſually travelled in caravans, conſiſting of four or five hundred camels, beſides other beaſts; this was attended with little expence, there being caravanſeras at proper diſtances, where they had their lodgings gratis, and purchaſed proviſions at the beſt hand; and though the roads are frequently ſteep and mountainous, yet ſuch care was taken in laying bridges and cauſeways, and in levelling and enlarging the ways, that a traveller ſeldom met with any difficulties but what were eaſily ſurmounted.

The Perſian couriers are armed with ſabres, and wear a white ſaſh girded from their ſhoulders to their waiſt, many times round their bodies, which enables them to ride for ſeveral days with little fatigue: they take horſes wherever they can find them, which are frequently never returned to the owners: they even diſmount travellers, and often leave them to walk and carry their baggage. The injuſtice of this behaviour occaſions their being ſometimes repulſed and ſeverely treated; though according to the laws an entire ſubmiſſion is required, as they are employed in the king's ſervice. Poſt-maſters are ſupplied by the king's orders with thirty, forty, or

fifty

fifty horſes, according to their appointments; but as the demand is frequently greater than they are able to ſupply, and the ſhah's allowance very ſmall, they are often obliged to abſcond, which is a principal cauſe of the barbarity of the couriers. One of theſe poſt-maſters, ſays Mr. Hanway, being challenged upon this account by Nadir, anſwered, "That I have not ſupplied thy "couriers with horſes, is moſt certain; becauſe for every "ten horſes thou haſt provided, thou haſt ſent me "twenty couriers: a man had better die at once, than "live to ſerve a raſcal;" and immediately ſtabbed himſelf. The ſhah cried out, "That is a brave fellow, "ſave him:" but it was too late.

Thoſe here called poſt-maſters are only appointed to keep the horſes in readineſs for the king's couriers, and have no concern with the letters of private perſons. Theſe are carried by ſhatirs, or footmen; and if any man has letters to ſend, he diſpatches one of theſe with them on purpoſe. They will travel a thouſand miles in eighteen or twenty days, and not aſk more than twenty-pence or two ſhillings a day for their trouble. They take with them a bottle of water, and a little bag of proviſions, which ſerve them thirty or forty hours. They generally leave the high road, and croſs the country the neareſt way. Some families make this their only employment, and breed their children up to it, by making them practiſe running from their infancy.

The ſhah and the great men have ſeveral of theſe in their retinue; but before a man can be admitted one of the king's running-footmen, he muſt give a very extraordinary proof of his being ſwift of foot; for he muſt run from the great gate of the palace at Iſpahan to a place a league and a half from that city twelve times in a day, and every time bring an arrow delivered to him by thoſe who ſtand at the end of the race, to ſhew that he has run the whole courſe; and this he performs between ſun-riſe and ſun-ſet, that is, in thirteen or fourteen hours at moſt, though it is no leſs than a hundred and eight miles. None but the ſhah's favourite ſervants are admitted to this honour. On the day of trial the elephants and horſemen are drawn up in the royal ſquare, with the drums, trumpets, and other muſic ſounding, as if it was a great feſtival. All the great men make preſents to the ſhatir, and ſeveral of them ride the courſe with him; and the mob, every time he returns, expreſs their ſatisfaction by their ſhouts and acclamations.

Whenever the viceroys and khans admit a ſhatir into their ſervice, they oblige him to run the ſame number of miles, and he is careſſed and preſented with gifts by all their dependants, in the ſame manner as the ſhatirs of the king.

SECT. IX.

Of their Marriages, and Treatment of their Women; and of the Death and Funerals of the Perſians.

THE Perſians are allowed four legal wives, but the people in general are far from making uſe of this liberty: and we are informed by Mr. Hanway, that a Mullah obſerved to him, that though their law permitted a plurality of wives, and did not reſtrain men in the number of concubines; yet they always conſidered him as the moſt virtuous man who confined himſelf to one wife, without any concubine; and at the ſame time intimated his opinion, that celibacy ſeemed to be a war againſt nature, and was conſequently a crime.

Indeed few men have more than one wife, who, among the great, ſeem to be taken from ſome political view, as the quality or intereſt of her family, and to ſerve as the miſtreſs of the concubines, who wait upon her, though they are equally admitted to their maſter's bed, and their iſſue is no leſs legitimate than her's.

In chooſing a wife they are ſatisfied with the account they receive from others of her beauty and accompliſhments. Love, eſpecially among thoſe of high rank, is the leaſt motive for entering into the marriage-ſtate. This ſhe does not much expect. Her great inducements are the number of ſlaves, the cloaths, the equipage, and the figure the man makes in the world. Indeed if a woman is ſo unfortunate as to feel a very tender paſſion for her huſband, ſhe is commonly unhappy, from ſeeing him leave her bed for that of a ſlave, and perhaps for a common proſtitute; and if ſhe has the boldneſs to expreſs her reſentment, ſhe will probably have the mortification to ſee another wife introduced into the houſe to govern in her ſtead.

The Perſians, when they meet with an advantageous match, marry their children in their infancy, otherwiſe they are in no haſte with reſpect to their ſons; but allow them in the mean time a female ſlave for their bedfellow.

Before marriage the woman is examined in regard to her perſon by the mother, or other relation of the man, as the man is by the parents or friends of the woman. A report being made, the woman's parents demand the price; which being paid, the judge, or, where there is none, the prieſt, having received notice that the parties are ready, marries them, often without their having ſeen each other.

The day before the bridegroom takes home his bride, he ſends her a habit, ornaments, and jewels, ſuitable to her quality; and the next day, towards the evening, he goes on horſeback, with the richeſt furniture he can procure, attended by his friends, with muſic and dancing-girls, to fetch her home. She meets him part of the way mounted on a camel or horſe; but ſo veiled that her face cannot be ſeen. She is attended by her relations and friends in their gayeſt equipage, with her ſlaves, cloaths, and baggage. Both companies being joined, they march to the huſband's houſe with lighted torches and muſic playing before them, and followed by the mob, who, with joyful acclamations, expreſs their wiſhes for the happineſs of the new-married pair.

On their arrival at the houſe the bride is led to her apartment, and the huſband ſoon follows her. This is in general the firſt view he has of her face. The company ſpend the remainder of the evening, and ſometimes ſeveral days ſucceſſively in feaſting and rejoicing at the houſe; but the men and women are in ſeparate apartments; and if it be the wedding of a man of quality, the muſic, the dancing-girls, and the mob, are alſo generally well entertained. But marriage does not give the women any liberty; for they, to all appearance, are conſidered as little more than ſervile creatures, formed for the pleaſure and indulgence of their lord.

"Happy were it for the Chriſtian world, ſays a pious "and moral hiſtorian, if women were more generally "taught from the earlieſt time of life, that rebellion "againſt huſbands in Europe is, at leaſt, as great a "crime as Aſiatic tyranny over wives; and the thoughts "of the latter muſt neceſſarily make them ſhudder. "Women are not often taught the doctrine of ſubordination otherwiſe than by cuſtom, which they ſometimes call, and much oftener think, an arbitrary inva ſion of their rights; the underſtanding and the "heart ought to ſubſcribe to this doctrine, in order to "eſtabliſh this rule of conduct upon a ſolid baſis. This "women might more generally comprehend, that "ſubordination is neceſſary to the very being of government; that the pre-eminence which men enjoy, "conſiſts chiefly in a ſuperior toil; that whether a man "has the mind of an angel, or a brute, ſtill the gentle "paſſions, and the ſubmiſſive conduct of a wife, muſt "eſtabliſh her power in the heart of her huſband, more "permanently than all the arts of pride and rebellion; "thus it muſt be if ſhe means to poſſeſs his affections: "and if ſhe does not mean it, he has the greater rea- "ſon to maintain that ſuperiority with which nature "has inveſted him. And as Providence has appointed "man the guardian and protector of woman, he ought "therefore to be the chief object of her love."

The Perſians of rank have alſo a kind of concubines, whom they agree with either for life or a certain time. Theſe contracts are alſo regiſtered before a magiſtrate, and where a man parts with one of theſe, ſhe muſt remain ſingle forty days before ſhe enters into a contract with another, to ſee if ſhe be with child; for in that caſe the firſt man muſt keep her till ſhe is brought to bed, and afterwards take care of her children. A man

may alſo take his ſlave to his bed, but he may diſpoſe of her as he pleaſes without any ceremony, and yet their children inherit according to their ſeniority; and if the ſon of a ſlave be the eldeſt, he has an elder brother's portion.

With reſpect to the children, every perſon has a right to diſpoſe of his effects to ſuch of them, and in ſuch proportions, as he thinks fit, except that he is limited by the marriage-contract to leave a certain part to his legal wife, which deſcends to her iſſue. But where the father makes no will, and is under no obligation to leave any part of his fortune to any particular woman and her children, the eldeſt ſon takes two-thirds of his eſtate and effects, and the reſt are divided among the younger children without diſtinction.

Divorces are eaſily obtained, eſpecially where both parties agree to part: the wife uſually alledges, that the huſband takes up too much time with his ſlaves and concubines to afford her due benevolence, or elſe that he is impotent; in either of which caſes a divorce is readily granted, and both the man and woman are at liberty to marry again.

It will not be improper here to take ſome notice of the employments of the women. Thoſe of Ghilan are very induſtrious; for the common ſort are often ſeen abroad, without veils, planting rice, and performing other offices of agriculture; and within doors they are employed in ſpinning and working in different manufactures: but women of ſuperior quality work very little, if at all. Quintus Curtius obſerves, that Alexander ſent Darius's mother ſeveral pieces of purple, and other veſtures, which he had received from Macedon, that if the manufacture pleaſed her, ſhe might cauſe her grand-children to make them for her diverſion. This was refuſed as a great indignity, it being eſteemed mean and diſhonourable for ladies in Perſia to work in wool. Alexander excuſed himſelf as being ignorant of their cuſtoms, alledging, that his ſiſter had worked the robe in which he was arrayed. The Perſian ladies, ſays our author, are ſtill of the ſame opinion; nor is this ſurprizing, if we conſider that in Europe, where induſtry is reckoned a principal virtue, there are many women whoſe birth, fortune, and beauty, might challenge the higheſt attention, who rather chooſe to be ignorant of the eſſential duties of life, than of its vain ceremonies and amuſements.

The females who do not labour in the field are ſeldom ſeen abroad, except in a morning before the ſun riſes, and then they are covered with veils which reach down to their feet. When they travel on horſeback, every lady of diſtinction is not only veiled, but generally has a ſervant who runs or rides before her to clear the way; and, on ſuch occaſions, the men, even in the market-places, always turn their backs till the women are paſt, it being thought the higheſt ill manners to look at them. "But "this awful reſpect, ſays Mr. Hanway, is only a proof "of the ſlavery in which they are doomed to live. The "care which they take to conceal their faces, to avoid "the imputation of acting indelicately, and contrary to "cuſtom, has made ſo ſtrong an impreſſion on them, "that I was told of a woman, who being accidentally "ſurpriſed in bathing, ſhewed her whole perſon, ex-"cept her face; to hide which all her ſolicitude was "employed."

The girls are eſteemed at age when nine years old, and the boys at thirteen; and are no longer under the direction of their guardians: and when a guardian dies, the magiſtrate, upon examination, will admit them to be of age ſooner. The eldeſt ſon is always guardian to the younger children, and the infants have the privilege of not having their eſtates ſeized for the debts of the deceaſed till they are of age and able to plead for themſelves.

We ſhall now give ſome account of their treatment of the dying and the dead, particularly of their ſeveral funeral rites.

When a man is thought to be drawing near his laſt hour, they ſet up lighted lamps, or make ſmall fires on the terraces of his houſe, that the people of the neighbourhood and thoſe that paſs by may pray for him. The mullah, or prieſt, is alſo ſent for, who reminds him that it is time to review his paſt life, and repent of his ſins; they likewiſe make him repeat his creed, that there is but one God, who has neither companion nor equal; that Mahomet was his prophet, and ſent into the world to publiſh the true religion; and that Ali and the eleven Imans are his true ſucceſſors. When he can ſpeak no longer, they read ſome chapters of the Koran to him till he expires. His death is immediately known by the groans and lamentations of thoſe about him. The relations immediately ſet up a great cry, rend their cloaths, tear their hair, and beat their breaſts; while the women in particular utter their complaints, and addreſs the corpſe with the moſt tender expreſſions.

In the mean time the cadi is informed of his deceaſe; on which he gives an order to a perſon, whoſe office it is to waſh the dead, to ſend ſome of his people for that purpoſe. If it be a man he ſends men, and if a woman thoſe of her own ſex, who immediately ſtrip the corpſe, taking all that is upon it for their own uſe, and then carry the body to a certain pool, or large baſon, provided in every town for that purpoſe in ſome private place; but the great men have baſons in their gardens, over which they pitch a tent for waſhing any of the family when they die. After they have cleaned the corpſe they ſtop up all the vents, as the mouth, noſe, ears, &c. with cotton, that nothing may iſſue from them. Afterwards the corpſe is wrapped up in a new winding-ſheet of cotton cloth; and if it be a perſon of fortune, ſome paſſages out of the Koran are ſtamped upon it. The body is then depoſited in ſome place at a diſtance from the houſe; and if it is to be buried at a conſiderable diſtance, it is put into a wooden coffin, filled up with ſalt, lime, and perfumes, which is their only method of embalming the dead in Perſia, for they never embowel them.

If they are interred near the place where they die, they are carried thither directly as ſoon as they are waſhed, without much ceremony; and the people who attend the corpſe, follow it without the leaſt order. At the interment of perſons of diſtinction, the enſigns of the moſque are carried before them on long pikes; one has at the end of it an iron hand, which they call Ali's hand; others have creſcents; and on the reſt are written the names of Mahomet, his daughter Fatima, and his twelve ſucceſſors. They have alſo ſilk ſtreamers, and led horſes, which carry the turban and arms of the deceaſed. The neighbours offer their ſervice for carrying the corpſe to the grave; and if a man of rank meets a funeral, he will diſmount from his horſe and aſſiſt in carrying the bier.

None are buried in the moſques, but in many places they have their burying grounds at a little diſtance from the town, by the road ſide: however, in Iſpahan and ſeveral other great cities, there are burying-places within the city. Their graves nearly reſemble ours, only on the ſide next Mecca the earth is made hollow, and the corpſe laid in it wrapt in its winding ſheet without a coffin, with the face towards Mecca. If it be a great man his turban, his ſword, his bow and quiver of arrows are laid by him. The reaſon of their laying him under a hollow place of the earth is from the opinion, that the ſoul reanimates the body ſoon after its interment, and is examined by certain angels in relation to his life and manners. The Saieds, who are of the family of Mahomet, never have any earth thrown into their graves, for they are only covered with a great ſtone. They have generally monuments and tomb-ſtones as with us, but inſtead of giving an account of the deceaſed, they uſually engrave upon them ſome paſſages of the Koran; or an epitaph, in which, according to the common ſenſe of mankind, life is compared to a flower that bloſſoms in the ſpring, and in the ſummer appears in the full luſtre of its beauty; but in autumn begins to wither and decline, and when winter comes on, a guſt of wind blows it to the ground, where it lies and rots.

Eight or ten days after the funeral, and on certain feſtivals, the friends and relations viſit the tomb, eſpecially the women with their children, who there renew their lamentations, and beating their breaſt expoſtulate with the deceaſed upon his leaving them; mean while their friends endeavour to comfort them, and ſometimes

leave

leave at their grave cakes, ſweetmeats, and fruit, in order to pleaſe the angels who guard the ſepulchre.

They uſually mourn forty days, not by wearing black, which they deteſt as an infernal habit, but by ſhewing the moſt lively expreſſions of grief two or three times a week, and wearing a torn and negligent garb of a dark blue colour. This time being expired, they bathe, ſhave, and dreſs themſelves in their uſual habits. Their wives appear moſt inconſolable, for a widow in Perſia ſeldom marries a ſecond huſband.

The Perſian kings are frequently buried at Kom in great ſtate, as appears from the following account of the interment of Soliman. The corpſe was preceded by one hundred camels and mules, which carried proviſions for a thouſand people, who were to attend it on the road; after which was carried the body in a large litter covered with a pall of cloth of gold, by two camels led by the Nazir or high-ſteward. On the ſide of it went two ſervants burning perfumes in golden cenſers, and a company of prieſts ſinging their prayers. Theſe were followed by an empty litter covered with red and green; then followed all the great officers of the court on foot with their cloaths rent, except the prime miniſter, who was permitted to ride, on account of his great age. Many thouſands of the people joined the proceſſion, and made dreadful lamentations, as for their common parents. In this order they proceeded about a league from Iſpahan to one of the king's country palaces, where the corpſe reſted; and the following night thoſe appointed to attend it proceeded on their journey to Kom, while the great officers returned to Iſpahan to attend the new king. The ſhops were then opened, which had been ſhut ever ſince the people had notice of the king's death, and the court reſumed its uſual ſplendour.

SECT. X.

Of the Religion and Superſtition of the Perſians.

AS to the eſtabliſhed religion of Perſia, the Turks and Perſians equally acknowledge the Koran to be the great law of the prophet Mahomet; but trace their diviſions and inveterate animoſities as high as his immediate ſucceſſors. Ali was Mahomet's brother's ſon, and married to Fatima, the daughter of the falſe prophet. Hence the Perſians infer his right to the ſucceſſion, which was notwithſtanding invaded by his uncles Abubeker, Omar, and Oſman, the brothers of Mahomet, whoſe uſurpation, both as kings and prophets, is approved of by the Turks. Ali, at length, ſucceeded, and the diſpute might have been loſt in oblivion, had he made no different explications of the Koran. This, however, produced no extraordinary effects till the fourteenth century, when Sheffie, a man of an exemplary life, who pretended to a regular deſcent from Ali, began to teach and expound the Mahometan law, and the doctrine of Ali's followers, in preference to the precepts taught by the Turkiſh doctors. This reviving the remembrance of the injury done to Ali by his uncles, the Perſians began to curſe them in their public prayers, and changed the form of the Mahometan creed, by giving Ali the title of the friend of God. Theſe two ſects being thus divided, thoſe who maintained the ſucceſſion of Abubeker, Omar, and Oſman, called themſelves Sunnis, while the followers of Ali took the name of Schias.

The Perſians acknowledge that the Moſaic was the true religion before Chriſt, whom they alſo believe to be a true, prophet and teacher ſent from God; but that the religion he taught was contained in a book, which, at Mahomet's coming, was taken by the angel Gabriel into heaven, and the Koran brought down in its ſtead. They alſo, like the other Mahometans, ſay, that Jeſus Chriſt did not die upon the croſs, but as he was going to his crucifixion, he was inviſibly tranſlated to heaven, and that Judas being miraculouſly brought thither in his place, his face appeared like that of Chriſt, and he was crucified in his ſtead. Thus they confeſs the truth of our Saviour's miſſion, but mingle almoſt every thing relating to him with extravagant fictions.

The Mahometans have two articles of faith, and five of practice. That there is no other God but God, and that Mahomet is his prophet; that men ought to obſerve bodily purifications; pray to God at the appointed times; give alms to the poor; faſt all the month of Ramezan, and, if poſſible, go in pilgrimage to the temple of Mecca. To theſe the Perſians add an eighth article, which is, that Ali is the friend of God.

The Perſians maintain that all ſouls were formed long before the creation of the world, and many of their doctors believe the metempſychoſis or tranſmigration of ſouls. Their hiſtory of the creation has many fables, mixed with the truths they have taken from the books of Moſes.

They ſay that both good and evil angels were made of the ſubſtance of light and fire, and being compoſed of ſoul and body, their aërial forms may be ſo condenſed as to become viſible. That the firſt time the evil angels diſobeyed God, the good angels fought them, and brought them captives to heaven, where God pardoned them; but he afterwards creating man, and commanding all the angels to bow before him, the evil angels, filled with pride, again rebelled; upon which they were curſt by the Almighty, who precipitated them from heaven into a place which their fury and deſpair has rendered hell.

They imagine that as ſoon as the deceaſed is laid in his tomb, the grave cloſed, and the company retired, the departed ſoul re-enters the body, and is viſited by two black angels, terrible to behold, the one called Munkir, and the other Nekir, who oblige the perſon to ſit upright, and queſtion him concerning the unity of God, the miſſion of Mahomet, and the good or evil he has performed, which they record in a book to be opened at the general judgment: that in the mean while, the ſouls of the faithful are filled with tranſports of joy; while the wicked endure the dreadful pangs of remorſe. They ſay, the ſoul wanders about till the body is interred; but that it has no ſooner undergone the firſt examination in the ſepulchre, than it enters an aërial body, in which it continues till the general reſurrection, when it will be re-united to its earthly frame.

After the final judgment they maintain, that all men muſt paſs over a certain bridge no wider than a razor's edge: that unbelievers and the wicked will infallibly fall in their paſſage into hell; but that the faithful ſhall paſs the bridge ſwifter than a bird flies through the air, and enter into paradiſe.

They maintain, that the torments of hell conſiſt in being put into the hands of devils, who ſhall hang up the body in dreadful caverns full of dragons, ſerpents, and all manner of noxious and loathſome animals, which ſhall perpetually gnaw it, and fill the ſoul with rage and remorſe. On the other hand, the joys of paradiſe will, according to them, entirely conſiſt in ſenſual delights.

The bleſſed, ſay they, after they have taſted of the fountain of living waters, ſhall ſeat themſelves on the banks of the river of delight, which is ſhaded by a tree ſo immenſely large, that was a man to ride poſt fifty thouſand years he would not paſs the extent of one of its leaves: that Mahomet and Ali ſhall ſerve the happy with the water of this delicious river, mounted on the Pay Duldul, an animal that has the head of a woman, the foot of a ſtag, and the hinder part of a tyger: that they will be attended by innumerable companies of fair celeſtial beauties, with large black eyes, created on purpoſe for the enjoyment of the elect. They alſo maintain, that they ſhall enjoy the free uſe of theſe voluptuous pleaſures, without being capable of ſinning, becauſe nothing is forbidden, nor ſhall they there experience the effects of ſatiety, but their life, and health, and vigour will be immaterial.

If they be aſked how they can ſuppoſe, that in paradiſe they ſhall be taken up with mere corporal enjoyments, which periſh in the poſſeſſion, they boldly reply, That theſe are not formed to ſupply any neceſſities of nature, but for pleaſure; and that all the delights we taſte in this life, we ſhall enjoy in a much higher degree in paradiſe; for this world, ſay they, is but a type of that, and all that we ſee came from thence, though

though they are extremely degenerated from their excellent original. If it be objected, that if we eat and drink in heaven, we muſt be ſubject to the neceſſities and defilements which follow eating and drinking, they anſwer, that the delicious food of paradiſe ſhall evaporate in a perfumed ſweat through the pores; and that though they ſay the Perſian women ſhall be excluded paradiſe, they only mean that they ſhall not inhabit the ſame paradiſe as the men; but in another place will enjoy equal delights.

There are, however, ſome Perſian doctors, who conſider all the promiſes and threatenings in the Koran in a ſpiritual and allegorical ſenſe, and ſay, that theſe things are thus delivered only to accommodate them to the groſs ideas of the people; but that the happineſs of paradiſe really conſiſts in being employed about objects proper for the ſoul, as in the knowledge of the ſciences, and the ſublime operations of the underſtanding, and that the body ſhall have pleaſures ſuitable to its nature, and enjoy all the delights of which it is capable; but not, as here upon earth, by meat and drink, and ſenſual indulgencies: that hell ſhall conſiſt in regret and deſpair for the loſs of paradiſe, while the body will be afflicted with the moſt excruciating torments, but after what manner they do not pretend to determine.

The Perſians ſometimes exalt Ali above Mahomet himſelf; they even pretend that Ali is not dead, but taken up into heaven, whence he ſhall return and fill the world with his doctrine. They never ſpeak without the utmoſt deteſtation of Abubeker, Omar, and Oſman.

They diſtinguiſh uncleanneſs into two kinds, one of which they eſteem ſinful from its being abſolutely forbidden by their law, as to drink wine and ſtrong drink, to eat pork, &c. while the other only communicates a defilement that renders a perſon unfit to perform certain acts of religion, as to pray to God, or read the Koran, while he continues in this ſtate of uncleanneſs. They not only pretend that it is unlawful to drink wine, but that every thing is defiled in which wine has been put, or on which a drop of it has fallen; nor is it lawful for them to be in a room where wine is kept. But though the drinking of wine be forbidden by their law, and their commentators are very ſevere in their cenſures of thoſe who uſe this indulgence, many of the Perſians, particularly in the army, drink it pretty freely, and alſo intoxicate themſelves with ſpirituous liquors. When they are aſked by a Chriſtian how they diſpenſe with this precept, they anſwer, "In the ſame manner "as you diſpenſe with drunkenneſs, adultery, and for-"nication, which are no leſs forbidden to Chriſtians, "and yet many among you glory in their exceſſive drink-"ing, and in their debauching women."

The bigotted Perſians lay a far greater ſtreſs upon the ceremonial part of their law, than on the moral: for their waſhings and purifications muſt be obſerved, whatever elſe they omit. They have the maxim of their prophet frequently in their mouths, that "religion is "founded in purity, and half of it conſiſts in a man's "keeping himſelf undefiled." Their prayers are vain and criminal when offered up with unwaſhed hands, and it is the higheſt prophanation to touch the Koran in ſuch a ſtate. There are indeed ſuch a variety of defilements, that though they are obliged to pray five times a day, it is almoſt impoſſible to prevent their being polluted between one prayer and another.

As the Perſians reckon their day from twelve at noon to twelve the next day, the firſt hour of prayer is exactly when the ſun is in the meridian. The ſecond is in the evening; the third when it is ſo dark that one cannot diſtinguiſh colours; the fourth is to be made on lying down to ſleep, and the fifth in the morning, and may be performed at any time between the diſappearing of the ſtars and noon. All theſe prayers would be an inſupportable burden, conſidering the purifications and other preparations required before they begin their devotions, were they not indulged in ſome particulars: for inſtance, they are allowed to offer up two ſets of prayers at the ſame time; for though that in the morning is performed ſingly, thoſe for noon and the evening may be offered together; and thoſe to be ſaid when it grows dark and at bed-time may alſo be ſaid together; and if they are prevented ſaying their prayers at the appointed times by any preſſing occaſion, they may afterwards ſay them as ſoon as they have an opportunity. Theſe ſet hours of prayer give the Perſians an opportunity of retiring from company whenever they think fit, without being thought guilty of rudeneſs; for nobody is ever importuned to ſtay, when he declares that he is going to his devotions.

The mullahs, and thoſe who have more religion than their neighbours, keep exactly to the five ſtated hours of prayer, and never deviate from them but in caſes of the extremeſt neceſſity.

In moſt Mahometan countries the times of prayer are proclaimed by the officers of the moſques from their ſteeples; but in Perſia thoſe officers declare the time of prayer from the top of the moſques. Upon common days no more than one or two of theſe cryers are employed; but upon feſtivals there are ſometimes ten or a dozen of them, particularly on Fridays, their ſabbath; and it can ſcarcely be conceived how far their voices are heard. They begin with theſe words, "O God, "moſt great!" which they repeat four times, turning to the four winds; then they add, "The teſtimony we "render to God is, that there is no other God but "God. Mahomet is his prophet, and Ali his friend." This they alſo repeat four times as above, and then ſay, "Ariſe, and pray, perform that moſt excellent duty "which Mahomet and Ali, the moſt perfect of created "beings, have commanded." If it be at midnight, which is one of their times for offering up prayers of ſupererrogation, or in the morning, they add, "Awake "out of your ſleep;" and having repeated the words, "O God moſt great!" four times, ſing ſome verſes of the Koran, and then conclude with "Omar be ac-"curſed." When the people hear theſe criers, they ariſe up and go to prayers in their houſes, or wherever they think fit.

In performing their devotions they have ſeveral ceremonies, which muſt not be omitted; firſt they put off their ſlippers, and all their ornaments: even their turban muſt have neither gold, nor ſilver, nor embroidery, and therefore they uſually put on a white calicoe turban; and they take particular care to wear at ſuch times no ſkins or furs belonging to any beaſt prohibited to be eaten by their law; and always waſh their face, feet, and hands. Every perſon has a little carpet, about five or ſix feet long, and three broad; in this are wrapped the things they uſe at their devotions, as the Koran, which is kept in a little bag by itſelf, an earthen diſh, their beads, a pocket-glaſs, and ſometimes a few tattered relics. Theſe they take out, and having ſpread the little carpet before they begin their prayers, they ſit upon their heels, and range theſe little trinkets in order. They then take the comb and glaſs, and comb their beards; take off their purſe, their ſeals and rings, their ſabre and knife, that they may preſent themſelves before God in the moſt humble manner. Then turning their faces towards Mecca, they begin their prayers; at certain parts of which they ſtand, then kneel, and then proſtrating themſelves on the earth, ſet their foreheads on a bit of clay of about the ſize of a crown-piece.

On theſe occaſions they count their beads on a ſtring, as is the cuſtom of ſome Chriſtians, who doubtleſs learnt it of them, as they did of the neighbouring pagan nations. Though they pray ſo often, their prayers are pretty long, and they ſeem to perform their devotions with inconceivable reverence and attention; nothing can divert them from what they are about; their eyes remain fixed, and every geſture is exceeding juſt and ſuitable to the occaſion: and in ſhort, they perform this duty with greater reverence and attention than moſt Chriſtians. It will not be improper here to add the obſervation of Mr. Hanway, "Though the Perſians, ſays he, are become "extremely immoral, yet they give one proof of reli-"gion vaſtly ſuperior to the Chriſtians: for I never "could obſerve that they mentioned the name of the "Supreme Being, except upon ſolemn occaſions, or at "leaſt in a reſpectful manner."

Prayers for the dead are recommended, but not enjoined by the Perſian religion. They think it an act of

Commemoration of Abraham's sacrificing his Son.

of piety to commemorate at certain times their deceaſed friends, and ſome of them are of opinion, that God will increaſe the happineſs, or leſſen the miſery of departed ſouls, in compliance with the earneſt intreaties of their ſurviving friends. None of them, however, pray to their ſaints, or even to Mahomet or Ali to intercede for them; for they do not believe that they even know what is done upon earth, but as God is pleaſed to reveal it to them.

In all their religious books and diſcourſes charity is warmly recommended, without which their prayers are held to be vain and ineffectual. They diſpoſe of their alms chiefly in public buildings, as in erecting caravanſeras, bridges, cauſeways, ciſterns, receptacles of water, moſques, colleges, and bagnios.

The alms particularly aſcertained are a kind of tythes of cattle, corn, money, and merchandize, only taken out of the neat profits after all rent and charges are deducted, and theſe are not given to the prieſt, but like their acts of charity, are applied to different purpoſes; as to the maintenance of the Mahometan faquirs, or begging prieſts, to redeeming ſlaves ſeverely treated by their maſters, to the relief of inſolvent debtors, and of ſtrangers in diſtreſs. The reſt are employed in public buildings, in erecting moſques, caravanſeras, &c.

They have no ſet time for circumciſing their children: ſome maintain that it ought to be at thirteen years of age; becauſe Iſhmael was circumciſed at that age; but they generally adminiſter it when the child is four or five years old, on account of its being leſs painful and hazardous than when they are older. Some barber performs the operation, and applies ſtiptics and aſtringents to ſtop the bleeding. They obſerve neither any particular day nor hour for performing this ceremony, but do it when and where they pleaſe. However, on the circumciſion of a great man's ſon, a mullah comes to his houſe, and reads in the Koran during the operation; but they have no office on purpoſe for it. The reſt of the day is ſpent in rejoicings.

The Perſians have ſeveral faſts, the moſt remarkable of which is that named Ramezan, from the name of the month in which it is held, and which laſts from the beginning to the end of it. When this moon firſt appears, it is proclaimed by the holy criers in great numbers on the terraces of their moſques, as a ſurprizing piece of news, and this publication is accompanied with their ſinging hymns on the occaſion: the people anſwer in joyful cries, and illuminate the ſtreets; while the horns ſound from the terraces of the bagnios, to give notice that the baths are ready; for all their acts of devotion begin with waſhing themſelves. Every one is obliged to faſt during the month of Ramezan, from break of day till ſun-ſet, during which time they are not even allowed to eat or drink any thing, or to waſh their mouths, or even their faces, leſt it ſhould be any refreſhment; and ſome even make a ſcruple of ſwallowing their ſpittle, or opening their mouths to let in the air. All amorous commerce is prohibited, even in words and looks. At ſun-ſet, when they are allowed to eat, this is proclaimed from the moſques; then the people having performed their purifications, and ſaid a ſhort prayer, begin to eat ſome light food, as fruit and ſweetmeats, and ſome time after go to ſupper, in which they ſpend more time than uſual; for they eat very ſlowly to prevent any ill conſequence from a full meal after ſo long a faſt. Thoſe who live by their labour generally make a meal about two hours before day, and then lie down to ſleep. Thoſe of diſſolute morals feaſt all night, and ſleep the greateſt part of the day; ſo that in many places the Ramezan rather reſembles a feſtival than a faſt, with this only difference, that like the debauchees in this part of the world, they turn day into night. Thoſe who live regularly riſe in the morning to go to bathe, in order to purify themſelves from all pollution, and both their habits, their countenances, and diſcourſes are ſuitable to the occaſion. Great part of the day is ſpent in retirement, praying, reading the Koran, and other books of devotion; and though they do not ſcruple to tranſact buſineſs, they are more cautious of converſing with people of a different religion, leſt they ſhould be defiled, and rendered unfit for their devotions. In the day-time fewer people are to be ſeen in the ſtreets than in the other months; but in the evening crowds of people appear in the markets and other places of reſort: hence it is ſometimes called the feaſt of candles, from the multitude of lights ſet up in all parts.

The Perſians are alſo required once in their lives to make a pilgrimage to Mecca, the place of Mahomet's birth, where is a little chapel, called the houſe of God, which, according to tradition, was built by Abraham, and to which all the Mahometans pay an extraordinary veneration. Of this chapel we ſhall give a particular deſcription when we come to Arabia.

The principal religious feſtivals of the Perſians are thoſe in commemoration of Abraham's ſacrificing his ſon, and that of the martyrdom of the two Imans, Hoſſein and Haſſein. Thoſe who keep the feaſt of the ſacrifice riſe early in the morning, and ride out of the city at break of day, in order to ſacrifice a ſheep or goat, after which they cauſe ſeveral to be killed in their own houſes, and diſtribute them among the poor. In every great town there is alſo a general ſacrifice of a camel, at which, it is ſaid, the king himſelf aſſiſts, when at Iſpahan. This feſtival is performed in the following manner.

On the firſt day of the month Zilhah, one of the king's camels is delivered to the people, who, having dreſſed him up with garlands and ribbons, lead him through the city, preceded by trumpets and other muſic. This is done every day till the tenth, the people all the while following the beaſt in crowds, with loud acclamations; and he is even brought into the houſes of all the great men, that the women of their harrams may ſee him unperceived, while the mob who attend the proceſſion receive money or good cheer at every houſe.

The day of ſacrifice being arrived, the camel is led to a field near the city, to which the king ſometimes comes in his cap of ſtate, attended by all his courtiers, whoſe turbans are adorned with precious ſtones, and who are attended with a magnificent retinue. They then make the camel lie down on his belly, with his head towards Mecca, ſeveral men holding him with ropes to prevent his ſtirring; and being ſurrounded by the king and the officers of his court on one ſide, and the prieſts on the other, who offer up certain prayers on the occaſion, the beaſt is ſtruck on the left ſhoulder with a lance, and immediately after his head is cut off and preſented to the king: the body and the fore-quarters are given to the five great wards into which the city is divided, and the people carry them away in triumph amidſt ſongs and rejoicings. A certain family in every ward has the privilege of keeping the ſacred fleſh, and the chiefs of theſe families make an entertainment for thoſe who aſſiſted at the ſacrifice, they being furniſhed with proviſions for that purpoſe by the wealthy people in the neighbourhood, to whom in return they ſend little morſels of the camel ſacrificed the preceding year; for the quarters of the camel are always ſalted, and kept till another camel is ſlain. Thoſe who get the leaſt piece to eat, imagine that it is accompanied with every bleſſing.

The next great feſtival, which, in many reſpects, has the appearance of a faſt, is in memory of the death, or martyrdom, as they term it, of their patriarch Hoſſein, who was ſlain in a battle with the califf of Damaſcus, who contended with him for the empire, in the ſixty-firſt year of the Hegira. They ſay, that after he had loſt the battle, he retreated with his broken troops into a deſart near Babylon; but, when he had been purſued fourteen days, was overtaken by his enemies, and died bravely fighting and covered with wounds.

This feſtival continues ten days, during which no trumpets or muſical inſtruments are ſounded, and thoſe who obſerve it ſtrictly neither ſhave nor go to the bagnio. At this time they never begin a journey, nor even undertake any important affair. Many of them rend their cloaths, paint their ſkins black, and appear with ſorrowful countenances. The ſtreets from morning till night are filled with people, ſome almoſt naked, others ſtained with blood, and others in armour with naked ſwords in their hands: ſome ſeem faint and ready to periſh, and, with all the ſigns of anguiſh and deſpair, cry out as loud as poſſible, Hoſſein! Haſſein! This

Haſſein was the eldeſt brother of Hoſſein, who was ſlain in the ſame war. What the people endeavour chiefly to expreſs is the heat and thirſt with which Hoſſein was afflicted in the deſart, which, they ſay, was ſo great, that his tongue hung out of his mouth. If they meet either a Pagan or a Chriſtian they cry, Curſed be Omar; to which the other, if they would not be inſulted, muſt reply by repeating the ſame words. During the ten days of mourning there are altars at the corner of every ſtreet, and a place incloſed and hung round with ſhields, fire-arms, colours, ſtandards, drums, trumpets, and all kinds of war-like inſtruments. In the night-time the ſtreets are illuminated, and their doctors preach to the people on the ſubject of the feſtival, inflaming their rage againſt the enemies of their ſaint. It is impoſſible to conceive the grief and anguiſh expreſſed on theſe occaſions; they beat and utter lamentations, as if under the deepeſt afflictions. On the firſt days of the feaſt their preachers entertain them with an account of the birth of Hoſſein, in which they relate a thouſand fabulous circumſtances. In the latter part of the feaſt they expatiate on Hoſſein's reſignation, in voluntarily devoting himſelf to death. They pretend that four thouſand angels in vain offered him their aſſiſtance; and that one in particular, in the form of an hermit, brought him a cup of water when he was ready to expire with thirſt; but Hoſſein, refuſing to accept it, told him, if he pleaſed he could command a brook of water to iſſue out of the earth; and then touching the ground with his finger, there ſprung up a large fountain; but declaring, that it was decreed he ſhould die under his misfortunes, he never attempted to quench his thirſt. The ſermon being over, the people renew their cries of Hoſſein, Haſſein, till being ſpent with this exerciſe, they return home and feaſt. During this feſtival the Perſians are extremely charitable, and think it a crime to refuſe alms to the poor. Before the houſes of the great ſtand veſſels of ice and water, that none may ſuffer by thirſt; and the king daily entertains at leaſt four thouſand people, who attend the proceſſion. A number of machines and pageants are carried at this feaſt; and among the reſt open chariots and biers, in which are the repreſentations of the mangled bodies of Hoſſein and his friends. This feſtival ſeems ſolely intended to keep up, from political views, an inveterate hatred againſt the Turks, whom they eſteem their natural and moſt formidable enemies.

As the religion of the Perſians leads them to conceive the moſt wild and extravagant ideas of the agency of inviſible beings, theſe have an influence on their conduct in private life, and the moſt amazing ſuperſtition tinctures all their actions; and, by ſtrongly influencing their hopes and fears, frequently prevents their taking thoſe rational meaſures which alone can enable them to eſcape the misfortunes they dread. Hence, inſtead of having recourſe to the dictates of reaſon, and the meaſures inſpired by prudence, they have recourſe to charms and amulets, formed of inſcriptions on paper, and ſometimes on precious ſtones; thus certain paſſages of the Koran, worn in a little bag about the neck, are eſteemed a ſovereign remedy againſt diſeaſes and inchantments. Sneezing is held a moſt happy omen, eſpecially when often repeated; the hands with the fingers interchanged, and ſome particular poſture of the body, are eſteemed full of magic power; and, if uſed maliciouſly, of dangerous conſequence. Mr. Hanway mentions an officer whom he travelled with, and that was going to the ſhah to anſwer for his conduct, who endeavoured to learn by heart a prayer compoſed by Hoſſein, which, if repeated right in the preſence of the king, he imagined would divert his wrath; but if falſly, increaſe it. This officer had another ſpell which he propoſed to uſe; this was the repetition of ten particular letters in the alphabet, as he entered the royal tent, cloſing a finger at each, and keeping the fiſt claſped till he came before the throne, when he was ſuddenly to open his hands, and by the diſcharge of this magic artillery, to ſubdue the king's wrath. As the minds of the Perſians are tainted with an extravagant fondneſs for the marvellous, they imagine that the meteors, which reſemble falling ſtars, and are vulgarly called ſo, are the blows of angels on the heads of the devils who would pry into the ſecrets of paradiſe. Cats are held in great eſteem, but dogs in abomination; ſo that though they uſe them ſometimes at their diverſions, they are never permitted to come into any room. The Turks are not much behind them in this folly: in the reign of Shah Abas the Grand Signior ſent to that prince to deſire, that as none but their prophet and his children had been dreſſed in green, none of his ſubjects might be permitted to wear that colour, eſpecially in ſtockings. To this Shah Abas, who was a man of underſtanding, made anſwer, that if the Grand Signior would prevent the dogs piſſing on the graſs in Turky, he would comply with the requeſt.

SECT. XI.

Of the Religions tolerated in Perſia; particularly of the Gebers, or Gaurs; with an Account of an extraordinary Phænomenon called the everlaſting Fire.

UNDER Indoſtan we have given a particular account of the Parſees of India, who were once driven from Perſia, and are of the ſame religion as the Gebers, or Gaurs, only differing in ſome points of ſmaller moment. They are both deſcended from the antient Perſians, and both are of the religion of the antient Magi, the followers of Zoroaſter; both conſider light as the moſt perfect ſymbol of true wiſdom and intellectual endowment, and darkneſs the repreſentation of ignorance, vice, and every thing hurtful and deſtructive; both abhor the worſhip of idols, and adore God under the form of fire, conſidering the brightneſs, activity, purity, and incorruptibility of that element, as bearing the moſt perfect reſemblance of the nature and perfections of God; and therefore ſhew a particular veneration to the ſun, as the nobleſt repreſentative of the all-wiſe and all-perfect Creator. The Parſees of India, however, cenſure their brethren of Perſia for corrupting the antient doctrine, and introducing an evil principle into the government of the world. This many authors repreſent as the antient doctrine; ſome aſſert, that the followers of Zoroaſter held a co-eternity of theſe principles, which they termed Oroozm and Harriman, which the Greeks called Oroſmades and Arimanius; while others ſay, that, according to the Perſian mythology, Oroozm firſt ſubſiſted alone; that by him both the light and darkneſs were created; and that Harriman was created, or rather aroſe from darkneſs: that good and evil being thus mixed together, they would continue till the end of all things, when each ſhould be ſeparated and reduced to its own ſphere.

But what is moſt remarkable with reſpect to theſe people, is commonly called the everlaſting fire, a phænomenon of a very extraordinary nature, about ten Engliſh miles from Baku, a city ſituated in the north of Perſia, by an excellent haven of the Caſpian ſea. This object of their devotion is on a dry rocky ſoil, where there are ſeveral antient temples built with ſtone, ſuppoſed to have been all dedicated to fire, moſt of them arched, and only ten or fifteen feet high; among which is a temple, in which the Gebers ſtill preſerve the ſacred flame, which they pretend has continued burning ever ſince the flood; and they believe it will laſt till the end of the world. It riſes from the end of a large hollow cane, which is ſtuck in the ground, in a blue flame, in colour and gentleneſs not unlike a lamp that burns with ſpirits, but ſeemingly more pure. Here are generally forty or fifty poor devotees, who come hither in pilgrimage.

At a ſmall diſtance from this temple is a cleft of a rock, in which is an horizontal gap two feet from the ground, near ſix long, and about three broad, from which riſes a conſtant flame, of the colour and nature of that juſt deſcribed. In calm weather it burns low, but when the wind blows, it ſometimes riſes eight feet high; and yet the flame cannot be perceived to make any impreſſion on the rock. The Gebers here alſo pay their adorations, and ſay, that if theſe fires are ſtopped in one place, they will riſe in another.

What

What appears ſtill more extraordinary, there is undoubted proof that theſe fires conſtantly burn without any ſupply being added by the people to feed the flame; for Mr. Hanway obſerves, that for above two miles round this place, the earth has this ſurprizing property, that by taking up two or three inches from the ſurface, and applying a live coal, the part ſo uncovered takes fire almoſt before the coal touches the earth: the flames heat the earth without conſuming it, or affecting what is near it. Yet this earth carried to another place does not produce the ſame effect. If a cane, or even a paper tube be ſet about two inches in the ground, and cloſed with earth below, on touching the top of it with a live coal, and blowing upon it, a flame inſtantly iſſues, without injuring either the cane or the paper, provided the edges be covered with clay. This method they uſe for light in their houſes, which have only the earth for their floor; three or four of theſe lighted canes will boil a pot, and thus they dreſs their proviſions. The flame may be extinguiſhed in the ſame manner as that of ſpirits of wine. The ground is dry and ſtony, and the more ſtony any particular part is, the ſtronger and clearer is the flame; it has a ſulphureous ſmell, like naptha; but it is not very offenſive.

By means of this phænomenon, lime is burnt to great perfection, the flame communicating itſelf to any diſtance, where the earth is uncovered. The ſtones muſt be laid one upon another, and in three day's time the lime is completed. Near this place are found ſprings of naptha, and brimſtone is dug up.

Since the greateſt part of the Gebers were driven out of Perſia by Shah Abas, there have been few of them who have openly profeſſed their religion in that kingdom; there is, however, a village near Iſpahan inhabited by them, from whence it receives the name of Guebarabad.

There is alſo a ſect in Perſia named Souffees, who, though they outwardly conform, for the ſake of peace, to the Mahometan religion, have a ſyſtem of doctrines, that contain the pureſt myſticiſm, which contradicting no religion, can put on the forms of all. Their principal aim is to form within themſelves a mental elyſium by an extinction of all the paſſions in ſacrifice to God. In this ſtate of quietiſm they ſay they feel a certain pleaſure, like that felt by the body, when, after its being over-heated, it is cooled by a refreſhing breeze. They recommend three points to be obſerved in the conduct of ſocial life; theſe are a grateful return to friendſhip, and for benefits received; to win all hearts by generoſity, and never to depart from ſweetneſs of temper, truth, and candour.

There are alſo another people in Perſia, whoſe religion ſeems compounded of Chriſtianity, Judaiſm, and Mahometiſm. Theſe are called Chriſtians of St. John, and ſometimes Sabean Chriſtians. They dwell near the Perſian gulph, where there are ſaid to be many thouſand families of them. St. John Baptiſt is their great ſaint, and it it ſaid they acknowledge Chriſt in no other light than as a prophet, and yet pay an idolatrous worſhip to the croſs. They are ſaid to have loſt their ancient ſacred books, and to have only one at preſent, which is filled with Jewiſh and Mahometan legends, and contains their doctrine and myſteries.

There are alſo in Perſia a number of the Armenian and Georgian Chriſtians; but the latter are not found out of Georgia, the ancient Iberia.

SECT. XII.

Of the Government of Perſia; the Authority and Titles of the King; the cruel Uſe he makes of his unlimited Power; the Treatment of the Governors of Provinces, and of the royal Infants. Of the Ladies of the Harram and the Eunuchs.

THE Perſian government is monarchical, and in every branch of it ſtrictly deſpotic. The favour of the prince, and of thoſe on whom he devolves his authority, is eſſential to the ſecurity of the great, and particularly of foreign merchants; and this may be beſt preſerved by proper and timely preſents, by a good appearance, and a reſolute diſcreet ſupport of their own dignity. The Perſians are not ignorant of the laws of juſtice and humanity; but war having been for many years their only ſtudy, and a fondneſs for outward ſhew their predominant paſſion, theſe laws are little regarded when they interfere with their inclinations; hence it is ſaid, that a good horſe, a ſilver-mounted bridle, and a girl, will generally induce a Perſian to violate juſtice, and even commit actions for which he is morally certain of death.

The uſual title of the king is Shah, or Shaw, as it is pronounced, which ſignifies the diſpoſer of kingdoms, and is the higheſt title known in Aſia; it being equivalent to that of emperor in Europe. They alſo add to the king's titles thoſe of Sultan, and Khan or Cawn, which is the title of the Tartar ſovereigns. His arms are a lion couchant, looking at the ſun as it riſes over his back.

When his ſubjects addreſs him they ſtile him the ſource of power, majeſty, and glory, equal to the ſun, ſubſtitute of heaven, the head of the moſt excellent religion, prince of the faithful, the father of victory, the ſhadow of Almighty God, and lord of the revolutions of the world. With theſe and the like titles all petitions to the Shah abound; but when they ſpeak to him they uſually ſtile him the lieutenant of God, or the prince by whom God diſpenſes his grace and favour to men.

This prince has the lives and eſtates of his ſubjects intirely at his diſpoſal: there is no prince in the world more implicitly obeyed, even though his orders are ever ſo unjuſt, or given when he is ſo little maſter of his reaſon, that he knows not what he ſays or does. Nothing can ſave the greateſt ſubject if he reſolves to deprive him of his life or his eſtate; for neither zeal for his perſon, merit, or paſt ſervices, will be of the leaſt avail: if he be in a humour to ruin them, to put out their eyes, or to inflict on them the moſt cruel death, it is done by a word of his mouth, or merely by a ſign, and inſtantly executed without any form of law or evidence of guilt.

The Perſians readily obey all the commands of their prince without reſerve; ſo that if the ſon be commanded to be his father's executioner, or the father the ſon's, it muſt be complied with. Yet they ſay, if he commands any thing contrary to the peculiar tenets of their religion, they are under no obligatien to obey him. Several writers mention a miniſter in the Perſian court, whom the king commanded to drink with him; but he excuſed himſelf by ſaying, he had been a pilgrimage to Mecca, and could not drink wine without violating the laws of their religion: to which the king replied, "Thou-"ſands have gone in pilgrimage to Mecca, and yet "drink wine: drink therefore when thy ſovereign com-"mands thee;" but the miniſter ſtill refuſing, the king not only abuſed him in the groſſeſt manner, but made the ſervants throw the wine in his face, and pour it by force into his mouth: then threatened him with immediate death, to which the other returned, that he had a right to his life, but not to his religion, and he choſe rather to die than drink. The king then diſmiſſed him from his employments; but he was ſoon after reſtored, and ſeemed to be doubly honoured by the king for the reſolution he had ſhewn, in refuſing to violate his conſcience.

Scarce any thing appears more tyrannical in the Perſian government, than the cuſtom which has for a long time prevailed, of executing the governors of provinces and great officers of ſtate, without giving them an opportunity of making their defence, or letting them know the crime laid to their charge. It is uſual for the king to ſend every governor a royal veſt, and as theſe are ſent by perſons whom the court intends to favour, the khan or governor always makes them a conſiderable preſent. When this meſſenger comes within two or three miles of the place where the governor reſides, he ſends him word, that he may come and receive the preſent; but inſtead of a royal veſt, he is ſometimes preſented with an halter, and diſpatched without farther ceremony.

We are informed by Thevenot, that Shah Sefi, without any provocation, gave orders, that one of the greateſt officers of his court ſhould have his ears cut off in his preſence

preſence by his own ſon, which that unnatural ſon immediately performed; he then commanded him to cut off his father's noſe, and he inſtantly obeyed. The old courtier finding himſelf thus ill-treated by his own ſon, to gratify the caprice of a prince, whom he never intended to offend, entreated that he might be put to death. This favour he eaſily obtained; but the tyrant ordered his ſon to be the executioner, telling him, that when he had cut off his father's head, he ſhould have his whole eſtate, on which the parricide drawing his ſabre, ſevered his head from his body.

A prince of a cruel diſpoſition may here give full ſcope to his inhumanity, and wantonly ſport with the lives he is under the moſt ſacred obligations to protect; he may enjoy the infernal ſatisfaction of making the torments of the guilty a ſubject of mirth; and of wantonly ſacrificing the innocent to his avarice, his humour or his luſt. Mr. Hanway gives ſeveral inſtances of the cruelty of Nadir, that muſt ſhock every benevolent mind. A perſon, who had collected taxes, was complained of by the peaſants, of whom it appeared he had exacted more than he had accounted for to that prince: this was a capital crime, and he was therefore condemned to ſuffer death. But Nadir, as if he had recollected ſomething particular of this perſon; cried, "I under-"ſtand you can dance well; dance, and I will ſave your "life." The man immediately began to dance, doubtleſs with ſome tranſports of joy; but the ſhah ordered the executioner to ſtrike him on the legs, which preventing his performance, the tyrant cried, "The raſcal "does not dance well; kill him." After his execution he was left near Mr. Hanway's tent, whence his friends removed him in the night.

We ſhall here mention, from the ſame worthy author, another inſtance of the cruelty with which that prince abuſed the deſpotic power with which he was inveſted. The ſhah having appointed a certain captain-general as governor of a province, impoſed on it an exorbitant tax, to be levied in ſix months. At the expiration of the time the governor was ſent for to the camp, and ordered to produce the account. He did ſo, but it only amounted to half the ſum demanded. The ſhah called him a raſcal, and telling him that he had taken the other half of the money, ordered him to be baſtinadoed to death. His eſtate was then confiſcated, but the value of all his effects fell very ſhort of the ſum demanded. The ſervants of the deceaſed being then ordered to come into the ſhah's preſence, he enquired of them if any thing was left belonging to their maſter; to which they anſwered, Only a dog. He then commanded the dog to be brought before him; and obſerved, that he appeared much honeſter than his maſter had been; however, he ſhould be led through the camp, from tent to tent, and beaten with ſticks; and wherever he expired the maſter of ſuch tent ſhould pay the ſum deficient. Accordingly the dog was ſucceſſively carried to the tents of the miniſters, who hearing the caſe, immediately gave ſums of money, according to their abilities, to procure the dog's removal; by which means the whole ſum the ſhah demanded was payed in a few hours time.

The king has no privy council, as in the European governments, but acts according to his own caprice, or as he is adviſed by thoſe about him. That which moſt perplexes the miniſtry is, the cabals carried on by the women in the harram, who frequently thwart their beſt laid ſchemes; and the miniſters not only run the riſque of having their councils rejected, but, if they are contrary to the inclinations of the ladies in moſt favour, they frequently turn to their deſtruction.

By the laws of Perſia the crown is hereditary, but the females are excluded. However, the ſon of a daughter may inherit, though his mother cannot. It is alſo a law in Perſia that no blind man ſhall be raiſed to the throne: hence, as thoſe males that proceed from the female branches are as capable of ſucceeding as thoſe that ſpring from the males, that horrid policy of putting out the eyes of all that have the misfortune to be allied to the crown, is executed upon every male of the royal family, whether they proceed from ſons or daughters; and as there are no common executioners in Perſia, the orders for putting out the eyes of the royal infants are executed by any one the king chooſes: they are even not contented, as formerly, with extinguiſhing the ſight by holding a hot iron to the eyes, but the very eye-balls are ſcooped out with the point of a knife or dagger, juſt as the perſon ſent happens to be provided; and thoſe wretches not being uſed to ſuch operations, the poor helpleſs children are put to an expreſſible torture, and ſometimes expire amidſt the moſt excruciating agonies.

But though the crown generally deſcends to the eldeſt ſon, the king has ſometimes cauſed the eldeſt to have his eyes put out, in order to leave it to the youngeſt. Theſe barbarous practices are excuſed by the Perſians, on account of their preventing all diſputes about the ſucceſſion, and the ſpilling of much bloodſhed. They alledge, that, in this reſpect, they are more merciful than their neighbours the Turks, who deſtroy every branch of the royal family; while they, on the contrary, permit them to live, give them wives, and allow them to enjoy in the harram all thoſe pleaſures that can be reliſhed by the blind; but with what agony muſt theſe miſerable princes reflect, if they have the leaſt ſenſe of parental affection, that all the males which proceed from them will be ſerved as they have been, and have their eye-balls torn out too.

When the heir to the throne is marriageable, the ſhah generally gives him the choice of a miſtreſs among the ladies of the harram, and ſometimes of two, or more; he alſo gives him a number of domeſtics ſuitable to his rank, conſiſting of eunuchs and female ſlaves, and an apartment in the harram, to which he is confined. He is there excluded from the converſation of all men, except the eunuchs who are placed about him, and are his tutors; whence, on his ſucceeding to the crown, he is generally as ignorant of the affairs of the kingdom, as if he had dropped from the clouds.

The princeſſes of the royal blood are uſually married, as ſoon as they are of a proper age, to ſome eccleſiaſtic; but never to a miniſter of ſtate, or a man of the ſword, leſt they ſhould be inſpired with ambitious ſentiments. A princeſs is no ſooner brought to bed than the news is immediately carried to the king, who gives his orders according to the humour he happens to be in, or his regard for the parents; and there have been inſtances in which the males were permitted to live and enjoy their ſight.

The princes of the royal blood are called Mirza, as Ibraham Mirza, or Sophi Mirza; the word Mirza ſignifying the ſon of a prince.

In the harram are three ranks of women, the princeſſes who are born there, thoſe by whom the ſhah has any children, and thoſe whom he has never taken to his embraces; beſides theſe, there are a great number of others, who have the common name of ſlaves, and are employed in ſervile offices. When the ſhah dies, the ladies he has converſed with as wives are ſhut up in a quarter by themſelves, and none of them permitted to ſtir out as long as they live, except the mother of the ſucceeding prince, who has generally an almoſt ſovereign authority within the limits of the harram.

There are a great variety of beauties confined in the harram of the king of Perſia, the governors of the provinces continually ſending a freſh ſupply of young virgins from all parts of his dominions. If theſe are informed that any family has a girl of uncommon beauty, they immediately demand her; and the parents are frequently not averſe to parting with their daughter, from the hopes of her being the means of raiſing the whole family; for a young lady no ſooner enters the ſeraglio than a penſion is ſettled upon her neareſt relation: if ſhe ſo far pleaſes the ſhah as to become his miſtreſs, it is increaſed; and if he has children by her, ſhe ſeldom fails to procure the advancement of all her relations. Among theſe beauties are the daughters of the governors of provinces, and of the greateſt lords of the court; but there are many more Georgian and Circaſſian virgins of meaner birth, who, as they excel the reſt in beauty, generally captivate the monarch's heart.

The ladies of the harram ſometimes inſinuate themſelves into the favour of the king's mother, or the mother of the king's eldeſt ſon, in order that by their means they may be married to ſome great man. The king's mother

keeps up a conſtant correſpondence with the miniſters of ſtate, who, in hopes of advancing their intereſt at court, frequently deſire her to beſtow on them one of thoſe ladies, and happy is ſhe who is thus diſpoſed of; for ſhe not only becomes his legal wife, and the miſtreſs of his houſe, but is treated as the daughter of a king. The women are alſo ſometimes married to clear the palace and leſſen the expence; but thoſe are ſeldom diſmiſſed from the harram who have been with child by the king.

The women are guarded by the white eunuchs, who keep the outward gate; but never come within their ſight: the black eunuchs are ſtationed in the ſecond court, none but the eldeſt and moſt deformed of whom attend the ladies and carry meſſages to them. The third and innermoſt guard are ſaid to be compoſed of women, who are commanded by ſome antiquated matron, who receives orders from the prince himſelf.

The women who frequent the harram relate ſurpriſing things of the jealouſies which ſubſiſt between the ladies there, and of the plots and conſpiracies of one favourite miſtreſs againſt another. Thoſe who give the higheſt entertainment to the ſhah, with their ſinging, their dancing, or their wit, are ſure of becoming the envy of the reſt. The miſtreſſes with which the king is intimate are never very numerous, and the others only ſing, dance, and play before him; but, from the diſtractions he meets with from a variety of concerts, he frequently fixes upon one who may properly be ſtiled the queen of the harram. Amidſt ſuch multitudes of rival beauties the prince is ſenſible he can gain the hearts of a very few, and ſhe whom he moſt admires has perhaps the leaſt affection for him; but happy is the lady whom he really loves, and who can make him believe that ſhe has a real fondneſs for him.

The eunuchs belonging to the king's palaces generally amount to three or four thouſand. Men of the firſt rank have uſually half a dozen in their houſes, and thoſe of inferior quality two or three. The eunuchs are uſually cut when they are between ſeven and ten years of age; for few of them ſurvive the operation if it be deferred till they are fifteen. Theſe unhappy men, if they deſerve the name, who have deſires which they can never gratify, are ſuppoſed to be the beſt guards againſt thoſe who, with the ſame deſires, have the power which they have loſt, and with them envy is a ſpur to vigilance. Beſides, as they can have no views of raiſing families of their own, they are generally very diligent in their reſpective employments, and their whole ſtudy ſeems centered in the deſire of procuring the eſteem and confidence of their lord, which they ſeldom fail to obtain. They are however ſaid to be revengeful, treacherous, and cruel, and that there is ſeldom found a man of true courage among them; but there are ſome inſtances in which they have behaved with great bravery.

SECT. XIII.

Of the Perſian Camp, with a Deſcription of the Tents of the Shah and his great Officers. Of the Camp-Market, and the Removal of the Camp: the rich Horſe-Furniture belonging to the Shah; and the Military Exerciſes of the Perſian Army.

WE ſhall now give a deſcription of the Perſian camp, as it was formed in the time of the late Nadir Shah, which we ſhall do from the account given of it by that accurate writer on the affairs of Perſia, Jonas Hanway, Eſq. In placing it a general regularity is obſerved, in proportion to the ſize and ſhape of the ground. The tents of certain principal miniſters and officers are conſtantly pitched in the front, or to the right and left of the ſhah's quarters, that ſome of them may be always near him. The circuit allotted for the ſhah's own tents was very large: one ſide of the entrance conſiſted of a line of uniform tents, ſerving for guard-rooms; and the other of the tents in which were tranſacted the affairs of the chancery and the like public concerns. About two hundred yards beyond this avenue was a pavilion, in which the ſhah uſually ſat to give audience and tranſact buſineſs. It was oblong, and ſupported by three poles, adorned with gilt balls at the top; the covering was of cotton cloth of a brick colour, and the lining of coloured ſilk. The floor was covered either with carpets or cloths, and the body of the pavilion had on each ſide a kind of alley, through which the attendants might walk round. Sometimes the ſhah ſat on a large ſopha croſs-legged, and ſometimes on a carpet on the floor. The back part of this tent is divided into ſmall apartments, where the officers attend who do not appear in his majeſty's preſence. There was nothing magnificent in this pavilion; the front of which was always open, even in the worſt weather; however, when it was extremely cold, ſeveral pots of lighted charcoal were placed in the middle.

At a conſiderable diſtance behind were the king's private tents, to ſome of which he retired at his meals; and, to render them warm, had Indian pannels, which were occaſionally ſet up, and formed the linings of two ſmall apartments. To theſe were only admitted his ſecret emiſſaries, when they had any remarkable intelligence to communicate.

Almoſt contiguous to theſe were the tents of his ladies, which differed from the others, in being divided by ſeveral curtains, that formed ſeparate apartments one within another. The boundaries of the king's quarter were occupied by eunuchs and female ſlaves, and almoſt this whole circuit, eſpecially towards the reſidence of the women, was encompaſſed by a ſtrong fence of net-work, round which the night-guard patrolled, and ſeverely puniſhed all intruders. As there were no lights, nor any tents near them, it frequently happened that people coming by night to the camp ignorantly ſtraggled thither; and, whenever this was the caſe, were ſure to be uſed ill.

It has been obſerved, that none but the officers in immediate waiting were admitted into the royal pavilion; for the officers of ſtate and people of buſineſs ſtood in all weathers in the open air, forming a ſemi-circle at the front of the tent. If they were brought to anſwer for their conduct, they were held under the arm by proper officers, to prevent their eſcape. The ſame ceremony, with little difference, was alſo obſerved towards foreign ambaſſadors or great men.

The Perſians cover their cotton tents with a kind of glazing, to prevent their being penetrated by water. The tents of perſons of diſtinction are of various ſhapes, but generally oblong, and ſupported by three poles. The outſide is always of coarſe cotton cloth, and the inſide is either lined with the ſame, or with ſilk or woollen, according to the ſeaſons of the year and the circumſtances of the owner. The ground is ſpread with a thick cotton cloth or mat, over which is laid a carpet or woollen printed cloth of Britiſh manufacture. Beſides this covering the ſquare of the floor is encompaſſed with felts, which ſupply the place of bedſteads and feather-beds, though ſome have their beds raiſed a little above the damp earth. The top and ſides of the tents of ſome of the great officers were lined with pannels wrought with flowers, and a variety of figures. Large tents were often divided into two rooms by pannels or curtains. The back part was appropriated for the uſe of the women; but thoſe grandees who had ſeveral of them, placed their tents at a diſtance from their own, and ſurrounded them with cotton cloths to prevent their being ſeen.

The camp-market began at the end of the ſquare fronting the guard-rooms. It was about half a mile long, and conſiſted of tents on each ſide like a ſtreet, ſupplied with a variety of proviſions, apparel, horſe-furniture, and other neceſſaries brought thither for ſale. Many of the ſhop-keepers were little better than common ſutlers; but thoſe who carried on great buſineſs were under the protection of ſome of the principal courtiers, who were the grand dealers in flour and rice; and as they have many ſupernumerary ſervants, camels, and mules, they ſent them to the diſtant provinces for rice, which being brought to the camp, ſold to great advantage. But if the ſhop-keepers or other traders interfered with them in theſe branches of trade, they generally marked them out for deſtruction.

The two imperial ſtandards were placed on the right of the ſquare already mentioned: one of them was in

ſtripes of red, blue, and yellow; and the other of red, blue, and white, without any other ornament; and though the old ſtandards required twelve men to move them, Nadir lengthened their ſtaffs, and made them ſtill heavier, to prevent their being carried off by the enemy, except in an entire defeat. The regimental colours were a narrow ſlip of ſilk ſloped to a point, ſome red, ſome white, and others ſtriped.

Several hours before the moving of the camp, one of the ſtandards was taken down and carried to the place where the new camp was to be pitched, and with it went other tents belonging to the ſhah and the great men. The bulk of the army frequently marched an hour or two before the ſhah; for in removing from one camp to another he ſometimes galloped the whole way. He had about ſixty women, and near the ſame number of eunuchs, who commonly rode near his perſon. Before him were his running-footmen, preceded by his chanters, and before them the watch-guard, who were beſt acquainted with the track the ſhah was to take: theſe ſpread a mile or two before him, and terminating a kind of angle, gave notice of his approach by crying Gerrie, or make way, which is ſometimes fatal to ſuch as cannot eſcape from them; for when they meet with people in the ſhah's route, rivers, precipices, and rocks, are no excuſe; they drive at them with their maces, and make all before them fly at their approach.

Whenever Nadir travelled with his women, the army kept at near a mile diſtance. Theſe women and others of diſtinction rode on white horſes, in the ſame manner as men; but when they were not in his company they were uſually carried on camels, and ſeated in machines reſembling a covered waggon, hung like paniers over a pack-ſaddle, being entirely concealed under a covering of crimſon cloth. Thus they rode one on each ſide, conducted with the uſual pomp. The ſick ladies and female ſervants of the court were always concealed in the ſame manner; but other women of no diſtinction rode on horſes or mules, and mixed among the crowd: they had a linen veil over their faces, and wore great coats reſembling thoſe of the men, but the poorer ſort wore a white veil which covered their whole body.

Mr. Hanway, who, at his deſire, was permited to ſee the horſe-furniture belonging to the ſhah, ſays, that he had four complete ſets, one mounted with pearls, another with rubies, a third with emeralds, and the laſt with diamonds, moſt of which were of ſuch an amazing ſize, as hardly to merit belief; for many of them appeared as big as a pigeon's egg. He obſerves, that he was equally amazed at their immenſe value, and at the barbarous taſte in which they were ſet; for ſome of them did not appear to have any art beſtowed on them. That gentleman, on his afterwards viſiting one of the miniſters, took occaſion to mention his ſurprize at their prodigious value; which, he ſays, greatly exceeded any thing he had ever formed an idea of in that kind, though the jewels in Europe appear incomparably brighter and neater ſet; and obſerved, that if his majeſty would truſt him with one of thoſe bridles, he would procure a complete horſe-furniture to be made in Europe, that ſhould exceed any thing that had yet appeared in the world: but was informed, that the ſhah had not patience to wait till it could be finiſhed.

The pay given by Nadir to his ſoldiers was computed at a hundred crowns per annum, one with the other, beſides an allowance, which chiefly conſiſted of rice; but the expenſive manner of living in the camp rendered this large pay abſolutely neceſſary. They wear no uniform, but are obliged to buy all their cloaths of the king at an extravagant price, and to keep at their own expence yetims, or orphans, who are conſidered as their ſervants; and, when their maſters die or fall in battle, ſupply their place by ſerving as ſoldiers.

Eight or ten at a time of the ſoldiers amuſe themſelves by galloping before the army, and diſcharging their pieces at each other with powder. Mr. Hanway obſerves, that he was much ſurpriſed at their being permitted, even in the camp, to fire off their pieces, blow their trumpets, and beat their drums for their amuſement. They are ſeldom exerciſed, except in ſhooting with the bow, or with a ſingle ball at a mark, at which they are very expert. They are no leſs exact in loading their pieces, for except it be in time of action, they weigh their powder as well as fit the ball to the bore. But the barrels of theſe pieces, ſome of which are match-locks, are ſo ill tempered, that they will not bear a quick fire. The greateſt part of their regular forces carry a muſquet and ſabre; but there are others in the army not ſo well provided; ſome having a ſpear or a battle-ax, and others a ſingle piſtol: but all of them wear ſabres, in the uſe of which they are very dexterous; but as to bayonets they have no notion of them.

Nadir, according to the cuſtom of the Perſian kings, ſays the above author, had the policy to oblige ſome, and to encourage all his army to uſe coſtly furniture: the officers, and even the ſoldiers, of rank had the bridles of their horſes mounted with ſilver, with a mane-piece of plate, and an ornamented chain. Their ſword, belts, and leathern accoutrements, were mounted with the ſame metal. The handles of their battle-axes were alſo for the moſt part ſtudded, or covered with thin ſilver plates, and in their ſaſhes about their waiſt they wore a knife, the handle and caſe of which were alſo covered with ſilver. Certain officers and perſons of diſtinction were obliged to wear their knives in gold caſes, and ſome of the great men had ſilver ſtirrups.

The armies of Perſia are never very large, conſidering the extent of the kingdom, and the diſcipline of the troops is as different as poſſible from that in Europe. As they are not troubled with much artillery, or baggage, they make ſwift marches, and frequently fall with incredible fury upon an enemy in his camp or quarters, when he leaſt expects ſuch a viſit. At other times they will cut off his proviſions, and turn the waters from their uſual courſe; and having harraſſed thoſe who invade them in a long march through a deſart country, will ſometimes fly till they have drawn them into a diſadvantageous ground, and then return to the charge. In their retreat they, like the ancient Parthians, diſcharge more arrows than when they advance.

When they are apprehenſive of an invaſion, they conſtantly withdraw all the people from the frontiers, and deſtroy the country in ſuch a manner, that the enemy can find no ſubſiſtence; for they are ſaid not to leave ſo much as a tree or a ſpire of graſs upon the ground: but they give the huſbandmen time to ſecure their grain, fruit, and forage, by burying them with moſt of their utenſils in deep pits, which they do in ſuch a manner, that it is almoſt impoſſible to diſcover them, and as the earth is very dry, they receive no damage. The army, having thus deſtroyed the country, incamp in ſeparate bodies, and, as they ſee occaſion, fall upon their enemies, and diſtreſs them in their march: ſometimes they attack a quarter of their camp in the night, and ſometimes another; and if they are unable by this means to put a ſtop to their march, they retire farther into the country, driving the people before them, and deſtroying every thing as before, and by theſe means they have defeated the greateſt armies ſent againſt them by the Turks. When the enemy are retired the people return to their lands, and rebuild their houſes with clay or ſuch materials as they find upon the ſpot.

SECT. XIV.

Of the Revenues of the Crown, and the Manner of collecting them.

WE ſhall next take a view of the revenues of the crown, and the manner of collecting them; and here it is neceſſary to obſerve, that all the lands of the kingdom are divided into four kinds: the firſt are thoſe of the ſtate; the ſecond the king's domain lands; the third are the lands of the church; and the fourth thoſe that belong to private perſons. Under theſe claſſes all the cultivated lands are included; but theſe make but a ſmall part of the kingdom, of which more than ten parts to one are deſart and uninhabited.

The lands of the ſtate contain the far greateſt part of what is cultivated. Theſe are in the poſſeſſion of the governors of the reſpective provinces, who out of them take

take their own revenue, and assign the rest for the payment of their officers, and the troops they are obliged to maintain.

The domain lands are considered as the Shah's particular estate, out of which are paid the officers of the household, the troops maintained by the king over and above those supported at the charge of the respective provinces; and the remainder is deposited in the treasury.

The church-lands, if we may use the term, are the donations of their princes or private men, and being esteemed sacred, are never taxed or confiscated for any crime whatever.

The lands which belong to private men are held of the crown for the term of ninety-nine years, on paying an inconsiderable annual rent; and at the expiration of that term they are allowed to renew their lease for the same number of years, on advancing only one year's income.

Any person, who desires to build upon the uncultivated lands, or to convert any part of them into ploughed fields or gardens, may procure a grant of the king's officers for ninety-nine years, paying the usual rent. Both the king's officers, and the private owners, let out their lands to husbandmen, upon condition of receiving about a third part of the annual produce. The king and private owners have the same profit from the husbandman's cattle, as they have from his corn; as for instance the third fleece, and the third part of the breed; and as there is less expence in cultivating fruit-trees, than in producing rice and grain, the king has still a greater share of the fruit.

The governors of provinces have the same advantages from the lands of the state, to enable them to pay the officers and troops under their command. Besides, every province frequently sends large presents to court of the best the country affords, whether cattle, silk, fruit, or grain; and these are sent in such quantities as are sufficient for the supply of the king's household.

The king has also the seventh fleece, and the seventh of the breed of the cattle in all the lands not appropriated to his use, which is a great addition to the revenue; for the shepherds of Persia possess vast flocks and herds, on which they constantly attend, living in tents, and removing from place to place as they meet with pasture; for all men are at liberty to graze their cattle upon those lands which are not the property of particular persons, though they are deemed the king's; and this payment of the seventh beast seems to be an acknowledgment of his property in them. In every province is an officer named the chief of the shepherds, who takes the seventh of the sheep, asses, mules, camels, and goats; but as to horses, he is said to have every third colt, and of silk and cotton, one third of all that is produced throughout the kingdom.

Minerals and precious stones belong solely to the king, and the money raised by the waters being let into every person's fields and gardens, is another considerable part of the revenue. All who are not of the religion of the country, whether natives or foreigners, pay the value of a ducat a head; every shop of the working trades pays ten pence, and the rest of the shops twenty pence each.

The customs and port-duties are very inconsiderable, there being no port of consequence, except Gambroon. As for the merchandize carried into Persia or out of it by land, they only pay a small sum for every camel's load, and in proportion for every mule and ox, without examining what are contained in the packs.

A very considerable part of the revenue arises from the confiscated estates, and the presents made by the great lords, the governors of provinces, and other persons, particularly on New-Year's day, when, as hath been before observed, they make presents to the king of every thing esteemed rich and valuable, or that may contribute to the use, the ornament, and the pleasures of life; but in the late reigns the principal revenues of the shah seem to have arisen from the most cruel oppressions; the people in the greatest part of the kingdom have been deprived of their whole substance by the tyranny of their princes, and the insatiable avarice of their governors. Those in high office make use of the most extraordinary and unaccountable methods of oppression. Mr. Hanway gives a remarkable instance of this in Nadir's brother, who, when governor of Tauris, having a lame mule, asked his groom what he might sell it for? The groom suspecting his design, and knowing his avarice, answered, "Two thousand crowns," "Oh, "says he, a great deal more!" The price was at length fixed at ten thousand, and the groom being armed with authority, demanded of every citizen and village a certain sum for the mule, in such terms as evidently shewed that a sum was to be levied on them. Some, to avoid being beaten, paid him twenty, thirty, forty, or fifty crowns, till at length he came home with ten thousand; and after all obliged a man to take the mule in good earnest for one hundred and twenty crowns, which is the price of a small one free from blemish. When such amazing exactions as these are used, it is impossible to set bounds to the revenues of the prince or his governors; but by this means they not only have rendered the people poor and miserable, but have forced many thousands to fly with their families into India, and other of the neighbouring countries.

SECT. XV.

Of the great Officers of State, the Beglerbegs and Khans, or Governors of Provinces.

THE Persians, like the ancient Romans, prefer all men indifferently to posts in the state and army. Men of the law sometimes command as generals and soldiers, and sit as judges in the courts of justice: but the native Persians are generally preferred to civil and ecclesiastical employments; and the inhabitants of Georgia, and other frontier countries, who are proud of being stiled the king's slaves, are frequently preferred in the army. There is seldom much regard paid to a person's birth or fortune in his promotion; but the king disposes of places as he apprehends his subjects qualified for them. These posts they possess during life, and where they have behaved well, the children sometimes enjoy them; and there are instances of a government being continued in a family several generations; but this seldom happens.

When the shah invests a great man with an office, his commission is sent him written on a roll of paper two or three feet long, in a large character, adorned with gold and painting, and put in a purse of gold brocade, and with it is sent a rich habit. When a man of the sword is preferred, he receives, besides the habit, a sabre and poniard, with rich hilts.

The first minister is the athemat doulet, or support of the empire. No business of consequence ought to be transacted without his direction; for the shah being usually bred up in the women's apartment, in entire ignorance of affairs of state, it is thought necessary for the safety of the people, and the preservation of the government, that his orders should be considered by some wise minister before they are put in execution.

The second post in the government is that of the divan beghi, whose office has some resemblance to that of our lord-chancellor. This great magistrate has the decision in the last resort of all causes civil and criminal, except where the king in person sits in jndgment, which seldom happens, and he may command any cause to be removed to his tribunal from any court in the kingdom.

In the third rank are the generals; and first the generalissimo, which is an office that only subsists during a time of war. The next place is possessed by the kurchi bashi, or general of the household troops: and the kuller agasi, or the general of the royal slaves.

The next post is that of secretary of state, who registers the public acts, and has the care of the records. He has a deputy in every province, who transmits to him an account of all important affairs to be laid before the ministry.

The last great officer of state is the mirab or lord of the water. Each province has its particular mirab, who

who takes care that the waters of the rivers and aqueducts are divided in ſuch proportions, that every part of the country may have an equal ſhare.

The officers of the houſhold are the nazir, who appears to be both lord-treaſurer and ſteward, and with him all ambaſſadors and foreigners tranſact their affairs; but there is a comptroller, and ſeveral other officers, that are a check upon him, and no ſums are paid out of the treaſury without the order paſſing under the ſeals of the prime miniſter, the nazir, and the divan beghi. The next great officer is the ichicagaſi baſhi, who commands all who attend in the outward palace, and when the king goes abroad, marches before him with a great ſtaff, covered with gold and precious ſtones. He does not ſit before the king as ſeveral other officers do of inferior quality, but always ſtands ready to obey his majeſty's orders, and ſee that they are executed.

The high chamberlain is always a white eunuch, and has great influence at court. He ſerves the king at table on his knees, taſtes his meat, dreſſes and undreſſes him, has the inſpection of the wardrobe, and the government of all the eunuchs in the palace. He carries a box covered with precious ſtones, in which are two or three fine handkerchiefs, opiums, perfumes, and cordials, with which he ſerves his majeſty when he calls for them.

The maſter of the horſe and the great huntſman are alſo conſiderable officers of the houſhold.

With reſpect to the government of the provinces, theſe are either under beglerbegs or khans. The former have the greateſt authority: their title ſignifies Lord of lords, and they have the power of life and death, as have the generals who are on the frontiers. In Nadir's time there were only three beglerbegs; but all of them were as cruel as they were powerful.

The governors of all the provinces have the title of khan, or cawn, as it is uſually pronounced: they live in great ſtate: they have all the ſplendor of ſovereign princes, and have under them the ſame officers as thoſe in the king's court. The governor alſo commands the militia of the province, and aſſigns them lands for their maintenance; he reviews them at certain times, and ſees that they are fit for ſervice.

When a governor, or any other great officer, returns from his command, which he muſt not do without expreſs orders, he always attends at the gate of the palace, where, having given notice of his arrival, and that he begs leave to throw himſelf at his majeſty's feet, he is uſually admitted; but if he has behaved ill in his poſt, inſtead of an anſwer, orders are given to take off his head.

The receivers of the king's revenues uſually oppreſs the people without mercy, under the pretence of the neceſſities of the ſtate. They generally obtain their places by making preſents to the eunuchs, or other favourites at court, and by engaging to increaſe the revenue of the province beyond what it had ever been; and in this they uſually keep their word. Indeed complaints are often carried to court againſt them, but, by the artifices of the miniſters who have obtained a ſhare in the ſpoils, they are frequently prevented getting acceſs to the king for a conſiderable time. Indeed the great men dare not openly oppoſe any perſon's petitioning the ſhah; but when the governors perceive that the country ſends commiſſioners to court to repreſent their grievances, they prevail on their friends to endeavour privately to divert them from it; and if they cannot prevail, their patrons at court are directed to make them large promiſes of redreſs, and if poſſible to ſend them back without ſeeing the king. If they find this impracticable, and the people ſtill inſiſt on demanding juſtice, the courtiers adviſe the king's receiver to proceed in a milder manner for the future; upon which the complaints againſt him are generally huſhed up.

When the complaint is from a large province, ſeveral hundreds of the perſons aggrieved uſually come up with it to the palace gate, where, with lamentable cries, rending their cloaths, and throwing duſt into the air, they demand juſtice. If they come to petition an abatement of their rents or taxes, on account of a drought or unſeaſonable weather, they come with branches of trees, or ſuch as have their leaves devoured by locuſts. The king ſends to be informed of the occaſion, and the people preſenting their petition in writing, it is referred to the examination of ſome great officer.

The receivers are ſeldom puniſhed with death, unleſs they have defrauded the king, in which caſe they infallibly loſe their heads.

SECT. XVI.

Of the Laws of Perſia, the Manner in which they are adminiſtered, and the Puniſhment of Criminals.

THE laws of the Perſians are blended with their religion, agreeably to the grand principle of the Mahometans, that the ſame perſon ought to bear the ſpiritual and temporal ſwords, and be both king and high-prieſt: that he ſhould command in war, and adminiſter juſtice, as well as explain the articles of faith and regulate their eccleſiaſtical deſcipline; and with this power both Mahomet and his ſucceſſors the caliphs were inveſted during the firſt five centuries. The Perſian doctors maintain, that the civil magiſtrate ought to have no farther concern in the adminiſtration of juſtice, than in executing the ſentences of the prieſt. But this is now far from being the caſe, the civil power having in a great meaſure ſwallowed up that which antiently belonged to the eccleſiaſtical.

In Nadir's time the camp and court were the ſame, and the eccleſiaſtical as well as civil and military officers always attended. The chief adminiſtrators of the law were the mullah baſhi, and the naibſædar, who are judges both in eccleſiaſtical and civil concerns. The kaſiæſkar is judge of the army. But in towns the higheſt eccleſiaſtic is judge, and tries civil cauſes under the governor, who generally refers the parties to him; and upon the receipt of his verdict the governor gives a final judgment. Military people, however, have ſeldom their cauſes tried by the latter. Theſe governors are often as deſpotic as ſovereign princes; and though they are accountable for all their actions, and have often their ears cut off, their noſes ſlit, and are ſeverely beaten on their back, baſtinadoed on their feet till their nails come off, and frequently ſtrangled by order of the ſhah, they ſeldom abſtain from acts of oppreſſion.

Their principal book of laws is the Koran; beſides which they have a few other religious works, which they have recourſe to in the deciſions made by the courts. There ſeems indeed but little occaſion to conſult them, where either the king or the governors of provinces ſit in judgment; for their determinations are entirely arbitrary, and they pay no regard either to the Koran or any other books. Were the Mahometan laws, with the interpretation put upon them by the Imams, ſtrictly obſerved, Chriſtians would be unable to live in Perſia, by their being daily plundered and abuſed, in purſuance of ſome precept or paſſage in the Koran; but both the prieſts and the people are become more moderate, and have leſs of a perſecuting ſpirit than formerly; and the temporal courts take care that theſe laws are ſeldom put in execution.

Though the ſpiritual and temporal courts differ ſo widely in their determinations, no diſputes ever ariſe between them; for the temporal courts having the government on their ſide, are never oppoſed by the ſpiritual, and indeed each of them have a diſtinct branch of buſineſs aſſigned them. The eccleſiaſtical courts meddle chiefly with marriages, divorces, deeds and contracts, the ſucceſſion of eſtates, and other litigious matters; while the temporal courts are either employed about criminal cauſes, or ſuch as are plain and obvious. As the former proceed in an arbitrary and ſummary way, they generally finiſh the cauſe at one hearing; but as the others proceed according to written laws, they are more tedious and expenſive.

When a perſon either cannot or will not pay his debts, he is delivered up to his creditor, who may impriſon him in his own houſe, ſet him to work, beat him, and treat him as he pleaſes, ſo he does not kill or maim him. He may alſo ſell the debtor's eſtate and goods,

and

and even his perſon, wife, and children, towards the payment of the debt; but they ſeldom proceed to ſuch cruel extremities.

Facts are proved in the courts of Perſia by living witneſſes, and no title is given by preſcription. A man is allowed at any time to claim his right, and even the parties own deed is of no force, if he can ſhew that he was impoſed upon, or fraud was uſed in making him ſign it. Where there are no witneſſes, an oath is tendered to the perſon who denies the charge. Upon this occaſion the judge ſends for the Koran, which being brought him in a linen cloth, he himſelf and all the court riſe up, out of reſpect to the ſacred book. The judge then taking it in both his hands, kiſſes it, and touches it with his forehead; and having opened the book offers it to the perſon who is to ſwear, who kiſſes it in the ſame reverend manner the judge had done, and putting his hand upon it open, ſwears to ſpeak the whole truth. When a perſon of a different religion is to take an oath, the judge ſends an officer with him to a prieſt of the ſame religion: a Chriſtian ſwears upon the Goſpels, and a Jew on the Old Teſtament. When they have been thus ſworn they return to the court, and offer what they have to ſay. The reaſon they do not ſwear an unbeliever on the Koran is, not only becauſe he does not regard it as a ſacred book, but leſt he ſhould prophane it, for ſuch are even forbidden to touch its cover.

When a perſon thinks himſelf aggrieved, he draws up a petition in ſuch terms as he thinks proper, and preſents it to the judge, who writes in the margin an order for bringing the perſon accuſed before him; and one of the judge's ſervants goes with it immediately to the defendant's houſe, and brings him with him. Being allowed time for producing the witneſſes, each party pleads his own cauſe before the judge, without the aſſiſtance of counſel, and frequently with much noiſe and clamour, ſo that the judge is ſometimes obliged to render them more orderly by cauſing them to be cudgelled. When the parties have offered what they had to ſay, and examined their witneſſes, the judge proceeds to give ſentence.

The women likewiſe plead for themſelves as well as the men, but with much more clamour; but as they are ſet in a part of the court by themſelves, and veiled, this doubtleſs gives them greater aſſurance. They have ſeldom any other buſineſs in a court of juſtice but to ſue for a divorce, and they uſually plead the impotence of the huſband, and make ſuch a crying and howling, that they in a manner deafen the judge, who muſt not order them to be beaten as he does the men when they grow too clamorous.

There are no public halls erected for trying cauſes; but every magiſtrate hears them in his own aivan, or ſome convenient room in his garden, where he has no other aſſiſtant but his clerk, who underſtands the law; and as there are no pleadings in writing after the firſt petition, abundance of time is ſaved, and a ſentence ſoon obtained.

The temporal courts uſually conſiſt of three perſons: theſe are the preſident of the divan, the governor of the city, and the nazir, who decide all criminal caſes. As there are no public priſons, there are neither ſheriffs nor jailors, but every magiſtrate confines the criminal in ſome part of his own houſe 'till he is brought to his trial, which is generally within twenty-four hours after he is taken; and ſentence is no ſooner paſſed than it is executed, the judge's ſervants performing the offices both of jailors and executioners.

The proceedings in the criminal courts are nearly the ſame as in the civil. The party aggrieved preſents his petition to the magiſtrate, who ſends a ſervant to apprehend the offender and bring him before him; and when he has been examined ſome time the ſame day, or at fartheſt the next, he is ordered to prepare for his trial.

The condemnation of a malefactor in Perſia is conducted with very little ceremony, nor is the execution attended with any pomp. He is generally conducted to a field or open place near the reſidence of the judge, and the executioner cauſing him to kneel, the delinquent pronounces his creed, 'There is but one God, Mahomet is his prophet, and Ali his friend; and then, if he is to be beheaded, his head is taken off with the motion of a ſabre in a thruſting cut, which in drawing it back compleats the operation.

In caſes of rebellion the late princes of Perſia have been entire ſtrangers to humanity, and not ſatisfied with puniſhing the principals, moſt, if not all thoſe who were taken in arms, loſt their eyes or their heads; and it is impoſſible to read the accounts given by Mr. Hanway of the cruelties exerciſed over the people without being ſtruck with terror and compaſſion. As that gentleman was returning to Aſtrabad, where a rebellion had been ſuppreſſed, in which he was a ſufferer, he met ſeveral armed horſemen carrying home the wretched peaſants whoſe eyes had been cut out, the blood yet running down their faces. Near the entrance of the city ſtood two pyramids, one on each ſide, built of ſtone, and made full of niches, with a human head in each. Theſe pyramids were about ſixteen or twenty feet in diameter at the baſe, and roſe gradually near forty feet to a point, at the top of which was a ſingle head. This being towards the cloſe of the execution, the greateſt part of the niches were filled; ſeveral of the heads had beards, and being ſet a little projecting added to the horror of the view.

Criminals of ſtate are alſo ſentenced to wear for a determinate time a heavy wooden collar about their neck, to which one of their hands is ſometimes faſtened.

If a perſon has the misfortune to kill another, and the fact be proved before the judges, the offender is not puniſhed by the court, but delivered up to the relations of the deceaſed for them to put him to death in what manner they pleaſe. In this caſe all the relations and friends of the deceaſed aſſemble, and with loud cries demand the blood of him who has murdered their kinſman, which the magiſtrate ſeldom fails to promiſe them. But ſometimes the murderer, by his preſents to the judge, and to the relations of the deceaſed, procures his pardon. When the relations will be ſatisfied with nothing leſs than his life, the judge thus addreſſes them: "I deliver you the murderer according to law; make "yourſelves ſatisfaction with his blood for the blood "that he has ſpilt; but remember, that God is merci-"ful." The judge's ſervants are then ordered to follow the directions of the proſecutors, and guard him to what place they deſire; and they follow the criminal, curſing, beating, and abuſing him all the way. When he comes to the place appointed, the miſerable wretch is delivered to the relations, who ſometimes inflict on him the moſt cruel tortures they can invent; and it is ſaid that the women, who ſcarce ever appear abroad on any other occaſion, will come and imbrue their hands in his blood.

Ordinary crimes, where the parties are men of ſubſtance, are uſually puniſhed with fines; but where they are poor they baſtinado them on the ſoles of their feet, giving them a certain number of blows, not under thirty, nor exceeding three hundred.

Pick-pockets and pilferers are marked with a hot iron in the forehead, and houſe-breakers have their right hand cut off. The ſame puniſhment is inflicted on thoſe who counterfeit the coin for the firſt offence; but for the ſecond their bellies are ripped open. This puniſhment is inflicted in the following manner: the criminal's feet are tied to a camel, with his head hanging down to the ground; his belly is then ripped open, and his bowels falling over his face, he is dragged through the principal ſtreets, an officer marching before him, and, with a loud voice, informing the people of the nature of his crime. Afterwards he is hung up by the heels upon ſome tree, and they ſay, that it is ſometimes ſeveral hours before he expires. They have ſome other puniſhments for capital crimes, as impaling, ſetting them up to the chin in the earth, precipitating a criminal from a high tower, cutting off the hands and feet, and leaving the poor wretch in that condition till he expires.

They ſometimes uſe tortures to extort a confeſſion, as by pinching off the fleſh with red hot pincers; but the moſt uſual way of examining offenders is while they are beating the ſoles of their feet.

Bakers and victuallers have been ſometimes baked and roaſted alive, for cheating in their weights, and raiſing proviſions to an exorbitant price: but this is only in time of great ſcarcity; the uſual puniſhment in theſe caſes is a fine or the baſtinado.

Thus we have fully deſcribed the government of the once potent empire of Perſia, now ruined and laid waſte by tyranny and rebellion. In this account the reader, whoſe heart is ſenſible of the tender feelings of humanity, and whoſe boſom glows with a generous love of liberty, muſt have been frequently ſhocked and filled with pity and indignation; while his mind recurring back on his native iſle, the ſeat of liberty, he bleſſes Providence, and rejoices that he is born a Briton. Happy the land, and happy the king, whoſe hands are tied with the radiant bands of mercy! who, like the Univerſal Monarch, is guided by juſtice and clemency! who, as the brighteſt angel of heaven, is bound by laws ſacred and inviolable, and whoſe ſupreme delight conſiſts in the happineſs of his people! While the tyrants of the Eaſt boaſt of the baleful freedom of doing ill, of the power of imitating Satan, by being the tormenters of their ſubjects, and glory in being the ſovereigns of ſlaves; let the monarchs of Britain glory and rejoice in the ſuperior dignity of diſpenſing happineſs, and in the nobler titles of being the fathers of their people, the kings of freemen, the guardians of liberty, the protectors of the laws.

SECT. XVII.

Of the Iſle of Ormus, and the Settlement at Gambroon.

BEFORE we take leave of Perſia, it is proper to take notice of the iſle of Ormus, and of Gambroon, where the Engliſh have enjoyed conſiderable privileges, and which is the only place where we have any ſettlement on the coaſt of Perſia.

The city of Ormus was ſeated on an iſland of the ſame name, at the entrance of the Perſian Gulph, in twenty-ſeven degrees thirty minutes north latitude, about two leagues from the continent. It is near ſix leagues in circumference; yet has neither freſh water nor graſs upon it, and only a ſalt ſulphureous ſoil: but formerly its happy ſituation, and the goodneſs of its harbour, were conſidered as ſuch advantages, that the Arabians uſed to ſay, that if the world was a ring, Ormus ought to be conſidered as the diamond of it. A city had been built there by the Perſian kings, and it had for ſome ages carried on a conſiderable trade, when in 1507 it was taken and fortified by the Portugueſe, who obliged the king of Ormus to acknowledge the king of Portugal for his ſovereign, and to pay him tribute: after which they engroſſed all the commerce of thoſe parts to themſelves. At length Shah Abas, provoked at their inſolence, and particularly at their having given protection to Gabrieli, an Italian, who had fled from Perſia, engaged the Engliſh to join with him in reducing the place, which they attacked and carried in 1622; after which the Perſians demoliſhed the houſes, which amounted to four thouſand in number, and contained near forty thouſand inhabitants.

The Perſians ſome time after rebuilt the fort, and placed a garriſon in it; but they could never reſtore its trade. It is however ſtill the key to Perſia; but the heat of the iſland is frequently ſo exceſſive, that the inhabitants, 'tis ſaid, would be ſometimes ſtifled, did they not for hours together continue up to the neck in water. It is, however, at preſent almoſt deſerted, for it produces nothing but ſalt, which ſometimes lies two inches deep upon the ſurface of the earth.

Till the late civil wars, which have ſo dreadfully laid waſte the greateſt part of Perſia, the Engliſh Eaſt India company had two conſiderable factories in that kingdom, one at Iſpahan, and the other at Gambroon. The head of each factory was called their agent, and lived in as great ſtate as a nobleman. At the commencement of the civil wars the agent at Iſpahan had a retinue of no leſs than thirty or forty ſervants, and his houſe was an elegant building after the manner of the Perſian palaces, in the midſt of a fine garden. His horſes, ſervants, and equipage, when he went abroad, reſembled thoſe of a prince, and his furniture was covered with gold.

The agent at Gambroon had leſs grandeur, but equal advantages: the trade there has however ſuffered greatly by the misfortunes of Perſia. But the company ſtill maintain a noble factory, in which all their trade in the Perſian empire is carried on.

Gambroon, or Gombroon, is ſituated in the province of Farſiſtan, in twenty-ſeven degrees forty minutes north latitude, and is called by the natives Bander Abaſſi. It ſtands in a bay nine miles to the northward of the iſle of Ormus.

The Engliſh Eaſt India company began to ſettle here about the year 1613, and afterwards, as a reward for the ſervices performed by that company againſt the Portugueſe in the reduction of Ormus, Shah Abas granted them half the cuſtoms of Gambroon. This revenue was however reduced to a thouſand tomans a year, which in our money amounts to three thouſand three hundred and thirty-three pounds ſix ſhillings and eight-pence; but even this has been ill paid. The city is two or three miles in compaſs, and ſtands on a level ground cloſe to the ſea, the country on almoſt every ſide riſing inſenſibly for ſome miles, without any conſiderable hill, except towards the north. Near it is the narroweſt part of the gulph of Perſia, and oppoſite to it lies the coaſt of Arabia at about ten leagues diſtance. Three leagues behind Gambroon are very high mountains covered with trees, and abounding with water. However, the territory belonging to this city is dry and barren, it conſiſting only of a moving ſand.

The town on the land-ſide is ſurrounded by a wall, and it has two ſmall fortreſſes. The houſes are computed at fourteen or fifteen hundred, one-third of which belong to Indian Gentoos, a few of them are inhabited by Jews, and the greateſt part are in the poſſeſſion of the Perſians; the reſt belongs to the Engliſh, French, and Dutch companies. The governor of the province uſually reſides in this city, and not at Neris, the capital, which is ten days journey from thence: he has a pretty large and commodious palace at the end of the town, at the greateſt diſtance from the ſea, built with ſtone taken from the iſle of Ormus. The beſt houſes are built with bricks dried in the ſun, and ſtand cloſe to each other, being flat on the top, with a ſquare turret that has holes on each ſide for the free paſſage of the air into the houſes. Upon theſe roofs thoſe that ſtay in the town ſleep every night during the ſummer ſeaſon. The houſes belonging to the Engliſh and Dutch are as well built as any in the town, and are ſo near the ſea-ſide that at high-water the tide comes up to the very walls. Their merchandize is depoſited in the lower rooms, and the upper ſerve for lodgings, on account of their having the advantage of being more expoſed to the air. The common people have wretched huts made of the boughs of palm-trees, and covered with leaves. The ſtreets are narrow, irregular, and not kept very clean.

Gambroon has no port, but the road is as large and ſafe as any in the known world; yet it has one great inconvenience, which is, that the veſſels which ſtay there during the ſummer are frequently much damaged by the worms.

The water of Gambroon being very brackiſh is drank by none but the poor, and is taken out of pits dug three fathom deep in the ſand. People in eaſy circumſtances drink the water of Iſſeen, a large and fine village at the foot of the mountains; and the common people, who cannot be at the expence of having it brought ſo far, drink the waters of Mines, a village ſituated a league from the port.

The air of Gambroon is not only extremely diſagreeable, but unhealthful: the wind changes four times a day almoſt throughout the year. From midnight to break of day it blows from the north and is cold; from break of day till ten or eleven o'clock in the morning, it blows cold from the eaſt; but a hot ſouth wind riſes about three o'clock, which changes to the weſt at ſunſet, and blows hot till midnight. Theſe ſudden changes of the air, from cold to hot, produce many diſeaſes fatal to foreigners, particularly the dyſentery, the bloody flux, and malignant fevers. In ſhort, the weather is

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ſo exceeding hot and unhealthful, in the months of June, July, and Auguſt, that the Engliſh factory, during thoſe months, reſide at Iſſeen.

Gambroon is ſupplied with plenty of very good proviſions, particularly fiſh, which are brought aſhore morning and night; they ſometimes catch antelopes and partridges; but the natives live principally on milk and plants, of which there are a great variety.

As it ſeldom rains here, no graſs or herbs are to be ſeen about the city, except what is produced with incredible labour in the gardens, where they have cucumbers, onions, garlic, chibols, and radiſhes. The city is chiefly furniſhed with fruit and pulſe from the iſle of Kiſmiſh, which lies twelve miles to the ſouthward, and is forty-five miles long, and nine broad. In June and the reſt of the ſummer months this iſland produces oranges, lemons, grapes, peaches, damſcenes, quinces, pomegranates, and mangoes; and in October apples, pears, citrons, melons, almonds, piſtachios, and ſeveral other fruits in ſuch quantities, that they are as cheap at Gambroon, as perhaps in any other part of Perſia.

In Gambroon the people of ſuperior rank are dreſſed after the Perſian manner, but the poorer ſort of both ſexes, go naked, except wearing a cloth to cover what decency requires them to hide. There are here people of ſeveral different nations, beſides the Perſians and Europeans, and the Banyans of India are ſo numerous, that they bribe the governor not to permit any cows to be killed in the city.

As the winter ſeaſon, when the heats are leſs violent, laſts from October to May, this is their chief time for trading, and the Perſians, Arabians, Banyans, Armenians, Turks and Tartars, come hither with the caravans, which ſet out from Aleppo, Bagdat, Iſpahan, Shiras, and Baſſora, under the convoy of guards. The Engliſh and Dutch come hither by ſea, and beſides ready money, bring cloth, and various other European and Indian commodities, which they exchange for Perſian tapeſtry, raw ſilk, goats wool, cotton, rhubarb, ſaffron, and roſe-water, which is made in vaſt quantities near Shiras, either by infuſion, which they call gullab, or by diſtillation; and this laſt they call arekakull, or the ſweat of roſes. As the Perſians have not a ſingle ſhip, all the navigation of that kingdom is carried on by foreigners.

All bargains at Gambroon are made for ſhahees, in which the company keep their accounts, reckoning each ſhahee at four-pence, though that coin is rarely met with; but inſtead of it the coz and mamooda are every where current. Ten coz, or pice, make one ſhahee; two ſhahees are one mamooda; two ſhahees and five coz are one laree; two mamoodas are one abaſſee; four mamoodas are of the value of one Surat rupee; fifty abaſſees or two hundreed ſhahees make one toman; and thirty-one or thirty-two ſhahees are a chequeen.

As to the weights of Perſia, one maund tabres is ſix pound three quarters; one bazar maund tabres is ſix pound one quarter; one maund copara is ſeven pound three quarters in the Engliſh factory. One bazar maund copara is from ſeven pound and a quarter to ſeven pound and a half. One maund ſhaw is two maund tabres. One miſcall is two penny-weights, twenty-three grains, twenty-four decimals.

CHAP. XXV.

Of the CASPIAN SEA, and the ASIATIC TARTARS bordering upon it, and upon the North of PERSIA.

SECT. I.

Of the Caſpian Sea.

BEFORE we take notice of the different nations of Tartars ſituated near the Caſpian Sea, it will be proper to give ſome account of that vaſt collection of waters, which is improperly called a ſea, as it has no viſible connection with the ocean; nor does it ebb and flow; but it muſt be acknowledged to be the greateſt lake in the known world. It is ſituated beeween thirty-ſix degrees forty minutes north latitude, and between forty-ſeven degrees fifty minutes eaſt longitude, and is about four hundred miles in length from north to ſouth, and three hundred in breadth from eaſt to weſt; but in many places it is much narrower. The water is ſalt, and ſome diſtance from the ſhore Mr. Hanway endeavoured in vain to find a bottom with a line of four hundred and fifty fathoms. The water has riſen within thirty years ſo conſiderably, that it has made great inroads on the Ruſſian ſide for ſeveral miles, both to the eaſt and weſt of the Volga, and has rendered the adjacent country extremely marſhy. Nor has it been more indulgent to the Perſians; for it is ſaid, that in the beginning of the preſent century, the land for about eight Engliſh miles on the ſide of Langarood river was dry and well inhabited, which is the more probable as the tops of ſome houſes riſe above the water. The ſame thing is reported of Aſtrabad, where the inhabitants affirm, that fifty years ago the bay was fordable by aſſes, though it has now two fathoms water.

The neighbouring inhabitants have a tradition, that the waters of the Caſpian ſea riſe during thirty years, and then for the ſame ſpace of time decreaſe. But it ſeems more probable, that the law of nature, which every where elſe produces a change in this element, by exhaling it in vapours, that form rain, hail, and ſnow, not only to refreſh and give fertility to the earth, but to ſupply the ſprings of rivers, muſt diſpoſe of theſe waters in the ſame manner. As this vaſt lake is the grand reſervoir that receives the vaſt rivers which flow from the mountains and tracts of land by which it is ſurrounded, it is alſo the reſervoir from which theſe tracts are watered, and from whence the many great rivers that fall into it are ſupplied. The great Dr. Halley has demonſtrated by very nice experiments and calculations, that the vapours ariſing from the Mediterranean ſea are more than ſufficient to ſupply all the rivers that fall into it. It is therefore highly probable, that the reaſon why the waters of the Caſpian are riſen higher than formerly, is from there having been more moderate ſummers, in which a ſmaller quantity of vapours has been exhaled.

SECT. II.

Of the CALMUC TARTARS.

Their Perſons and Dreſs, with the Manners, Cuſtoms, and Way of Life, of different Tribes of them.

THE country of the Calmucs, alſo called by different authors Khalmucks and Kalmucs, is bounded by Siberia on the north, by the country of the Mongols on the eaſt; by Tibet and Uſbec Tartary on the ſouth, and by the Caſpian ſea, and the kingdom of Aſtracan, which is ſubject to Ruſſia, on the weſt. Theſe people are not under any one ſovereign, but are divided into ſeveral tribes, ſome of which are ſo conſiderable as to appear formidable to the Ruſſians; but the greateſt part of them are at peace with that crown, and many of them are tributary to it.

The Calmucs are thick and low of ſtature, their countenances are far from being agreeable; for they have flat faces, ſmall eyes ſunk far into their heads, and ſuch ſhort noſes, that at a little diſtance they ſeem to have none at all. Their beards are thin and ſtraggling, and yet ſo ſtiff and long, that the hair ſeems like that of a horſe or goat, and it frequently grows in the middle of their cheeks, where other people have none.

The men wear ſhirts of a ſort of calicoe, their breeches are made of the ſame, and often of ſheep's ſkins, but they are extraordinary wide, and in the ſouthern provinces they wear no ſhirts in ſummer, contenting themſelves with a kind of ſheep's ſkin doublet without ſleeves, which they put on next their ſkin with the woolly ſide outward, tucking their ſkirts into their breeches, ſo that the whole arm is left bare up to the ſhoulders; but in the northern provinces they wear a ſhirt, and in winter a ſheep's-ſkin-coat over their doublets, which reaches to the calf of the leg, and to keep them the warmer turn the woolly ſide inwards. Theſe upper ſkins have ſleeves of ſuch a length, that when they are going about any work they are obliged ro turn them up. They wear on their heads a little round bonnet, commonly edged with a border of fur, and adorned with a tuft of ſilk or hair of a bright red. Their boots are exceſſive wide. The women, in ſummer, wear no other cloathing than a calicoe ſhift, and in winter a long ſheep-ſkin gown, with a bonnet like that of their huſbands.

Red is the colour in higheſt eſteem among them, and how ill cloathed ſoever their princes may be, they never fail to have a ſcarlet robe for ſtate occaſions; nor do women of rank think themſelves well dreſſed if a ſcarlet gown be wanting. Indeed all over the north of Aſia a man will do more for a piece of red cloth than for four times its value in ſilver.

The Calmucs dwell either in tents or huts, made round with great poles of light wood joined together with leathern thongs. For the more eaſy ſetting up and removing them, they are covered on the outſide with a thick felt for a defence againſt the cold and rain. In the middle of the roof they leave an opening, which ſerves both for a window and a chimney, and there are places to ſleep on round the hut againſt the wall. Perſons of diſtinction have thoſe that are larger and more convenient. In ſummer they have alſo tents of calicoe, and in winter ſheds made of boards and covered with felt, which they can ſet up and take down in leſs than an hour's time.

The few fixed habitations of the Calmucs reſemble the huts, except the roof being in the form of a dome, the whole conſiſting of a ſingle room twelve feet high. In ſome places they have conveniences for ſleeping upon, built two feet from the ground, and four feet broad, which run quite round the houſe, and ſerve at the ſame time for a chimney, for they have invented a way of making a fire without on one ſide of the door, and the ſmoke encircling the building by means of this chimney, which runs round it, has no paſſage out but at the other ſide of the door, which conveying a moderate heat to the place on which they ſleep, is very convenient in winter. All their habitations, whether fixt or moveable, have their doors facing the ſouth to avoid the north winds, which are very piercing. Their moveable habitations are carried on waggons.

Jonas Hanway, Eſq; gives a deſcription of a ſmall ſettlement of the Calmucs, in which the huts nearly agree with this deſcription, only the ſmoke iſſues out of a hole at the top. The people that gentleman deſcribes are miſerably poor, and inſtead of ſubſiſting on their herds and flock, live on the fiſh they take on the Volga, and dry in the ſummer their winter's proviſions. Theſe prefer living on the banks, where the flags and ruſhes being grown to a great height, are ſome defence againſt the rigors of winter. There are ſeldom ſeen above ſeven or eight tents, which contain thirty or forty perſons, in a place.

The ſame worthy author deſcribes another ſettlement of theſe people in a valley near Zaritzen, in forty-ſeven degrees thirty minutes latitude, and obſerves, that theſe people continue in friendſhip with the Ruſſians no longer than they awe them by their power. Theſe are armed with bows and arrows, and feed on the fleſh of horſes, camels, dromedaries, and other animals; and eat the entrails, even when the beaſt dies of the fouleſt diſtempers. They throw their dead into the open fields, to be devoured by dogs, many of which run wild, and ſome are kept for that purpoſe; and if the body be devoured by a number exceeding ſix, they think honourably of the ſtate of the deceaſed, otherwiſe he is a diſgrace to his relations. They worſhip images, which generally conſiſt of a ſmall bit of wood about a palm in length: the upper part of it being rounded, is adorned with ſome rude marks in imitation of human features; and the figure, being thus prepared, is dreſſed up in rags. The many acts of violence committed by theſe barbarians have at length induced the Ruſſian government to compel them to take up their habitations on the banks of the Volga, below Aſtrachan, where they have a leſs field for robbery and murder.

Many tribes of theſe people move from place to place during the ſummer, and it is ſaid there are frequently no leſs than eight or ten thouſand of them in a body, driving large flocks and herds before them. They uſually begin their march in ſpring, and as they make eaſy journies leave ſcarce any herbage behind them in the country through which they paſs. In autumn, when there is a ſecond crop of graſs, they generally return the ſame way they came; and in the winter live in more ſubſtantial and warmer huts than they uſe in the ſummer; but the people and their cattle frequently live together in the ſame room.

Though the country through which they paſs is ſituated in as fine a climate as any in the world, they never cultivate the land, but live upon their cattle, which conſiſts of camels, horſes, cows, and ſheep. Their horſes are very good and mettleſome, and their oxen are ſaid to be the talleſt in the known world. Their ſheep are alſo very large, with very ſhort tails, buried in a caſe of fat, but the wool is very long and coarſe; they have a bunch upon the noſe, and hanging ears like thoſe of the hound.

Their principal food is horſe-fleſh and mutton; for they ſeldom eat beef, which they do not think near ſo good; and as for hog's-fleſh and poultry they never eat any. Inſtead of cows-milk they uſe that of mares, which they think much better and richer; beſides, the cows in the greateſt part of Grand Tartary will not be milked. As ſoon as they have ſuckled their calves they will ſuffer none to draw their teats, and upon being ſeparated from them immediately loſe their milk. From mares-milk they prepare a kind of brandy, which they diſtil from it after it is turned ſour; and, in imitation of the Indians, their neighbours, they give it the name of arrack.

The Tartars are in general fond of ſtrong liquors, and when they can get any continue drinking as long as they can ſtand. When they have a mind to be merry, each brings what liquor he can procure, and they drink night and day till all is ſpent. This love of tipling prevails among them in proportion as they dwell more to the north; and they are no leſs fond of tobacco.

They take as many wives as they chooſe, beſides concubines, whom they take from their ſlaves; and it is ſaid not to be unuſual for the father to marry his own daughter. They ceaſe lying with their wives when they are near forty years of age, and from thence-forward conſider them only as ſervants, to whom they give victuals for taking care of the family and attending the young wives who ſucceed in their places.

The children born of concubines are as legitimate as thoſe of the wife, and as capable of inheriting; but if the father has been khan or chief of ſome tribe, the iſſue of the wives ſucceed before thoſe born of concubines. However, the off-ſpring of common proſtitutes are looked upon with contempt, and ſeldom ſucceed their fathers, becauſe it is not eaſy to know whether the perſon to whom ſuch a woman lays a child be the real father.

Polygamy is attended with leſs inconvenience among them than the reſt of the Aſiatics, their wives being of great ſervice, and little expence to them; for the old manage the family, take care of the cattle, and provide for

for the ſubſiſtence of them all, while the huſband has little elſe to do but to ſleep and follow his diverſions.

Nothing can equal the reſpect which the children of all ages and conditions are accuſtomed to pay their fathers, whom they conſider as the kings of their families; but they ſet little value on their mothers, except they are under any particular obligations to them. They lament a father many days, denying themſelves all pleaſures, and the ſons muſt even abſtain for ſeveral months from the company of their wives. Nothing is ſpared to do honour to a father at his funeral, and at leaſt once a year they pay their devotions at his tomb, and call to mind the obligations they owe him.

Mr. Voltaire ſays, in his Hiſtory of Peter the Great, that in 1720 was found in this country a ſubterraneous houſe of ſtone, ſome urns, lamps, and ear-rings, an equeſtrian ſtatue of an oriental prince, with a diadem on his head, two women ſeated on thrones, and a roll of manuſcripts, which was ſent by Peter the Great to the Academy of Inſcriptions at Paris, and proved to be in the language of Tibet. "All theſe monuments plainly "ſhew, ſays the above author, that the liberal arts "formerly reſided in this barbarous country, and are "a laſting proof of the truth of what Peter the Great "ſaid more than once, that thoſe arts had made the tour "of the whole world."

In the reign of Peter the Great the Calmucs traded to Aſtrachan and to Tobolſki, the capital of Siberia, bringing with them great quantities of very fine ſalt, which their country afforded, receiving Ruſſia leather and iron-ware in exchange; but the Czar commanding one of his generals to march into the country of the Calmucs, to take poſſeſſion of their ſalt-works, and build a fort there; this was ſo highly reſented, that they forbore to go to the fair of Toboliſki, and even choaked up the mouth of the river Duria, which falls into the Caſpian ſea, to which the Ruſſians uſed to go in ſearch of gold duſt. As this river was likely to prove of conſiderable advantage to the Ruſſians, both on account of the gold duſt, and in ſettling a trade with the Uſbec Tartars and India, the Czar built two forts at its mouth, without any diſturbance at firſt from the Tartars; but his forces marching farther into the country, where they diſperſed in ſearch of proviſions, they were all ſurrounded and cut to pieces, with prince Bekewitz, their general, who was a native of Circaſſia, and the two forts were afterwards ſurpriſed and demoliſhed.

SECT. III.

Of the USBEC, CRIM, KIRGEESE, *and* LESGEE TARTARS.

Their Cuſtoms, Manners, and Way of Life.

USBEC Tartary is bounded on the north by the country of the Calmucs, on the eaſt by Tibet, on the ſouth by India, and on the weſt by Perſia and the Caſpian Sea.

Theſe Tartars, like their neighbours, are at preſent divided into ſeveral tribes governed by their reſpective princes; when they were united under one ſovereign, they were the moſt powerful of all the Tartar nations, and are ſtill dreaded by Perſia and India, into which they frequently make incurſions; but their tribes not being very numerous, they ſatisfy themſelves with plundering and ravaging the county, without pretending to make conqueſts. The principal khans pride themſelves on being deſcended from Tamerlane.

With reſpect to the perſons of the Uſbecs, they are ſaid to have better complexions and more engaging features than the Calmucs. Their religion is Mahometiſm, and in general they differ very little from the people of the northern provinces of India; and from hence that country is furniſhed with the moſt ſerviceable horſes, camels, and other cattle.

The capital of the country is called Bokhara, and was once the metropolis of a kingdom of the ſame name. It is ſituated in latitude thirty-nine degrees fifteen minutes, thirteen miles from the antient city of Samarcand, the birth-place of Tamerlane. It is a large and populous place, ſeated on a riſing-ground, and encompaſſed with a ſlender wall of earth and a dry ditch. The houſes are moſtly built of mud, though the caravanſeras and moſques, which are numerous, are all of brick. The bazars were once ſtately buildings, generally built of brick and ſtone; but the greateſt part of them are now in ruins; and here is alſo a handſome building for the education of the prieſts. A great number of Jews and Arabians frequent this place; but the khan ſeizes on their poſſeſſions at his pleaſure. The produce of the country is cattle, lambs fur, down, rice, and cotton, which they manufacture into calicoe.

The Crim Tartars receive their name from their originally coming from Crimea, the antient Taurica Cherſoneſus, a peninſula in the Black ſea. They rove from place to place in ſearch of paſtures, in houſes drawn on carts: but ſeveral miles round the city of Aſtrachan, where the ſoil will admit of cultivation, there are regular ſettlements of them tributary to the Ruſſians. Theſe are a very civil and induſtrious people. In the ſummer time they improve their land, the chief products of which are a ſeed called manna, oats, muſk, and water-melons: but their principal treaſure conſiſts in their ſheep, horſes and cows, and in their wives and children. When any of their daughters become marriageable, they erect a hut for her covered with white linen, and put a painted cloth on the top, which is uſually tied with red ſtrings; they alſo place a painted waggon on the ſide of the hut, and theſe are to be her marriage-portion. Thoſe who propoſe to marry obſerve this ſignal, and the girl is uſually given to him who offers the father the moſt valuable preſent. Though theſe people are Mahometans, they do not confine their women in the manner of the Turks and Perſians, and, contrary to the practice of the Calmucs, are extremely nice in their burying-places. They dig their graves very deep, and, after lining them with bricks dried in the ſun, and white-waſhing them on the inſide, erect a cover over them. They alſo raiſe thick mud walls round each tomb, on the top of which they fix one or more flags, according to the character of the deceaſed.

The Kirgeeſe Tartars poſſeſs a very extenſive tract of land, having the Baſhkeert Tartars to the north, the Black Calmucs with the city of Taſhcund to the eaſt, the Karakulpac Tartars and the Aral lake to the ſouth, and the river Yaeik to the weſt. They are divided into three tribes, under the government of a khan, and live in tents covered with felt of camel's hair, which they remove with great eaſe whenever they change their quarters; and they never ſtay above two or three days in a place.

The Kirgeeſe Tartars live upon horſe-fleſh, mutton, and veniſon, and drink fermented mare's milk to ſuch exceſs, that they are frequently intoxicated with it. They have no grain, nor any kind of bread. When they go upon any expedition, they take a ſmall quantity of a kind of cheeſe, which, being diſſolved in water, is their chief ſuſtenance. Money is hardly known among them; all their riches conſiſt in cattle and the fur of foxes and wolves, which they exchange with their neighbours for cloaths and other neceſſaries. They profeſs the Mahometan religion, and their language has a great affinity with that of the Turks. They are a ſtrong robuſt people, but rude, ignorant, and treacherous; yet are very civil to ſtrangers while they continue under their protection, for they eſteem the breach of hoſpitality a very great crime; but no ſooner is a ſtranger departed from under the roof of a Kirgeeſe Tartar, than his profeſſed friend and protector will ſometimes be the firſt perſon to rob him, and then he may think himſelf happy if he eſcapes being made a ſlave.

Theſe people think very favourably of many crimes prejudicial to ſociety, particularly of robbery; for their uſual puniſhment in this caſe is no more than making reſtitution, and murder is puniſhed by the loſs of the malefactor's goods: indeed, ſometimes the criminal and his whole family are delivered up as ſlaves to the relations of the deceaſed.

The Leſgee Tartars are a powerful and warlike nation, whoſe country extends about forty leagues from north to ſouth, and twenty-five from eaſt to weſt. They are under ſeveral different chiefs, named ſhemkalls, who, in

caſe of danger to their common liberty, unite their forces. A few of them have been occaſionally ſubject to the Perſians; but it does not appear that thoſe to the north and weſt of the Perſian dominions, ever ſubmitted to a foreign power. Indeed their ſituation is ſuch, with reſpect to the natural bulwarks of the mountains, that while they retain their bravery, they can hardly be enſlaved. Olearius mentions the very ſingular manner in which they chooſe a ſhemkall, which is done by a prieſt throwing a golden apple into a ring, round which the candidates are ſeated, when the perſon at whom it ſtops becomes their chief.

As to their perſons, they are well made, of a good ſtature, and extremely active. Their complexion is ſwarthy, their features regular, and their eyes black and full of life. They do not all wear their beards, ſome having only whiſkers. Their dreſs reſembles that of the Arabians, many of them wearing the ſame kind of drawers, which reach down to their ancles.

Theſe people are able to bring thirty or forty thouſand men into the field. They have had frequent wars with the Perſians, and in particular with Nadir Shah, who, with fifteen thouſand men, purſued a large body of them among their mountains; but, after ſuffering a very conſiderable loſs, was glad to make his retreat. Several Perſians, whom they then took priſoners, they cruelly deprived of their noſes, ears, or eyes, and ſent to Nadir with meſſages of defiance.

The Leſgees are frequently guilty of rapine, not only in the low-lands, and in large bodies, but in flying parties, pillaging the Armenians and Georgians, whoſe trade brings them between Baku and Derbent. Yet if any ſtranger travelling into their country, or on its borders, ſeeks their protection, and chooſes a guide from among them, let him meet never ſo ſtrong a party, he is ſafe if his guide declares that the ſtranger is his gueſt: for they are in this caſe hardly ever known to violate the laws of hoſpitality.

Their manner of life reſembles that of the Perſians; they alſo profeſs the Mahometan religion, though they talk very lightly of the miracles of Mahomet, who they ſay was a very artful man; and whether he had any particular intereſt with the Almighty, will be beſt determined hereafter. They drink wine without reſerve, and are ſuppoſed to have once profeſſed the Chriſtian religion, and ſeveral books relating to Chriſtianity are ſaid to have been found amongſt them.

Their country is for the moſt part very pleaſant; their valleys are extremely fertile, and produce plenty of wheat, barley, and oats, and feed a multitude of ſheep. The people are ingenious in ſeveral manufactures of wool and camel's hair; and none of the neighbouring nations equal them in making fire-arms, which they ſell to the Perſians. They trade with the Ruſſians, giving madder in exchange for ſhoes, boots, and cloathing of dreſſed ſheep-ſkins. The Armenians alſo bring them dyed callicoes, and other Perſian manufactures; alſo knives, rings, and ear-rings made in Europe; in return for which they receive madder, fire-arms, coarſe woollen manufactures, and falſe Perſian money: for as the coin of that empire is made ſmall and thick, it is exactly counterfeited with very little ſilver. The Armenians, 'tis ſaid, accept of this counterfeit coin for a quarter of its real value; however, it is certain there are great quantities of this money in Perſia, both in ſilver and gold.

SECT. IV.

Of ASTRACHAN TARTARY.

With a particular Deſcription of the City of Aſtrachan, now ſubject to Ruſſia; of its Gardens; of the Clouds of Locuſts with which the Country is ſometimes infeſted; and of the Trade of that City.

WE ſhall now treat of Aſtrachan Tartary, which is under the dominion of Ruſſia. The kingdom of Aſtrachan is bounded by Siberia and Calmuc Tartary on the eaſt, by the Caſpian ſea on the ſouth, by Circaſſian Tartary on the weſt, and by Ruſſia on the north. That part of it which lies between the great river Volga, the river Jaika, and the Caſpian ſea, is uſually called Nagaia; as is alſo that part of the country which lies to the weſtward of Aſtrachan, and the natives are called Nagaian Tartars.

The city of Aſtrachan is ſituated within the limits of Aſia, in an iſland called Dolgoi, in forty-ſeven degrees latitude, ſixty Engliſh miles from the Caſpian ſea. It was for many ages ſubject to the Tartars, from whom it was taken by the Ruſſians. It contains about ſeventy thouſand inhabitants, among whom are many Armenians and Tartars of various denominations, with a few Perſians and Indians. The manners and cuſtoms of all thoſe different nations exhibit an epitome of Aſia.

Aſtrachan is about two miles and a half in circumference; but if we include the ſuburbs, it is near five miles round. It is encompaſſed by a brick wall in a ruinous condition, being about two hundred years old; it is alſo defended by a garriſon of ſix regiments of the beſt Ruſſian troops, and in the adjacent plains are many ſmall batteries, intended to prevent the approach of an enemy.

The houſes are of wood, and the greateſt part of them very mean; the higher parts afford a fine proſpect of the Volga, which here ſpreads itſelf near three miles, and contributes to the pleaſure and convenience of the inhabitants. The earth is ſo impregnated with ſalt, that it appears on its ſurface; and yet is extremely fertile, it bearing great quantities of fruit, which the common people eat to exceſs, and on that account are afflicted with many diſtempers. Their water-melons, which are much eſteemed in colour, flavour, and taſte, reſemble thoſe of Portugal. The city is ſurrounded by gardens and vineyards, which lie about two miles from it; theſe produce almoſt every kind of garden-ſtuff known in England, except artichokes, cauliflowers, and potatoes; and their orchards furniſh them with plenty of cherries, apples, pears, and other fruit; and their grapes are ſo admired at the court of Ruſſia, that a box of them is ſent thither from Aſtrachan every three days during the ſeaſon. It is carried by two horſes, and ſupported in the manner of a litter. The grapes are preſerved in ſand; but at beſt muſt be ill worth the expence of being thus conveyed twelve hundred Engliſh miles.

As their ſummers are generally dry, they water their gardens with large wheels, ſome of which are moved by horſes, and others by the wind. The wheels are of a ſufficient height to throw the water into the higheſt part of the gardens, from whence it runs in trenches to the root of every tree and plant. In this manner the gardens and vineyards are generally watered from the middle of May to the middle of September.

In the city is a little temple belonging to the Indian Gentoos, in which they have an idol of a very deformed and ugly appearance. Their Bramins here uſe beads, incenſe, proſtrations, and offerings; they have alſo ſmall bells, with other muſic, and raiſe their voices in ſinging with the utmoſt vehemence.

The Tartars at Aſtrachan being Mahometans, hold this image worſhip in the utmoſt abomination, and are ſo averſe to images, that they will not even carry money which has any impreſſion of man, bird, beaſt, or inſect, into their moſques. Their devotion is in ſilence and proſtrations, only the prieſt at certain times utters, in an awful tone, an invocation to the Lord of nature.

From the latter end of July to the beginning of October, the country about this city is frequently infeſted with locuſts, which fly in ſuch amazing numbers as to darken the air, and appear at a diſtance like a heavy cloud. When the cold weather comes on, they are ſeen in their flight from the north towards the ſouth, and wherever they fall, eat up every thing that is green. In this ſeaſon, therefore, their gardeners look out for them, and on their firſt appearance endeavour to keep them off by making as much noiſe and as great a ſmoak as poſſible; but, in ſpite of all their pains, after flying as long as they are able, they ſometimes fall in their gardens, in the ſtreets, and even into the fires kindled to diſperſe them. Captain Woodroofe obſerves, that once in ſailing up the Volga to Aſtrachan, he ſaw a prodigious cloud

cloud of them coming from the north-weſt, which is acroſs the river. The wind at that time blew very freſh, and nearly from the ſame point, when the locuſts falling, the water was covered with ſuch prodigious ſwarms of them, that in ſome places they greatly obſtructed the motion of the boat for ten or twelve fathoms together. He alſo ſays, that they live for ſome time under water, for mounting on each other's backs they formed cluſters near three feet in diameter, which rolled along by the force of the wind and the rapidity of the current. In this manner they were driven aſhore, where their wings being dried, they got upon the paſture; and very few being drowned, they lay ſo thick upon the plain for near three days, to the extent of as many miles, that it was impoſſible to walk without treading on them. On their beginning to fly, they diſappeared in leſs than half an hour, leaving not a ſingle blade of graſs on the plain.

The bodies of theſe inſects are very large, compared with the ſmallneſs of their wings. Their ſize is generally from two inches to two inches and a half long; they are about three quarters of an inch in diameter, and their ſhape is nearly the ſame as that of the larger ſort of green graſshoppers.

The revenue of Aſtrachan is computed from a hundred and forty to a hundred and ſixty thouſand rubles, or thirty-three thouſand five hundred pounds, of which the greateſt part ariſes from ſalt and fiſh. About ten miles below Aſtrachan is Boſmakoff, a ſmall iſland remarkable for its large ſtore-houſes of ſalt, which is made about twelve miles to the eaſtward of it, and being brought thither in boats, is conveyed in large flat-bottomed veſſels up the Volga. With this ſalt all the country is ſupplied as far as Moſcow. They annually dig ſome millions of poods, the excluſive property of which belongs to the crown of Ruſſia; for the common food of the ſoldiers and of the bulk of the people is bread and ſalt.

In this place are large fiſheries, to which the neighbourhood of the ſalt-works is of great advantage. Theſe fiſheries extend to the ſea, and alſo a prodigious way up the river, and from them all the country is ſupplied as far as Peterſburgh. The veſſels are ſent away in ſpring loaded with ſalt-fiſh; but as freſh-fiſh keeps good as long as it is frozen, the winter is no ſooner ſet in, than it is tranſported by land as far as Moſcow and Peterſburgh. The principal ſorts are ſturgeon, a large white fiſh called beluga, and the aſſotra, which reſemble ſturgeon.

The commerce of Aſtrachan is very conſiderable, tho' it has been greatly injured by the troubles in Perſia and the revolts of the Tartars. The foreign trade chiefly conſiſts in red leather, linen and woolen cloth, and other European manufactures, which they export to Perſia, moſtly on account of the Armenians. In return they import from Perſia ſilk ſaſhes intermixed with gold, for the uſe of the Poles, wrought ſilks and ſtuffs mixed with cotton, raw ſilk, cotton, and a ſmall quantity of drugs.

The Nagay Tartars are all Mahometans, reſembling in countenance the Calmucs; but are more agreeable, their eyes not being ſo ſmall: theſe are driven off to the eaſtward, and now ſeldom make any inroads on the Ruſſian frontiers.

There are ſeveral other Tartarian nations bordering on the Volga; but theſe are the moſt known, and the moſt worthy of notice; we ſhall therefore proceed to the weſt, and give a particular account of the Circaſſian Tartars.

SECT. V.

Of CIRCASSIAN TARTARY.

The Bounds and Face of the Country; the Perſons, Dreſs, Food, Manners, and Cuſtoms of the Natives.

WE ſhall now give a deſcription of Circaſſian Tartary, which towards the eaſt is bounded by Aſtrachan and the Caſpian ſea, by Ruſſia on the north, by Georgia and Daghiſtan towards the ſouth, and by the river Don, the Palus Mæotis, and the Black ſea towards the weſt.

This is a very fine country, and nothing can appear more agreeable than the delightful proſpects formed by the variety of mountains, vallies, woods, ſprings, and rivers, with which it is every where diverſified. It produces plenty of barley, oats, and cummin, and great herds of cattle are fed here; but as the natives wander from place to place, they ſow no more corn than will juſt ſerve for the ſubſiſtence of their families; and if there happens to be a bad crop, they are reduced to great diſtreſs.

Both the men and women of Circaſſia are well proportioned; they are of a middle ſtature; but the men, like moſt of the other Tartars, have broad flat faces. The women have an eaſy ſhape, very agreeable features, according to our idea of beauty, and a very fine complexion. Their hair and eyes are generally black, and there is ſcarce a crooked perſon to be found amongſt them.

The men wear a veſt of coarſe grey cloth, and over it a ſheep-ſkin, which they turn to the ſide from which the wind blows. They wear boots of horſe-leather, clumſily made, and on their heads round bonnets of black cloth or coarſe felt.

The women wear nothing on their bodies in the ſummer but a ſhift open down to the navel; but in the winter they have furred gowns, like the Ruſſians. In the houſe their head-dreſs conſiſts of a ſilk or ſtuff cap, from which their hair hangs down in two or three treſſes; and they are very fond of necklaces, conſiſting of ſtrings of pearls or coloured glaſs. The men are not inclined to jealouſy, yet the women are veiled when they go abroad.

The Circaſſians generally feed on mutton, beef, poultry, wild fowl, and veniſon, of all which they have great plenty; but they prefer a piece of a young colt as a much greater dainty.

Their bread conſiſts of thin cakes, made either of barley-meal or millet, which they bake on the hearth. They are extremely hoſpitable, and will not permit a traveller to pay any thing for the entertainment of himſelf, his ſervants, and horſes, but will frequently contend who ſhall have the honour of treating him. When the natives travel, they take no proviſions with them, but behave with as much freedom in every houſe they come to as in their own.

Their uſual drink, like that of the other Tartars, is water or mare's milk; and both men and women, young and old, ſmoke tobacco. They ſit croſs-legged at their meals, and have a carpet, or a piece of Ruſſia leather, ſpread before them on little wooden tables.

The Tartars have no regular hours either for eating, drinking, or ſleeping, but are only guided by inclination and opportunity. When they are making excurſions, they are ſaid to paſs four or five days together without taking the refreſhments of food and ſleep; but they no ſooner return to their own country, than they indulge themſelves in both, and after ſuch fatigue will ſleep two days together without waking. They ſeldom have any other beds than ſheep-ſkins, on which they lie, and throw others over them.

Their horſes are very ſwift, and finely proportioned. They have waggons for tranſporting their wives and children, tents and baggage, from place to place, which in ſome parts of the country are drawn by camels, and in others by oxen; for their horſes are only uſed for riding. The men are good horſemen, and many of them ſubſiſt principally by hunting and robbing.

The Circaſſians make no ſcruple of ſelling their children into Turky and Perſia, eſpecially their daughters, who leave their parents without reluctance, from the pleaſing tales they hear of thoſe who have arrived at the honour of being ſultana in the harrams of the Grand Signior and the king of Perſia; and their imaginations being taken up with fine cloaths, jewels, and a luxurious life, they leave their father's houſe with joy; and even their mothers are no leſs pleaſed with the hopes of their daughter's advancement.

As their beauty and innocence are the foundation of all theſe ambitious proſpects, particular care is taken to preſerve both: they inoculate their children at four or five years of age, after they have duly prepared them for

for it; they then receive the ſmall-pox without injury to their beauty. The merchants who buy them are generally as careful of preſerving their virginity as their mothers, on account of the great value the Mahometan chapmen ſet upon it.

As to the marriages of the Circaſſians, they are according to the rites of the religion they profeſs; thoſe near Turky conſider it, like the Mahometans, only as a civil contract, and have a plurality of wives and concubines; but thoſe who live near Ruſſia, perform it after the manner of the Greek church. There are ſome Pagans among them who have generally ſome tincture of the religion of thoſe countries on which they border, intermixed with ſuperſtitions of their own.

There does not appear to be any conſiderable town in this country, except Terki, ſituated near the Caſpian ſea, three or four ſcore miles to the ſouthward of Aſtrachan. This town is chiefly inhabited by Ruſſians, for the whole nation of Circaſſians live in tents, or huts, according to the ſeaſon of the year, removing from one place to another; nor does the country produce any commodities ſo valuable as to induce foreigners to build or ſettle among them.

CHAP. XXVI.

Of ARABIA.

SECT. I.

Its Situation, Extent, Diviſions, Climate, and the Face of the Country in Arabia Felix; with an Account of its Vegetables, and a particular Deſcription of the Coffee-Plant. Of the Animals of Arabia.

ARABIA, including all the countries diſtinguiſhed by that name, is of very great extent, the moſt ſoutherly part lying in twelve degrees thirty minutes, and the moſt northerly in thirty degrees north latitude; and from eaſt to weſt it extends in the broadeſt part from thirty-five to ſixty degrees longitude from London. Hence it is computed to be thirteen hundred miles in length, and twelve hundred in breadth, where it is broadeſt; but in the moſt northern part it is very narrow. This extenſive country is a peninſula, bounded on the north-eaſt by the river Euphrates and the Perſian gulph; on the ſouth by the Indian and Æthiopic ocean; on the weſt by the Red Sea, the iſthmus of Suez, and part of Syria; and on the north-weſt by Syria and Diarbec, or Meſopotamia.

Arabia is divided into three grand diviſions; Arabia Felix, or Arabia the Happy, which is the moſt ſouthern, and the much largeſt part; Arabia Deſerta, or Arabia the Deſart, which is ſituated in the middle; and Arabia Petræa, which lies to the north.

In this country there are but few ſprings, and no conſiderable rivers, except the Euphrates, which waſhes its north-eaſt limits. As the tropic of Cancer extends through the middle of it, the air is exceſſive hot, and in many places unhealthful, particularly in that part which lies upon the coaſt. The winds are alſo hot and ſuffocating, and the ſands not only extremely troubleſome, but dangerous, they being ſometimes driven by the winds in ſuch prodigious clouds, that whole caravans have been buried and loſt by a ſingle ſtorm. The wind blows on the ſouthern coaſts from the ſouth-weſt, and varies to the weſt with hard guſts, and ſometimes rain, from the beginning of April to the middle or end of Auguſt, and then turns to the eaſtward, blowing gently from that quarter till the end of March. In ſome places it never rains more than twice or thrice in two or three years; but the great dews which fall in the night refreſh the ground, and ſupply the few plants which grow there with ſome moiſture.

Even that part of the country diſtinguiſhed by the name of the Happy, conſiſts, for the moſt part, of dry barren mountains, or ſandy deſarts; but ſome parts of ſouth Arabia being tolerably fruitful, and abounding in corn, herbage, and aromatic gums, it is eſteemed a happy land, when compared with the other parts of this deſolate country. As the hills for the moſt part conſiſt of a rocky ſoil, and are ſcarce capable of improvement, the natives never ſtrive to cultivate them; their vallies ſeem equally barren, where water is wanting, and bear ſcarce any herbage; but where they can bring water into them, they produce corn, all manner of garden-ſtuff, herbs, and flowers; and no country upon earth affords more agreeable proſpects. The inhabitants draw water in large ſkins out of their wells morning and evening with oxen, and convey it along little canals, by the ſides of which trees and plants are placed; they alſo cut channels through their corn-fields, into which they let the water run as occaſion requires.

By this means they have a great variety of excellent fruits, as peaches, apricots, oranges, lemons, and grapes; but this country is moſt famous for its coffee and its dates, which laſt are found ſcarce any where in ſuch perfection as in this country and in Perſia. With coffee a number of ſhips are annually loaded for Europe and India.

The coffee ſhrub grows to the height of eight or ten feet; the twigs riſe by pairs oppoſite to each other, as do the leaves on the twigs, one pair being about two inches diſtant from another. The leaves are about four inches long, and two broad in the middle, from whence they decreaſe to both extremities, ending in a point. They are nearly of the form of a bay-leaf, and are ſmooth and without any inciſures on the edges. The ſhrub has a grey ſmooth bark; the wood is white, and has not much pith. The fruit hangs on the twigs by a foot ſtalk, ſometimes one, two, or more in the ſame place. Theſe ſhrubs are watered by artificial channels like the other vegetables, and, after three or four years bearing, the natives plant new ſhrubs, becauſe the old ones then begin to decline. The Arabians dry the berry in the ſun, and afterwards take off the outward huſk with hand-mills. In the hot ſeaſon the Arabians uſe theſe huſks roaſted in the room of coffee-berries, and eſteem the liquor impregnated with them more cooling.

Arabia alſo abounds in balm, frankincenſe, myrrh, manna, caſſia, incenſe, aloes, olibanum, and other valuable drugs; but they have very few trees fit for timber, and little wood of any kind in the country.

The moſt uſeful and excellent animals of Arabia are their camels and horſes; their camels are extremely proper for this ſandy country, and were doubtleſs formed by nature to enable the natives to traverſe the deſarts with which it abounds. Their breed of horſes are only fit for the ſaddle, and are never uſed for draught or burden. The fineſt horſes in the Perſian court are brought from hence, and are admired for their make, as much as for their ſwiftneſs and high mettle; they are indeed well known in Europe, and have contributed to improve the breed of thoſe in England. The uſual food for camels and horſes, is barley or barley-meal made into dough. At Muſcat, which is ſituated near the entrance of the Perſian gulph, they feed their cattle with putrid fiſh; for digging a pit, they throw a great quantity of fiſh into it, which lie till they are rotten, and turned to a kind of earth, after which this ſubſtance is taken up and boiled,

boiled, when having ſtood till it is cool, they give it their cattle, and it is ſaid to render them very fat.

They have oxen, buffaloes, goats, and veniſon; but their beef and buffalo's fleſh is very coarſe. As they are all Mahometans, they never breed any ſwine.

They have great plenty of fowl and fiſh on their coaſts, but the inland parts have few of either, there being neither wood nor water to be found in ſeveral days journey.

Lions, tygers, wolves, bears, jackalls, and other wild beaſts, are alſo found in ſome parts of Arabia; but there being no cover for them, they are much fewer than in ſome other places.

SECT. II.

Of the Face of the Country in Arabia Deſerta and Arabia Petræa, with a particular Deſcription of Mount Sinai, and of the Convent of St. Catharine; the Rock of Meribah, and other Monuments of Antiquity.

ARABIA Deſerta has its name from the nature of its ſoil, which is a barren ſand. There are, however, large flocks of ſheep and herds of cattle near the Euphrates, where the land is good; there are alſo great numbers of oſtriches in the Deſart, and in ſeveral places a fine breed of camels. This country, in general, differs but little from Arabia Petræa, which is ſituated to the north of it, and is by far the ſmalleſt of the three diviſions of Arabia.

We ſhall now give a deſcription of Arabia Petræa, which has its name from Petræa, its ancient capital, now deſtroyed, and is famous for the children of Iſrael wandering there during forty years. People are not there, ſays the reverend Dr. Shaw, entertained with a view of paſtures covered with flocks, or vallies enriched with corn. There are no olive-yards or vineyards; but the whole is a deſolate, loneſome wilderneſs, only diverſified by ſandy plains, and mountains of naked rocks and craggy precipices. This deſolate country is never refreſhed with rain, except ſometimes at the equinoxes; and the few hardy vegetables ſeen in the clifts of the barren rocks, or widely diſperſed on the ſandy plains, are ſhrunk by a perpetual drought; for the dews of the night are in a manner rendered inſufficient for the purpoſes of vegetation, by the ſcorching heat of the ſun during the day. The intenſe cold of the one and heat of the other, clearly account for the wiſe proviſion of Providence in ſpreading over the Iſraelites "a cloud to be a "covering by day, and fire to give light (and perhaps "heat) in the night-ſeaſon."

Though the land appears ſo deſolate, yet the ſurface of the Red-Sea, when calm, diſcovers in ſome places ſuch a diverſity of marine vegetables, that they reſemble a foreſt under water, and the traveller has the additional pleaſure of beholding a great variety of ſtars, urchins, and ſhells of the moſt uncommon and beautiful kinds.

The traveller, in traverſing theſe deſarts, is frequently offended by little ſwarms of locuſts and hornets; he is alſo in danger from the vipers; but the reptiles of the lizard kind, from the variety of their ſhapes and ſpotted ſkins, he views with more pleaſure and ſafety.

In travelling, ſays the above learned and judicious author, the heavens were every night our only covering, a carpet ſpread on the ſand was our bed, and a change of raiment made up into a bundle ſerved for a pillow. Our camels (for horſes and mules required too much water to be employed in theſe deſarts) lay round us in a circle with their faces looking from us, while their loads and ſaddles were placed by us behind them. In this ſituation they ſerved as guards and centinels; for they are watchful animals, and awake at the leaſt noiſe.

As in theſe long and dreary deſarts people have no proſpect of meeting with the leaſt hoſpitality, they are obliged to carry along with them every thing neceſſary for ſo tedious a journey: travellers, therefore, uſually provide a ſufficient number of goats ſkins, which they fill with water every four or five days, or as often as they find it. They provide balls made of the flower of beans or of barley for their camels, and wheat flour biſket, potted fleſh, honey, oil, vinegar, olives, and ſuch other things as will keep, for themſelves. They take with them alſo wooden diſhes, and a copper-pot for their kitchen-furniture. When they are obliged to boil or bake, they make uſe of camel's dung, left by ſome preceding caravan, which, after its being expoſed a day or two in the ſun, catches fire like touch-wood, and burns as bright as charcoal. No ſooner is the food prepared, whether potted fleſh boiled with rice, lentil ſoup, or unleavened cakes ſerved up with oil or honey, than one of the Arabs placing himſelf on the higheſt ſtation he can find, calls out three times with a loud voice, to invite all his brethren, the ſons of the faithful, to come and partake of it, though none of them are perhaps within one hundred miles of him. This cuſtom the Arabs conſtantly maintain as a token of their benevolence.

In theſe deſarts the ſky is generally clear, the winds blow briſkly in the day, and ceaſe in the night. Where theſe deſarts are ſandy and level, they are as fit for aſtronomical obſervations as the ſea, which they nearly reſemble. It was ſurpriſing to obſerve, ſays the above learned divine, in what an extraordinary manner every object appeared to be magnified, for a ſhrub ſeemed as big as a tree, and a flock of achbobbas, birds nearly reſembling the ſtork, might be miſtaken for a caravan of camels. This ſeeming collection of waters always advances about a quarter of a mile before the travellers, while the intermediate ſpace appears of one continued glow, from the quivering undulating motion of that quick ſucceſſion of exhalations raiſed by the powerful influence of the ſun. The violent heat even draws up the moiſture from the carcaſes of the camels and other animals which lie expoſed in theſe deſarts, and prevents their putrefaction, whence they continue there a number of years without mouldering away. To the ſame cauſe, added to the coldneſs of the nights, may be attributed the plentiful dews that frequently wet the travellers to the ſkin; but the ſun no ſooner riſes, and the air becomes heated, than the miſts are diſperſed, and the moiſture of the ſands evaporated.

What is called the deſart of Sinai, is a beautiful plain near nine miles long, and above three in breadth; it lies open to the north-eaſt, but to the ſouthward is cloſed by ſome of the lower eminences of mount Sinai; and other parts of that mountain make ſuch incroachments upon the plain, as to divide it in two, each ſo capacious as to be ſufficient to receive the whole camp of the Iſraelites. That which lies to the eaſtward of the mount is perhaps the deſart of Sinai, properly ſo called, where Moſes ſaw the angel of the Lord in the burning buſh. Over the place, where is ſaid to be this divine appearance, is erected the convent of St. Catharine, which belongs to the Greeks, and is three hundred feet ſquare, and above forty in height. On the ſpot which they ſuppoſe the burning buſh ſtood, is a little chapel, where the monks, in imitation of Moſes, put off their ſhoes whenever they enter it. This, with ſome other chapels dedicated to particular ſaints, is included within the church of the transfiguration, a large beautiful ſtructure ſupported by two rows of marble columns, and the floor elegantly adorned with a variety of devices in Moſaic work, as are alſo the floor and walls of the preſbyterium. Upon the latter is repreſented the figure of the emperor Juſtinian, with the hiſtory of the transfiguration; and upon the partition that ſeparates the preſbyterium from the body of the church is a ſmall marble ſhrine, in which they pretend to have preſerved the ſkull and one of the hands of St. Catharine.

There is here a tower built by the empreſs Helena, probably for her own convenience when ſhe came here, as well as the monks; it is ſituated in the heart of the convent, where the archbiſhop's lodgings now are: it has three chapels, and is ſtill called St. Helena's tower. This convent is erected on a deſcent, but the deſign ſeems to have been to raiſe the lower part by a great number of arches, many of which remain, in order to build the firſt floor on a level, and erect more upon it. The walls and the arches, with the church, are the only ancient buildings; the latter is of a coarſe red granite. The walls of the convent are ſix feet thick, but ſome parts of them are ruined. There is, however, a walk all round on the top of them, and both at each

corner, and in the middle of each ſide, are little ſquare towers. The convent itſelf is very irregular, and ill built of unburnt brick.

The door of this convent is never opened but when the archbiſhop, who generally reſides at Cairo, comes thither to be inſtalled. Pilgrims are admitted by being drawn up near thirty feet high by a windlaſs, and then taken in at a window, where ſome of the lay brothers attend for that purpoſe. Theſe, with all the preſbyters, who are commonly called kalores, amount to about one hundred and fifty, and chiefly ſubſiſt upon the proviſions ſent them monthly from Cairo. They have mills, bake-houſes, and other offices neceſſary for people who muſt have every thing within themſelves. They live a very auſtere life, abſtaining not only from fleſh, but from butter, milk, and eggs. They chiefly ſubſiſt on bread, to which is added a portion meaſured out to each perſon of olives, oil, vinegar, ſallad, and pot-herbs; or of dates, almonds, figs, and parched pulſe.

St. Helena cauſed a ſtone ſtair-caſe to be carried up to the top of the mountain; but as moſt of the ſteps are either waſhed out of their places, removed, or defaced by time, the aſcent is very fatiguing, and is frequently impoſed upon the monks as a penance. However, at certain diſtances they have erected ſeveral little chapels, as breathing-places, dedicated to different ſaints, who are always invoked to lend their aſſiſtance upon theſe occaſions.

Though no kind of ſoil is to be found in this part of Arabia, theſe monks have in a long proceſs of time covered with dung and the ſweepings of their convent about four acres of theſe naked rocks, which now produce as good roots, cabbages, ſallads, and all ſorts of pot-herbs, as any climate or ſoil whatſoever. They have alſo raiſed a great number of apple, pear, plumb, almond, and olive-trees of excellent kinds. The pears in particular are ſo eſteemed at Cairo, that every ſeaſon a preſent is ſent of them to perſons of the firſt quality in that city. Their grapes are alſo not inferior, either in ſize or flavour, to thoſe of any other country. This little garden is an evident proof of the great advantages that may be procured by indefatigable induſtry in improving nature.

The people ſhew on the ſummit of the mountain a print in the rock, where they pretend the body of St. Catharine lay; for they confidently affirm, that ſhe being tied to a wheel at Alexandria, under the reign of the emperor Maxentius, in order to be put to death, the wheel ſnapped to pieces on which ſhe was beheaded; when her body, in anſwer to her prayers that it might not fall into the hands of infidels, was carried by the angels to the top of the mountain, from whence the monks brought it to their convent ſoon after it was erected.

The ſummit of this mountain appears ſomewhat conical, and is not very ſpacious; Mahometans as well as the Chriſtians have a chapel there for public worſhip. Travellers are there ſhewn the place where Moſes received the law, where he hid himſelf from the face of God, and where his hand was ſupported by Aaron and Hur at the battle with Amaleck, with ſeveral other places mentioned in the Holy Scriptures, and with which they ſeem as well acquainted as if they had been preſent when theſe great events were tranſacted.

In the plain of Rephidim, down the weſtern ſide of the mountain, is ſhewn a block of granite marble about ſix yards ſquare, ſaid to be the rock of Meribah; it lies tottering and looſe, and appears to have once belonged to Mount Sinai, which hangs over this plain in a variety of precipices. The pious and learned Dr. Shaw ſays, that the waters which guſhed out with the ſtream that flowed down it, have hollowed a channel acroſs one corner of this rock about twenty inches wide and two deep. Moſs grows in this channel, and all over it are a great number of holes, ſome four or five inches deep, and one or two in diameter, that appear incruſted over with fur, like the inſide of a tea-kettle. The learned Divine juſt mentioned makes no doubt of this being the very rock ſtruck by Moſes, out of which miraculouſly iſſued water to quench the thirſt of the Iſraelites; and imagines, that neither chance nor art could be concerned in forming this ſtone, which, he ſays, never fails to fill the mind of every beholder with a religious ſurprize; but the Rev. and learned Dr. Pococke, who alſo ſaw this ſtone, ſays, that in one of the roads from the convent of Suez there is exactly ſuch another, with the ſame ſort of openings all down, and the ſigns where the water ran; and Mr. Norden ſays in his Travels, that there is ſhewn in St. Mark's church, at Venice, a ſquare piece of granite marble that was brought from Mount Sinai, and which they pretend to be the very ſtone ſtruck by Moſes; and adds, that many of the like kind are found in Egypt; whence this ſtone is, perhaps, nothing more than a natural production.

Travellers are alſo ſhewn by the monks ſeveral other remarkable places about this mountain; they point out the very ſpot where Aaron's calf was molten; ſhew the place where the Iſraelites danced at its conſecration, and where Corah and his companions were ſwallowed up, and even the place where Elias concealed himſelf when he fled from Jezebel; but the hiſtory they give of theſe and other places is accompanied with the moſt idle and ridiculous tales.

Dr. Shaw obſerves, that part of this mountain, which lies to the weſtward of the plain of Rephidim, is compoſed of a hard reddiſh marble like porphyry, from which it is diſtinguiſhed by the repreſentations of little trees and buſhes on every part of it. Theſe impreſt figures reſemble the tamariſk, the moſt common and flouriſhing tree of theſe deſarts.

SECT. III.

A Deſcription of the noble Ruins of Palmyra, with a conciſe Hiſtory of that City.

WE ſhall now take a view of the ruins of Tadmor, or Palmyra, formerly a magnificent city of Arabia, in a part of the deſarts of Arabia Petræa, uſually diſtinguiſhed by geographers by the name of the Deſart of Tadmore, or Palmyrene. It is ſituated in about thirty-three degrees north latitude, two hunded miles to the ſouth-eaſt of Aleppo. In deſcribing theſe noble ruins we ſhall follow the deſcription given of them by Mr. Wood, a learned and ingenious gentleman, who, with two others his companions, went thither, properly attended, to examine and take draughts of theſe curious antiquities, which have ſince been publiſhed in a very pompous manner, and are worthy a place in the libraries of the curious.

The ruins of Palmyra are approached by paſſing thro' a valley between two mountains, where are ſtill ſeen the ruins of an aqueduct that formerly conveyed water to that magnificent city; and on each ſide of this valley are many ſquare towers of a conſiderable height, which were the antient ſepulchres of the inhabitants of Palmyra. The traveller has ſcarcely paſſed theſe memorable monuments, when the valley opening on each ſide, he is ſuddenly aſtoniſhed with beholding a ſtupendous ſcene of the ruins of earthly grandeur, in the magnificent remains of the moſt noble ſtructures that every where lie before him. No proſpect can be conceived more ſtriking and auguſt, and at the ſame time more romantic, than ſuch a multitude of Corinthian columns, all of white marble, riſing on every ſide with few intervening walls and ſolid ſtructures.

On the left hand appears a wall which once belonged to the Temple of the Sun; and though a part of it has fallen down, it is ſtill of a conſiderable length. A row of twelve noble windows ſtill ſtand together, and farther to the left are two others. Between each of them a pilaſter of the Corinthian order ſupports the entablature.

Through the ſpace broken down the view extends to diſtant rows of columns; and over the part of the wall ſtill ſtanding riſe the ruins of the temple itſelf. At the end where the portico ſtood is a ſquare ruinous tower, erected by the Turks, and before theſe remains of antient grandeur are incloſures of corn and olive trees, which being planted by the Arabs, are ſeparated from each other by mud walls, while magnificent ruins are ſcattered all around.

A piece

A general View of Palmira.

Chester Stadt.

Rooker Sculp.

The Remains of the Great Temple *in* Palmira *from the West.*

A piece of a very large column ſtands on its baſe before the Turkiſh tower; but the greateſt part, with its capital and entablature, have fallen down.. The ſtones around it ſhew that in this place was a grand edifice. This column is five feet and a half in diameter near the baſe.

A little to the right of the tower, but at a greater diſtance, are the ruins of a Turkiſh moſque, with its minoret; and before it a noble column, of the ſame dimenſions as that broken down, riſes to a great height. Somewhat farther to the right is a very magnificent arch, with a poſtern richly ornamented on each ſide, and from thence a colonade extends four thouſand feet in length, and is terminated by a ſuperb mauſoleum. Many of theſe columns are fallen, and open a view to other ruins, while in other parts the remains of magnificent ſtructures are ſeen through the intercolumniations. At ſome diſtance nearer, before this magnificent colonade, is a ſmall temple, adorned with a noble portico; and ſtill farther to the right is another temple, with its periſtyle ſeen through the intercolumniation. Farther ſtill to the right appears a range of columns, which ſeem to have belonged to a portico. At ſome diſtance nearer there ſeem to be the ruins of a Chriſtian church; and ſtill nearer, and farther to the right, are four lofty columns, with their ſuperb entablature, the only remains of a grand edifice. A little to the right of theſe, and at a greater diſtance, are many columns which ſupport a conſiderable part of their entablature, and are ſo diſpoſed, that they reſemble the periſtyle of a ſmall temple that has been entirely deſtroyed; and nearer, and more to the right, is a very elegant mauſoleum.

The plain is covered with a vaſt number of ſcattered columns, ſome with and ſome without their entablatures; and on all ſides lie rich entablatures, broken columns, capitals, and ſtones of a prodigious ſize. The diſtant proſpect is terminated by a range of diſtant mountains, on one of which is a caſtle, and on another are the ruins of a Turkiſh fortification.

All theſe noble ruins appear at one view in the diſtant proſpect; but, on a nearer approach, the admiration is ſtill kept up, by the ſize of the columns and the perfection of the workmanſhip beſtowed on the ornamental parts, particularly on the ornaments of the gate, and the beauty of the capitals and entablatures; but nothing can poſſibly form a more aſtoniſhing contraſt to all this magnificence, than the miſerable huts of the Arabs, of which there are about thirty in the court of the great temple.

Walls flanked with ſquare towers once ſurrounded theſe ruins, but in many parts they are entirely levelled. Theſe ſeem to have been three miles in compaſs: but the Arabs ſhew a tract of land raiſed above the level of the deſart, and about ten miles in circumference, which they ſay was the extent of the antient city, and that ruins are diſcovered there by digging. Indeed a circuit of three miles muſt be thought very little for Palmyra in its proſperity, when it is conſidered that the greateſt part of that ſpace was filled by public edifices, which, from their aſtoniſhing magnificence, and the many ſuperb ſepulchres, inconteſtibly prove its antient grandeur; and it is probable, that when Juſtinian fortified it, after its being deſtroyed, he contracted its bounds.

It ought not to be omitted, that three or four miles within the deſart, to the north of the ruins, is probably the valley of Salt, where David ſmote the Syrians, 2 Sam. viii. 13. This valley ſtill ſupplies Damaſcus and the neighbouring towns with great quantities of that commodity. for the earth is ſo impregnated with ſalt, that, on digging a place a little more than a foot deep, the water which lodges there raiſes a fine white ſalt, which, after the moiſture is exhaled by the ſun, is gathered and taken away.

The ſuperb remains of this city are ſo ſtriking, that it is impoſſible to avoid feeling our curioſity excited with reſpect to its antient condition; and we are naturally deſirous of knowing how a ſpot, thus divided from the reſt of the world by an inhoſpitable deſart, was choſen for the ſituation of ſo magnificent a city? who was its founder, and from whence it drew its riches? But hiſtory gives us but little information, and moſt of the knowledge that can be obtained on theſe ſubjects, is only furniſhed by inſcriptions.

We learn from John of Antioch, that Palmyra was built by Solomon, on the very ſpot where David ſlew Goliah, in honour of that memorable action; but what the Arabian hiſtories relate on this ſubject, are ſo fabulous and extravagant as not to deſerve our notice: but there may be ſome truth mixed with fiction, for we learn from the Old Teſtament, that Solomon erected a city in the wilderneſs, and called it Tadmor; and Joſephus ſays, that the Greeks and Romans gave it the name of Palmyra, though the Syrians continued to call it by its antient name; and indeed the Arabs of the country ſtill call it Tadmor. They even pretend that theſe ruins were the works of Solomon. Among other things they ſhew his harram, and the tomb of his favourite concubines. "Solomon, the ſon of David, ſay they, per-" formed thoſe wonders by the aſſiſtance of ſpirits."

But there is no doubt that the buildings erected by Solomon were entirely demoliſhed by Nebuchadnezzar, who is ſaid to have deſtroyed that city before he laid ſiege to Jeruſalem. If this be true, it is not ſurpriſing that Xenophon ſhould take no notice of it in his celebrated retreat, though he is very exact in deſcribing the deſart; nor can we be ſurprized at its not being mentioned in the Hiſtory of Alexander the Great. No mention is made of it in the Roman Hiſtory before the time of Mark Antony, who would have plundered it, had not the inhabitants tranſported their moſt valuable effects beyond the Euphrates, and defended its paſſage by their archers. The inhabitants of Palmyra were then merchants, and ſold to the Romans the merchandizes of India and Arabia. We may therefore conclude them to be a rich and free people; but it is not known how long they had enjoyed theſe advantages. It is probable their trade and riches were of ſome ſtanding, ſince we find from inſcriptions that in leſs than forty years after their expences and their luxuries were exceſſive.

At length, when the Romans in the Eaſt were in a moſt diſtreſsful ſituation, Odenathus, king of Palmyra, entered into an alliance with the emperor Gallienus; and collecting the miſerable remains of the Roman army, by his valour and activity vanquiſhed Sapor, king of Perſia, in ſeveral engagements, and even advanced with his victorious troops as far as Cteſiphon, the capital of that empire. Returning from this expedition with the greateſt applauſe, and with conſiderable treaſures, Gallienus declared him Auguſtus, and his aſſociate in the government of the empire. Afterwards Odenathus defeated Baliſta, and at length drove out the Goths, who had committed the greateſt ravages: but he was ſoon after treacherouſly murdered by his kinſman Mæonius, and his ſon Herodes ſuffered the ſame fate. Mæonius was then ſaluted emperor, but in a ſhort time after was murdered by his own ſoldiers.

After the death of Odenathus Zenobia, his queen, by whom he had two ſons, aſſumed the reins of government, in the name of her children; and renouncing the alliance with Rome, attacked and defeated Heraclianus the Roman general, by which means ſhe obtained the poſſeſſion of Syria and Meſopotamia. She then conquered Egypt, and afterwards added to her dominions the greateſt part of Aſia Minor. How amazing are the viciſſitudes of fortune! Zenobia, ſurrounded by the barren ſands of Palmyra, includes Egypt within her dominions to the ſouth, and extends them to the north as far as the Black Sea and the Boſphorus; but this new-raiſed empire was of ſhort duration, for a few years after the emperor Aurelian recovered the eaſtern provinces, and obliged Zenobia to ſhut herſelf up within the walls of Palmyra. He then inveſted that city. The queen rejected all negotiations with contempt; and, after a brave defence, reſolving to ſolicit the aſſiſtance of the Perſians, ſhe ſet out on a domedary; but juſt as ſhe was about to croſs the Euphrates, ſhe was taken priſoner by a party of horſe ſent after her by Aurelian. The inhabitants of Palmyra now ſurrendering, the emperor ſpared their lives, and leaving there a garriſon of ſix hundred archers, took a great part of the riches of the city, and marched with Zenobia to Emiſſa, where that queen ſtained her glory, and purchaſed a diſhonourable life, by meanly betraying her

her friends, and naming thoſe who had been her adviſers; on which the emperor had the cruelty to ſacrifice them to his reſentment, while ſhe was reſerved to adorn his triumph. Among thoſe who ſuffered was Longinus, who wrote the excellent Treatiſe on the Sublime, and had dictated a haughty letter the queen had ſent to the emperor; but the intrepid courage with which he ſubmitted to his fate, ſhews that his bravery was equal to his genius and learning.

But the misfortunes of Palmyra were not yet at an end. A brave and free people, who, from the height of glory, are ſuddenly reduced to the rank of ſlaves, uſually make ſome deſperate efforts to recover their liberty. Thus the Palmyrenes took up arms, and put the Roman garriſon to the ſword; but the news of this event no ſooner reached Aurelian, who was returning to Rome, than turning back, he took the city, deſtroyed it, and inhumanly cauſed moſt of the inhabitants to be maſſacred, without regard to age or ſex. But afterwards he gave orders for repairing the Temple of the Sun, and appropriated to that uſe three hundred pounds weight of gold found in Zenobia's coffers, her crown-jewels, and eighteen hundred pounds weight of ſilver, which he took from the people. Palmyra having thus loſt its liberty, continued ſubject to a Roman governor; and we find that Juſtinian repaired and ſupplied it with water, after it had been for ſome time almoſt deſerted. This is the laſt time that Palmyra is mentioned in the Roman Hiſtory.

None of the inſcriptions found there are more antient than the birth of Chriſt, nor any ſo late as the deſtruction of the city by Aurelian, except a Latin inſcription which mentions Dioclefian. Two of the mauſoleums have very legible inſcriptions; one of them informs us, that Jamblicus cauſed that monument to be erected as a ſepulchre for himſelf and his family in 314, which anſwers to the third year of the Chriſtian æra; and the other, that Elabelus Manaius cauſed it to be erected in 414, the hundred and third year after the birth of Chriſt. The ornaments of both theſe mauſoleums are much in the ſame taſte, though the laſt is the moſt elegant, and finiſhed with the greateſt care; and they are both ſo much in the taſte and manner of the other public ſtructures, that it is natural to conclude, that they are not the works of very different ages.

SECT. IV.

The Perſons, Dreſs, Food, Language, Manners, and Government of the Arabs.

THE Arabians are of a middle ſtature, thin, and of a ſwarthy complexion; and, like other people in the ſame climate, have black eyes and black hair. Their voices are rather effeminate than ſtrong; yet they are a brave people, very expert at the bow and lance, and, ſince they have been acquainted with fire-arms, are become pretty good markſmen.

The roving Arabs wear a kind of blue ſhirt faſtened about them with a white faſh, and ſome of them have over it a fur ſheep-ſkin veſt. They have a cap or turban on their heads; ſometimes they wear ſlippers, but never any ſtockings. Many of them go almoſt naked, but the women are generally ſo wrapped up, that nothing can be diſcovered but their eyes. The women Mr. Wood ſaw at Palmyra had good features; they were veiled, but were leſs ſcrupulous about ſhewing their faces than is uſual with the women of the Eaſt. They hang rings of gold or braſs in their ears and noſe; they colour their lips blue, and the tips of their fingers red. Both ſexes appear very healthy, and to be almoſt ſtrangers to diſeaſes.

Their food is beef, mutton, goats fleſh, veniſon, and the fleſh of camels, which they prefer to all the reſt, and eat with thin cakes made of flour and water; but many of them chooſe dried dates inſtead of bread. They alſo eat moſt ſorts of fiſh, except thoſe which have no ſcales; but on whatever animal they feed, they are very careful of draining out all the blood. The people about Muſcat not only abſtain from wine, but deny themſelves tea and coffee, and other innocent liquors; nor do they indulge themſelves in ſmoaking tobacco: water is their uſual drink, and ſometimes ſherbet, made of oranges, water, and ſugar.

The people of the Eaſt eſteem the Arabian tongue the richeſt and moſt copious of any in the world. It is every where conſidered by the orientals as a learned language; and even in Perſia and India the Koran is never read in any other tongue. But though the Arabs have in former ages been famous for their learning and ſkill in all the liberal arts, there is at preſent ſcarce any country where the people are ſo univerſally ignorant as in Arabia.

Though the Arabs are generally conſidered as only bands of robbers, yet in thoſe places where they are ſettled, and apply to the cultivation of the earth, to trade, and mechanic arts, they are diſtinguiſhed by their juſtice, temperance, and humanity. Captain Say obſerves, that the Arabians near Muſcat are courteous in their behaviour, extremely civil to ſtrangers, to whom they offer no violence or affront, and though they have the higheſt veneration for their religion, they never ſtrive to force it upon others: that a man may travel ſeveral hundred miles without ſo much as meeting with abuſive language; and if he has a charge of money, he needs no arms to defend it, but may ſafely ſleep with it in his hand by the way-ſide; and that though he lived ſeveral years in the country, during which he ſpent much of his time in travelling, he never heard of a ſingle robbery amongſt them. Indeed it is not ſurpriſing, that in a country of ſo great extent, the manners and cuſtoms of the people ſhould be very different. It is true, ſeveral Arabian princes extort money from the caravans; but as the country is theirs, they might refuſe to let any caravans paſs through it, and poſſibly what they impoſe upon caravans may be by way of toll; which is the more probable, as the ſums they demand are not ſo large as to diſcourage the caravans from paſſing through their dominions. But after all, there is no doubt but ſome tribes of the wandering Arabs live chiefly by robbery and plunder. We find that Mr. Wood and his companions, in travelling to Palmyra and Balbec, had an Arabian eſcort to defend them from a prince of the Bedouins, or wandering Arabs; and that, on their arrival at Palmyra, they ſlept in ſafety in the huts of poor but honeſt Arabian peaſants.

The Arabs who live in towns are very inconſiderable in point of number, compared with thoſe who live in tents, and are called Bedouins. Theſe people have no fixed habitation, but being poſſeſſed of large flocks of ſheep, and herds of camels and goats, rove from one part of the country to another, where they can find paſture and water for their cattle; and when they have deſtroyed all the forage, load their goods and baggage, with their wives and children on their camels, and march on in ſearch of freſh paſture. When they encamp, their tents make a very indifferent appearance, they being uſually covered with a coarſe ſtuff made of black, or dark-coloured goats hair. Theſe are the people dangerous to travellers.

The Arabians of the inland country are divided into tribes, and the tribes into families; every tribe has its ſheik el kebir, or great prince; and every family its ſheik, or governor. The office of ſheik is hereditary; but when the ſheik of a family dies without iſſue, the family chooſe another, with the leave of the ſheik el kebir, or ſovereign; and if the ſovereign himſelf dies without iſſue, the whole tribe aſſemble to chooſe another. The ſheiks, or emirs, near Turky, are ſaid to be tributary to the Turks; but, inſtead of this, they generally receive gratuities for permitting the pilgrims to paſs through their country; and the Grand Signior is always glad to maintain a good underſtanding with them, as it is in their power to attack the pilgrims in their way to Mecca, as well as to injure his ſubjects by their excurſions and robberies; while it is very difficult for him to puniſh them for it.

In Arabia are ſovereign ſtates whoſe monarchs are ſtiled xerifs, and others are named imams, both of them including

including the offices of king and prieſt, in the ſame manner as the caliphs of the Saracens, the ſucceſſors of Mahomet. Theſe monarchs appear to be abſolute, both in ſpirituals and temporals; the ſucceſſion is hereditary, and they have no other laws than thoſe found in the Koran and the comments upon it.

The uſual arms of the Arabs are a lance, or half-pike, a ſabre, a dagger, and a bow and arrows; and of late fire-arms have been introduced among them. The Arabs, like the Perſians, are excellent horſemen, and harraſs an enemy by their ſudden attack, and even defeat them when purſued. They are not very fond of fighting upon equal terms with the ſcymitar, but truſt much more to the fleetneſs of their horſes, and their ſkill in throwing the lance, firing, and diſcharging their arrows at thoſe who purſue them.

Theſe monarchs do not appear to have any ſtanding army, or even a regular militia; but they command both the perſons and purſes of their ſubjects. Thoſe ſituated near the coaſt have rendered themſelves formidable at ſea, particularly the king of Muſcat, whoſe veſſels not only attacked thoſe of the Aſiatics, but even the Europeans themſelves: they are generally at war with the Danes and Portugueſe; and if an Engliſh veſſel, that is not a ſhip of force, comes in their way, they will not ſcruple making a prize of her. Mr. Lockhart ſays, that when he was at Muſcat there were fourteen men of war at that city, beſides twenty merchantmen; that one of theſe ſhips of war carried ſeventy guns, and none of them leſs than twenty: at the ſame time there were fifteen or ſixteen ſail of their men of war cruiſing abroad. Their colours are red, which they diſplay in ſtreamers and pendants at the maſt-head, and other parts of the ſhip, which gives their fleets a gay appearance.

As they have ſcarce any timber of their own growth fit for ſhipping, ſome of them are ſaid to be built in the mouth of the river Indus, and many of them are prizes taken from other nations.

SECT. V.

Of Pilgrimages to Mecca, the Ceremonies with which they are attended, and a Deſcription of Mecca and Medina.

THE Mahometans of all countries conſider it as a duty to go in pilgrimage to Mecca. Thoſe who reſide in Africa commonly embark on board veſſels, which wait for that purpoſe at the port of Suez, a ſmall town ſituated at the moſt northern extremity of the weſt gulph of the Red Sea, whence they proceed to Rabbock, about four days ſail from Mecca, where ſtripping off their cloaths, and covering their bodies with only two wrappers, with their heads bare and ſandals on their feet, they go on ſhore, and travel by land to Mecca. The ſcorching heat of the ſun ſometimes burns the ſkin of their backs and arms, and greatly ſwells their heads; but when their lives are in danger from theſe auſterities, they may put on their cloaths, on condition that on their arrival at Mecca each ſhall kill a ſheep, and give it to the poor. But while dreſſed in this mortifying habit, it is held unlawful even to cut their nails, or to kill the vermin that bites them. They are likewiſe to be free from all enmity, to keep a guard over their tempers and paſſions, to preſerve a ſtrict government over the tongue, and to make continual uſe of a preſcribed form of devout expreſſions. Theſe auſterities are continued ſeven days.

At about the diſtance of a day's journey from Mecca they are met by perſons who come to inſtruct them in the ceremonies to be uſed in their worſhip, who, on their arrival at that city, conduct them into a great ſtreet in the midſt of the town, which leads to the temple; go with them to the fountains where they are to perform their ablutions, and then take them to the temple, where the pilgrims leaving their ſandals with one who attends to receive them, they enter at the door of the court which ſurrounds it, called the gate of peace, and having proceeded a few paces, their guide holds up his hands towards the ſacred edifice, which ſtands in the centre, and utters ſeveral words, which the pilgrims repeat after him, burſting into tears at the ſight of the building. Being led ſeven times round it, they are conducted back into the ſtreet, where they ſometimes run, and ſometimes walk very quick, the pilgrims imitating their guide with the utmoſt awe and trembling, performing theſe ſuperſtitions with great ſeeming devotion; and theſe being ended, they return and ſeek out for lodgings.

All the pilgrims eſteem it their indiſpenſable duty to improve their time while at Mecca, not only by performing the accuſtomed duties within the court of the temple, but in ſpending all their leiſure time there, and, as far as they are able, in continuing to walk round the temple itſelf, at one corner of which is faſtened a black ſtone framed in with ſilver, and every time they come to that corner they kiſs the ſtone; and having gone round ſeven times, they perform two prayers. The people there have a tradition that this ſtone was formerly white, but that it is rendered black by the ſins of the people who kiſs it.

Mecca is ſituated in the latitude of twenty-one degrees twenty-five minutes, in a valley, amidſt many little hills, and about a day's journey from the Red Sea. It is a place of no ſtrength, it having neither walls nor gates, and the buildings are extremely mean. The hills which encompaſs the town conſiſt of a blackiſh rock, and on the top of one of them is a cave, where they pretend Mahomet uſually retired to perform his devotions, and ſay, that the greateſt part of the Koran was brought to him here, chapter by chapter, by the angel Gabriel.

This city is rendered famous by the reſort of many thouſand pilgrims, who annually viſit the temple of Mecca, which is a ſmall, plain, ſquare building in the midſt of a ſpacious area, encompaſſed by a ſtructure which has piazzas on the inſide reſembling thoſe of the Royal Exchange, in London; but the ſquare is near ten times bigger, and over the piazzas is a range of domes, one on each ſide, which cover little rooms or cells, inhabited by people who give themſelves up to reading and a devout life; and at each corner is a minoret, or ſteeple, from which the cryers call the people to prayers. In this outer-building are forty-two doors, which open into the ſquare. The area on the inſide of the incloſure is covered with gravel, except the paths that lead to the temple, and a ſmall place around it, which are paved with ſhort ſtones.

The Holy Houſe, or temple, which is in the center of the area, is a ſquare ſtructure, each ſide of which is about twenty-four paces long, and about twenty feet high, formed of large ſtones perfectly ſmooth and plain, without the leaſt carved-work: but it is covered all over from top to bottom with a thick kind of ſilk, and above the middle is embroidered with letters of gold two feet in length. The door is covered with ſilver-plates, and has a curtain before it thick with gold embroidery. This temple is the principal object of the pilgrims devotion, and is opened only two days in the ſpace of ſix weeks; that is one day for the men, and the next for the women. On the inſide are only two wooden pillars, which ſtand near the middle to ſupport the roof, with a bar of iron faſtened to them, on which hang three or four ſilver lamps. The walls on the inſide are marble, and covered with ſilk, except when the pilgrims enter. Thoſe who are admitted into this ſtructure ſcarcely ſtay ten minutes, becauſe others wait for the ſame privilege; and while ſome are going out, others are entering in. All who pleaſe have the liberty of thus paſſing through the temple. The top of the ſtructure is flat and covered with lime and ſand; and as it has a long ſpout to carry off the rain whenever that falls, the people crowd to get under it, that the water which comes from the holy houſe may fall upon them, which they eſteem a ſingular happineſs; and if they can catch ſome of it to drink, their joy is extreme.

Round the temple is a marble pavement fifty feet broad, on the edge of which are braſs pillars twenty feet diſtance from each other, and near fifteen feet high. Above the middle part of theſe pillars an iron bar extends from one to the other, with glaſs lamps hanging to each by braſs wires, to give light in the night as in the day.

At the diſtance of about twelve paces from the temple is a building called the ſepulchre of Abraham, who they imagine built the temple, in obedience to a divine command. This ſepulchre is incloſed with iron gates, and adorned with an embroidered covering. Near it on the left hand is the well Zemzem, the water of which is eſteemed holy, on which account the pilgrims, when they firſt arrive at Mecca, drink of it unreaſonably, by which means it purges them, and makes their fleſh break out in pimples. This they term purging of their ſpiritual corruptions. Many of them carry ſome of this water home to their reſpective countries, in ſmall tin pots, and preſent perhaps half a ſpoonful of it, to each of their friends, who, with abundance of thanks, receive it in the hollow of their hands, and ſipping a little of it, rub the reſt on their faces and naked heads.

Oppoſite to each ſide of the temple is a ſmall edifice raiſed on pillars, where the Imam and the Mezzins perform their devotions in the ſight of all the people. Theſe four ſtructures belong to ſo many different ſects of Mahometans.

The covering of this temple is annually renewed, and ſent from Cairo by order of the Grand Signior, when the caravan proceeds with the pilgrims to Mecca. The new covering is carried upon two camels, which are exempted from work for the ſpace of a year after. This covering is received with extraordinary joy by the people, and is put up by the xerif of Mecca himſelf; and after he has cauſed the old covering to be cut in pieces, ſells them at a high price to the Hadgees.

There are ſeveral thouſand blue pigeons at Mecca, which none will affright, much leſs kill them, whence they are ſo very tame, that they will pick corn out of the people's hands. They are called the pigeons of the prophet, and come in flocks to the court of the temple, where they are fed by the Hadgees.

Before the pilgrims receive the title of Hadgee, they reſume their mortified habit, and proceed to a hill called Gibbel el Orphet, or the mount of knowledge, where ſeventy thouſand perſons are ſaid to aſſemble every year, two months and nine days after the feaſt of Ramadan. Nothing can be more affecting, than to ſee ſo many thouſand people clothed in their garments of humility, with their heads bare, and their cheeks wet with tears, while with bitter ſighs they earneſtly beg, in a form of penitential expreſſions, the remiſſion of their ſins, and promiſe to reform their lives. This is continued for the ſpace of four or five hours, after which they all at once receive the title of Hadgee from the Imam, which they enjoy as long as they live.

They no ſooner receive this name, than trumpets being ſounded, they leave the hill in order to return to Mecca; but, having proceeded two or three miles, reſt for that night. After their devotions, each perſon gathers forty-nine ſmall ſtones, and the next morning they proceed to a place called Mina, where they pretend that Abraham went to offer up his ſon, and having all pitched their tents, every Hadgee throws ſeven of the ſtones he had gathered at a ſmall pillar, "Crying ſtone the devil and them that pleaſe him."

The country people then bring in great flocks of ſheep: every one who is able buys one, and having ſlain it, gives ſome of the fleſh to his friends and the poor; then all of them pulling off their penitential habits, ſpend three days in feſtivity and rejoicing. It muſt be obſerved, that there are two other pillars, and that on the ſecond day they throw at each of the three ſeven ſtones, and the ſame number the day after.

At the expiration of the three days they all return to Mecca, where they muſt not ſtay above ten or twelve days longer, and during that time is held a great fair, in which all ſorts of India goods are ſold. Moſt of the people here buy a ſhrowd of fine linen to be wrapped in at their death, on account of the advantage of having it dipt in the holy water. In the evening before they leave Mecca, they all take a ſolemn leave of the holy houſe, and retiring backwards, hold up their hands, and offer up their petitions with their eyes fixed on the building, till having loſt ſight of it, they burſt into tears, and proceed on their journey.

It is worthy of remark, that this holy houſe, which the vulgar ſay was built by Abraham, had long been an idol-temple, but was dedicated by Mahomet to the unity of God; and that their pilgrimages thither are intended to ſhew their deteſtation of all idolatry. As to Mahomet himſelf, there is ſaid to be now only a faint reverence kept up for his name, even in Arabia his native country, and a judicious author obſerves, "that the furious zeal of which the firſt Saracen conquerors made ſuch a parade, and ſo ſucceſsfully availed themſelves, had not ſo much a veneration for Mahomet for its object, as the Unity of the Supreme Being, in the invocation of which, if they joined the commemoration of his name, it was purely out of gratitude, for being the miſſionary of that Unity, and for his deſtroying the idol-worſhip, to which Arabia had continued ſo long under bondage. For the reſt they looked upon him as a mere man, ſubject to all the failings and paſſions of one, and are ſo far from addreſſing him as a ſaint, that in their moſques and private oriſons, theydo not pray to him, but for him." Indeed, there are no pilgrimages to his tomb; that is at Medina, and is viſited by the Mahometans purely out of curioſity, and reverence to his memory, and many of the pilgrims return, without ſeeing it at all.

It is a very great miſtake that thoſe who have been at Mecca, may commit crimes with impunity, and muſt not be put to death; ſince their being Hadgees do not entitle them to any privilege of that nature: for even on the road to and from Mecca, the pilgrims who commit crimes are puniſhed as in other places; there being a baſha and a cady in the caravan to try them, and numbers are annually executed both on the road thither, and in returning from thence.

Medina, the place where Mahomet lies entombed, to which he fled when driven from Mecca, and where he was firſt inveſted with regal power, is ſituated in twenty-four degrees thirty minutes north latitude, about eighty miles to the eaſtward of the Red Sea, and two hundred miles to the north of Mecca. It contains about a thouſand houſes built of brick and ſtone, which cannot be very lofty, as they are raiſed but one ſtory from the ground.

In this city are ſeveral noble moſques, the principal of which is named Mos a Kibu, or the moſt holy. It ſtands in the middle of the town, and is a ſquare building one hundred paces in length, and eighty in breadth, ſupported by many columns. It is ſaid to have no leſs than three thouſand lamps; but Mr. Pitts, who was there, maintains, that there are not above one hundred. Mahomet's tomb ſtands in this temple, covered with a dome, and encompaſſed with iron rails: the tomb itſelf is ſurrounded by a ſilver grate, and encloſed like a bed by curtains of rich ſilk. None are permitted to enter within the grate; for this is only allowed to thoſe who go in to light the lamps, which burn by night.

Some pretend, that Mahomet's coffin is ſuſpended by the attractive virtue of a load-ſtone fixed to the roof, but there is not the leaſt foundation for this opinion; for the curtains that cover the tomb are not half ſo high as the dome; it is therefore impoſſible that the coffin ſhould hang there, and the Mahometans never pretended that it did.

SECT. VI.

A conciſe Deſcription of Mocha, with an Account of the Trade of that City, and of the Coins, Weights, and Meaſures in uſe there.

WE ſhall now give a conciſe deſcription of Mocha, the principal trading town of Arabia Felix, ſituated on the Red Sea, in thirteen degrees north latitude, and in the forty-fifth degree of eaſt longitude from London. The neighbouring country is under the government of an Arab prince, who reſides at a place two hundred miles to the eaſt of Mocha. Aden was formerly the ſea-port of his dominions; but that being very inconvenient, he removed it fifteen leagues farther to Mocha,

An Accurate Map of Turky in Asia:

By G. Rollos, Geog.

EUROPE

ASIA

AFRICA

BLACK SEA

MEDITERRANEAN SEA

RED SEA

PERSIAN GULPH

ARABIA

CIRCASSIA

GEORGIA

ARMENIA

CURDISTAN

DIARBEK

IRAK ARABI

IRAK AGEMI

CARAMANIA

NATOLIA

ROMELIA

CANDY I.

CYPRUS I.

ARCHIPELAGO

Mount Caucasus

CONSTANTINOPLE

Sea of MARMORA

Desart of Diarbek

Desart of Syria

MOUTHS OF THE NILE

EGYPT

Scale of British Miles.

50 100 200

40 Degrees E. from London.

II Hours E. from London.

cha, which was then only a fiſhing town; but trade has rendered it a conſiderable city. It ſtands cloſe to the ſea in a large dry and ſandy plain that affords neither fruits nor water, except what is brackiſh, and ſo unwholeſome, that it is ſaid long worms breed in the legs and feet of thoſe who drink it. The inhabitants have, however, very good and wholeſome water from Moſa, which lying at the diſtance of twenty miles, and the water coming by land-carriage, is as dear to the inhabitants as ſmall beer in England. But notwithſtanding this inconvenience, Mocha is large, pretty well fortified, and makes a fine appearance from the ſea. The buildings are lofty, and their markets well furniſhed with proviſions, as the fleſh of camels and antelopes, beef, mutton, goats-fleſh, lamb, and kid: their common fowls are Guinea hens, partridges, and pigeons. The ſea alſo affords variety of fiſh, but they are not well taſted, which proceeds from the extreme ſaltneſs of the ſea-water, and the nature of their aliment. All the year round the town is well ſupplied with good fruit, as peaches, apricots, grapes, and quinces, of which they make marmelade, both for their own uſe and for exportation; though near the town there is not a tree or ſhrub to be ſeen, except a few date trees. They have ſeldom more than two or three ſhowers in a year, and ſometimes no rain for two or three years together; but among the mountains, at about twenty miles diſtance, there is generally a moderate ſhower every morning, which render the vallies between them very fertile, particularly in fruit, wheat, and barley.

Since Mocha was made a free port it is become a place of great trade. It has a factory belonging to the Engliſh Eaſt India company, another belonging to the Dutch, and a conſiderable commerce is carried on by veſſels from Baſſorah, Perſia, and Muſcat in Arabia Petræa. The country itſelf produces few valuable commodities, except coffee, and ſome drugs, as myrrh, olibanum, or frankincenſe, from Coſſin; aloes ſoccotrina from Soccotra; liquid ſtorax, white and yellow arſenic, gum arabic, with ſome balm of Gilead that comes down the Red Sea. The coffee trade brings in a continual ſupply of gold and ſilver from Europe; for though other goods and merchandize may be bought and ſold on credit for a certain time, coffee is always bought for ready money. The ſhips from Europe are ſaid to take in annually at Mocha about twenty thouſand tons, and from other countries about as much more. The Dutch obtain here great advantages over other nations by their poſſeſſing the monopoly of ſpices, which being conſumed here in great quantities, enables them to purchaſe coffee at eaſier rates than their neighbours; yet their trade at Mocha is continually ſinking, from the vaſt quantities of coffee cultivated in their own colonies at Batavia, Amboyna, and the cape of Good Hope, though the Dutch themſelves acknowledge that there is no compariſon between the flavour of the coffee raiſed in their own plantations and that brought from Mocha.

The coins current at Mocha are dollars of all kinds, which with them ought to weigh ſeventeen drams, fourteen grains; for all their coins are taken by weight, and valued according to their fineneſs. The gold coins current there are ducats of Germany, Venice, Turky, and Egypt. The comaſſees are a ſmall coin taken at the price the government ſets upon them; but they keep their accounts in cabeers, an imaginary coin, eight of which make a dollar.

The weights uſed at Mocha are the bahor, which amounts to four hundred and twenty pounds Engliſh: the fraſſel, or twenty-eight pounds, fifteen of which make a bahor: the maun, ten of which go to a fraſſel: the fakea, forty of which make a maun; and the coffila, ten of which make a fakea.

Their dry meaſures are the medeeda, which contains three Engliſh pints; and cloth and ſilk are meaſured by their cubit of twenty-four inches.

CHAP. XXVII.

Of TURKY in ASIA.

SECT. I.

Of its Situation, Extent, and Diviſions.

TURKY in Aſia, which once formed a great part of the Eaſtern empire, and was moſt of it enlightened by the knowledge of Chriſtianity, extends from the twenty-eighth degree of north latitude to the forty-fifth, and from the twenty-ſeventh degree of eaſt longitude from London to the forty-ſixth. It is about a thouſand miles in length from eaſt to weſt, and about eight hundred in breadth from north to ſouth. This extenſive country is bounded on the north by the Black Sea and Circaſſia; on the Eaſt by Perſia; on the ſouth by Arabia and the Levant, or ſouth-eaſt part of the Mediterranean Sea; and by the Archipelago, the Helleſpont, and Propontis, which ſeparate it from Europe, on the weſt.

As to the grand diviſions of this part of the Turkiſh empire, theſe conſiſt of the following provinces: on the eaſt are Eyraca Arabic, or Chaldea; Diarbec, or Meſopotamia; a part of Curdiſtan, or Aſſyria; Turcomania, the antient Armenia Major; part of Georgia, including Mingrelia, Imaretta, and part of Circaſſia; Syria, and Paleſtine. The weſtern diviſion conſiſts of Natolia, the antient Aſia Minor, which is divided into Natolia Proper, Amaſia, Aladulia, and Carmania.

As ſeveral of theſe provinces have been ſeparate kingdoms, and ſtill enjoy advantages and diſadvantages of ſoil and climate peculiar to themſelves, we ſhall conſider them ſeparately, and not attempt to give a general deſcription of the whole, that can only be true in part, and muſt be liable to many exceptions.

The Turks, who poſſeſs the country, are indeed every where the ſame, and therefore by deſcribing them here, we ſhall avoid many repititions that would appear irkſome and tedious to the reader; and, by ſeeing what ever is worthy of notice in relation to their perſons, dreſs, manners, and cuſtoms placed before him in one view, he will be better able to form a juſt idea of that people, than he could obtain from our mixing them with the particularities and cuſtoms of the original inhabitants of different provinces.

SECT. II.

Of the Perſons and Dreſs of the Turks.

THE Turks in general are pretty well made: thoſe in the cities have a tolerably fair complexion; but the peaſants, and ſuch as are obliged to be much in the ſun, are ſwarthy. Their hair is commonly black, or of a dark cheſnut, and they have commonly black eyes. The men are tolerably handſome when young, but tho' the women are very beautiful they arrive very early at maturity, and ſoon fade; and, in general, they look old by the time they reach thirty.

Some

Some of the old men dye their beards, and the old women their hair of a red colour with henna, which gives them a very whimsical appearance; and many of the men strive to conceal their age by dying their beards black.

Few of the Turkish ladies paint, for this is almost peculiar to the common prostitutes; but they usually black their eye-brows, or rather make artificial ones, with a composition which they call hattat. From a principle of strengthening the sight, as well as an ornament, it is a general practice among the women to black the inside of their eye-lids, by applying a powder called ismed; this is a mineral substance that resembles a rich lead-ore, and is prepared by roasting it in a quince, apple, or truffle; it is then levigated with oil of sweet almonds on a piece of marble, and if intended to strengthen the sight they frequently add flowers of olibanum, or amber. They perform this operation with a cylindrical piece of silver, steel, or ivory, about two inches long, and of the size of a common probe. This they wet with water, in order that the powder may stick to it, and applying the middle-part horizontally to the eye, shut the eye-lids upon it, and drawing it through between them, it blackens the inside, leaving a narrow black rim round the edge. This is sometimes practised by the men, but is then esteemed foppish. Singular as this custom may appear, it has been practised throughout the East for many ages; and it was a custom not unknown to the beauties of antient Greece and Rome.

The women have another singular method of adorning themselves, which is, by staining their feet and hands with henna, which is brought in great quantities from Egypt chiefly for that purpose. The common way is to dye only the tips of the fingers and toes, and some few spots upon the hands and feet, and leave them of a dirty yellow, the natural tincture of the henna, which has a very disagreeable appearance to an European; but it is more polite to have the greatest part of the hands and feet stained in the form of roses, and various figures, with a dye that is of a very dark green. But after some days this begins to change, and at last looks as disagreeable as the other.

The women in some of the villages, and all the Arabs, wear a large gold or silver ring through the external cartilage of their right nostril; and some of these rings are at least an inch and a half in diameter. It is likewise usual for these people to mark their under lip, and sometimes their breasts and arms, with a blue colour, by pricking the part with a needle, and then rubbing it with a certain powder which leaves an indelible mark.

As a slender waist is far from being admired by the Turks, and is rather considered as a deformity in the ladies, they use all their endeavours to render themselves plump. The Turkish habit appears very graceful; next the skin the men wear a pair of drawers, and over them a shirt and a doliman of sattin, taffety, or other neat stuff, which reaches to their heels, like a close-bodied cassock. In winter this is quilted, and this they gird very tight round the waist with a sash, in which they frequently wear two daggers, the handles and sheaths of which are sometimes adorned with gold and silver. Persons of distinguished rank have them ornamented with precious stones. In this girdle they also carry their money and their pouch for tobacco. Over the doliman they wear a kind of night-gown, which those who are able line with furs in the winter. Their stockings are of cloth, footed with red or yellow leather; and their shoes are of the same colour. On their heads they wear a crimson velvet cap, round which they wrap a red or white turban, which is a scarf of linen or silk many ells long.

Upon particular occasions the Janizaries wear a sercola or cap of ceremony, which hangs down behind, and has a pipe of gilt leather half a foot long that reaches to the middle of the foreheads; but they usually wear a turban of white, red, or other silk. The Turks shave their heads, and say, "The devil nestles in long "hair;" but they are fond of a venerable beard.

In describing the dress, the manners, and customs of the Turkish ladies, we shall follow the account given of them by a lady, who was of a rank sufficient to gain her admittance into the harrams of the great; and was herself distinguished by uncommon learning, and those great qualifications which add dignity to the highest stations. This truth requires, for little credit ought to be given to the accounts travellers have given of ladies whom they were never permitted to see, and to their description of customs which they cannot know. The only objection that can be made, is, that her observations were made at Constantinople, and that we are describing the customs of the Turks in Asia; but as the manners of these people are every where the same, this can produce no other alteration, except, perhaps, some abatement in point of splendor.

"The first part of my dress, says the lady Wortley "Montague, when ambassadress at Constantinople, is a "pair of drawers, very full, that reach to my shoes, "and conceal the legs more modestly than your petti-"coats. They are a thin rose-coloured damask, bro-"caded with silver flowers. My shoes are of white kid "leather embroidered with gold. Over this hangs my "smock of a fine white silk gause, edged with embroi-"dery. This smock has wide sleeves, hanging half "way down the arm, and is closed at the neck with a "diamond button; but the shape and colour of the "bosom is very well to be distinguished through it. "The antery is a waistcoat, made close to the shape, "of white and gold damask, with very long sleeves fall-"ing back, and fringed with deep gold fringe, and "should have diamond or pearl buttons. My caftan, "of the same stuff with my drawers, is a robe exactly "fitted to my shape, and reaching to my feet, with "very long, strait, falling sleeves. Over this is the "girdle, of about four fingers broad, which, all that "can afford it, have entirely of diamonds or other pre-"cious stones; those who will not be at that expence, "have it of exquisite embroidery on sattin; but it must "be fastened before with a clasp of diamonds. The "curdee is a loose robe they throw off or put on, ac-"cording to the weather, being of a rich brocade, (mine "is green and gold) either lined with ermine or sables; "the sleeves reach very little below the shoulders. The "head-dress is composed of a cap, called talpoc, which "is in winter of fine velvet embroidered with pearls or "diamonds; and in summer of a light shining silver "stuff. This is fixed on one side of the head, hang-"ing a little way down, with a gold tassel, and bound "on either with a circle of diamonds, (as I have seen "several) or a rich embroidered handkerchief. On the "other side of the head the hair is laid flat; and here "the ladies are at liberty to shew their fancies; some "putting flowers, others a plume of heron's feathers, "and, in short, what they please; but the most general "fashion it, a large bouquet of jewels, made like natu-"ral flowers, that is, the buds of pearls, the roses of "different coloured rubies, the jessamines of diamonds, "the jonquils of topazes, &c. so well set and enamelled "'tis hard to imagine any thing of that kind so beauti-"ful. The hair hangs at its full length behind, divid-"ed into tresses braided with pearl or ribbon, which is "always in great quantity."

The same admirable writer observes, that the Turkish ladies do not commit one sin the less for not being Christians, and that they are far from wanting the liberty ours enjoy. No woman, let her rank be what it will, is permitted to go into the streets without two murlins, one that hides the whole dress of her head, and hangs half way down her back, and another that covers her face all but her eyes. Their shapes are also entirely concealed by a ferigee, which no woman of any sort appears without; this has long sleeves that reach to their fingers ends, and wraps round them like a riding-hood. This in summer is of plain silk, or stuff, and in winter of cloth. By this means they are so disguised that the greatest lady cannot be distinguished from her slave, and it is impossible for the most jealous husband to know his wife when he meets her, and no man dare touch or follow a woman in the street.

Their thus appearing in masquerade affords them the liberty of following their inclinations without danger of discovery. Their most usual method of intrigue is send-

ing

ing an appointment for the lover to meet them at a Jew's ſhop, where the moſt valuable goods are to be purchaſed. The great ladies ſeldom let their gallants know who they are; and it is ſo difficult to diſcover them, that they can ſeldom gueſs the lady's name with whom they have correſponded above half a year together. Hence the number of faithful wives is perhaps ſmall, ſince they have nothing to fear from the indiſcretion of a lover.

The Turkiſh women, the above ingenious lady obſerves, notwithſtanding all that has been ſaid to the contrary, are perhaps more free than any other in the univerſe, and are the only women in the world that lead a life of uninterrupted pleaſure, exempt from cares; their whole time is ſpent in viſiting, bathing, or the agreeable amuſement of ſpending money, and inventing new methods of adorning their perſons. A huſband would be thought mad that exacted any degree of œconomy from his wife, whoſe expences are only limited by her fancy. 'Tis his buſineſs to get money, and hers to ſpend it; and this prerogative extends to the meaneſt of the ſex. Indeed theſe have no places of reſort but the bagnios, and there can only be ſeen by their own ſex; however, they are fond of dreſs, and take great pleaſure in frequenting the baths.

Thoſe Turks who are not afraid of ſhewing that they are rich live well, and are far from being ſo abſtemious as many people imagine. As ſoon as they riſe in the morning they breakfaſt on fried eggs, honey, cheeſe, leban, &c. At about eleven o'clock in the forenoon in winter, and rather earlier in ſummer, they dine. They have a round table, which, as well as their diſhes, is made either of copper tinned, or, for perſons of high rank, of ſilver. This is placed upon a ſtool about twelve or fourteen inches high, and a round piece of cloth is ſpread under the table, upon a carpet, to prevent its being ſoiled. A long piece of ſilk is laid round to cover the knees of thoſe who ſit at the table, which has no covering but the victuals. Sallads, pickles, ſmall baſons of leban, bread, and ſpoons, are placed in order round the edge, and the middle of the table is for the diſhes, which, among the great, are brought in one by one; and, after each has ate a little, they are changed. Their fingers, as in other parts of the Eaſt, ſerve for knives and forks; but for liquids they make uſe of ſpoons made of wood, horn, or tortoiſe-ſhell; for gold or ſilver they are not permitted to uſe by their religion.

Their uſual bread is of wheat-flour not well fermented, made into thin flat cakes ill baked, and for the moſt part ate ſoon after it comes out of the oven; beſides theſe there are a variety of ruſks and biſcuits, moſt of them ſtrewed over the top with the ſeeds of ſeſamum, or fennel flour. The firſt diſh is generally a kind of broth, or ſoup, and the laſt pillaw. The intermediate diſhes, which are frequently numerous, conſiſt of mutton cut into ſmall pieces, roaſted or ſtewed with herbs, ſtewed fowls, pigeons, or other birds, which are commonly ſtuffed with rice and ſpices. A whole lamb ſtuffed with rice, almonds, raiſins, piſtachos, &c. and ſtewed, is a favourite diſh. Paſtry, both with meat and of the ſweet or fruit kind, they would make very well, if the badneſs of their butter did not in moſt places ſpoil it. A large pillaw, with a diſh of ſweet ſtarch, which they ſometimes eat with it, comes laſt, except a very thin ſyrup, with dried apricots, raiſins, piſtachos, ſlices of apples, pears, or the like, ſwimming in it; of of this each perſon takes a large ſpoonful, with ſpoons brought in with it on purpoſe; and thus finiſhes the repaſt.

Water is their liquor at table, and after dinner they drink coffee. Moſt of their diſhes are greaſy either with fat or butter, and pretty high ſeaſoned with ſalt and ſpices; many of them are made ſour with verjuice, pomegranate, or lemon juice; and onions and garlic frequently complete the ſeaſoning.

The lady Wortley Montague ſays, that, for the firſt week, their cookery pleaſed her extremely; but then growing weary of their table, ſhe deſired her cook might add a diſh or two after our manner; but, at the ſame time, acknowledges, that this might be owing to cuſtom, and that ſhe was ready to believe that an Indian, who had never taſted of either, would prefer their cookery to ours.

The Turks ſup at about five o'clock in the winter; and ſix in the ſummer, in much the ſame manner as they dine; and in winter they frequently viſit each other and ſit up late, when they have a collation of ſeveral ſweet diſhes. Beſides dinner and ſupper, they frequently eat, within the compaſs of the day, ſeveral ſorts of fruit, according to the ſeaſon.

The common people have not this variety. Bread, dibbs, leban, butter, rice, and a very little mutton, are their principal food in the winter; as rice-bread, cheeſe, and fruits are in the ſummer. Their principal meal is in the evening, when they return home from performing the buſineſs of the day.

Though wine and ſpirits are ſuppoſed to be only drank by the irreligious and licentious, yet their number is more than one would imagine from their appearance; for as theſe liquors are prohibited by their religion, they are commonly drank in ſecret at their gardens, or privately in the night; and whenever they can come at liquor, if they once begin, they generally drink to great exceſs. There are, however, others who drink wine with moderation, and ſay in excuſe, that all the creatures of God are good and deſigned for the uſe of man; however, that the prohibition of wine was an act of wiſdom, and deſigned for the common people, among whom it would be the ſource of infinite diſorders: but that the prophet never intended to reſtrain thoſe that knew how to uſe it with diſcretion; nevertheleſs, ſcandal ought to be avoided, and therefore they never drink it in public. This indeed is the general way of thinking among the ſenſible part of the people, very few of whom make any ſcruple of drinking wine that are able to afford it.

Coffee made very ſtrong, without milk or ſugar, is a refreſhment highly eſteemed by every body; and a diſh of it, preceded by a little wet ſweet-meat, which frequently conſiſts of conſerve of red roſes, ſharpened with lemon-juice, and a pipe of tobacco, is the uſual entertainment at a viſit; but if they chooſe to uſe leſs ceremony, they omit the ſweet-meat. When the Turks would ſhew an extraordinary degree of reſpect, they alſo preſent ſherbet; ſprinkle roſe or other ſweet-ſcented water; and perfume their viſitor with the ſmoke of the wood of aloes, which is brought in a cenſer, and generally ſerves for an intimation that it is time for the ſtranger to take his leave.

This is thought an entertainment ſufficient for any perſon, let his rank be ever ſo great; and if it be a viſit of ceremony from a baſha, or other perſon in power, a fine horſe, ſometimes with furniture, or ſome other valuable preſent, is made him at his departure.

After mentioning the entertainments of the Turks, it cannot be amiſs to obſerve, that though we are apt to eſteem theſe people as no better than barbarians, yet politeneſs and hoſpitality are their diſtinguiſhing characteriſtic. On a traveller's addreſſing the governor of a province for his protection, and making him, according to the cuſtom of the Eaſt, a handſome preſent, a pipe, coffee, ſweet-meats, and perfume, are ſucceſſively preſented; and he will tell him, that the land he commands, and all that is in it, are at his ſervice. "In "no inſtances, ſays the ingenious Mr. Wood, do the "oriental manners ſhew theſe people in ſo amiable a "light, as in their diſcharge of the duties of hoſpita- "lity: the ſeverities of Eaſtern deſpotiſm have indeed "been always ſoftened by this virtue, which ſo happily "flouriſhes moſt where it is moſt wanted. The great "forget the influence of power to the ſtranger under "their roof, and only preſerve a dignity ſo tempered by "humanity, that it ſolely commands that grateful re- "ſpect which is otherwiſe ſcarce known in a country "where inferiors are oftener taught to fear than to love. "But avarice, he adds, is as much an Eaſtern vice as "hoſpitality is an Eaſtern virtue. The moſt ſordid in- "ſtances among the former we found among the great, "and thoſe in public employments, while we expe- "rienced extraordinary inſtances of generoſity in private "life. We would therefore be cautious of charging "to the character of a people, what this government

Bakers and victuallers have been ſometimes baked and roaſted alive, for cheating in their weights, and raiſing proviſions to an exorbitant price: but this is only in time of great ſcarcity; the uſual puniſhment in theſe caſes is a fine or the baſtinado.

Thus we have fully deſcribed the government of the once potent empire of Perſia, now ruined and laid waſte by tyranny and rebellion. In this account the reader, whoſe heart is ſenſible of the tender feelings of humanity, and whoſe boſom glows with a generous love of liberty, muſt have been frequently ſhocked and filled with pity and indignation; while his mind recurring back on his native iſle, the ſeat of liberty, he bleſſes Providence, and rejoices that he is born a Briton. Happy the land, and happy the king, whoſe hands are tied with the radiant bands of mercy! who, like the Univerſal Monarch, is guided by juſtice and clemency! who, as the brighteſt angel of heaven, is bound by laws ſacred and inviolable, and whoſe ſupreme delight conſiſts in the happineſs of his people! While the tyrants of the Eaſt boaſt of the baleful freedom of doing ill, of the power of imitating Satan, by being the tormenters of their ſubjects, and glory in being the ſovereigns of ſlaves; let the monarchs of Britain glory and rejoice in the ſuperior dignity of diſpenſing happineſs, and in the nobler titles of being the fathers of their people, the kings of freemen, the guardians of liberty, the protectors of the laws.

SECT. XVII.

Of the Iſle of Ormus, and the Settlement at Gambroon.

BEFORE we take leave of Perſia, it is proper to take notice of the iſle of Ormus, and of Gambroon, where the Engliſh have enjoyed conſiderable privileges, and which is the only place where we have any ſettlement on the coaſt of Perſia.

The city of Ormus was ſeated on an iſland of the ſame name, at the entrance of the Perſian Gulph, in twenty-ſeven degrees thirty minutes north latitude, about two leagues from the continent. It is near ſix leagues in circumference; yet has neither freſh water nor graſs upon it, and only a ſalt ſulphureous ſoil: but formerly its happy ſituation, and the goodneſs of its harbour, were conſidered as ſuch advantages, that the Arabians uſed to ſay, that if the world was a ring, Ormus ought to be conſidered as the diamond of it. A city had been built there by the Perſian kings, and it had for ſome ages carried on a conſiderable trade, when in 1507 it was taken and fortified by the Portugueſe, who obliged the king of Ormus to acknowledge the king of Portugal for his ſovereign, and to pay him tribute: after which they engroſſed all the commerce of thoſe parts to themſelves. At length Shah Abas, provoked at their inſolence, and particularly at their having given protection to Gabrieli, an Italian, who had fled from Perſia, engaged the Engliſh to join with him in reducing the place, which they attacked and carried in 1622; after which the Perſians demoliſhed the houſes, which amounted to four thouſand in number, and contained near forty thouſand inhabitants.

The Perſians ſome time after rebuilt the fort, and placed a garriſon in it; but they could never reſtore its trade. It is however ſtill the key to Perſia; but the heat of the iſland is frequently ſo exceſſive, that the inhabitants, 'tis ſaid, would be ſometimes ſtifled, did they not for hours together continue up to the neck in water. It is, however, at preſent almoſt deſerted, for it produces nothing but ſalt, which ſometimes lies two inches deep upon the ſurface of the earth.

Till the late civil wars, which have ſo dreadfully laid waſte the greateſt part of Perſia, the Engliſh Eaſt India company had two conſiderable factories in that kingdom, one at Iſpahan, and the other at Gambroon. The head of each factory was called their agent, and lived in as great ſtate as a nobleman. At the commencement of the civil wars the agent at Iſpahan had a retinue of no leſs than thirty or forty ſervants, and his houſe was an elegant building after the manner of the Perſian palaces, in the midſt of a fine garden. His horſes, ſervants, and equipage, when he went abroad, reſembled thoſe of a prince, and his furniture was covered with gold.

The agent at Gambroon had leſs grandeur, but equal advantages: the trade there has however ſuffered greatly by the misfortunes of Perſia. But the company ſtill maintain a noble factory, in which all their trade in the Perſian empire is carried on.

Gambroon, or Gombroon, is ſituated in the province of Farſiſtan, in twenty-ſeven degrees forty minutes north latitude, and is called by the natives Bander Abaſſi. It ſtands in a bay nine miles to the northward of the iſle of Ormus.

The Engliſh Eaſt India company began to ſettle here about the year 1613, and afterwards, as a reward for the ſervices performed by that company againſt the Portugueſe in the reduction of Ormus, Shah Abas granted them half the cuſtoms of Gambroon. This revenue was however reduced to a thouſand tomans a year, which in our money amounts to three thouſand three hundred and thirty-three pounds ſix ſhillings and eight-pence; but even this has been ill paid. The city is two or three miles in compaſs, and ſtands on a level ground cloſe to the ſea, the country on almoſt every ſide riſing inſenſibly for ſome miles, without any conſiderable hill, except towards the north. Near it is the narroweſt part of the gulph of Perſia, and oppoſite to it lies the coaſt of Arabia at about ten leagues diſtance. Three leagues behind Gambroon are very high mountains covered with trees, and abounding with water. However, the territory belonging to this city is dry and barren, it conſiſting only of a moving ſand.

The town on the land-ſide is ſurrounded by a wall, and it has two ſmall fortreſſes. The houſes are computed at fourteen or fifteen hundred, one-third of which belong to Indian Gentoos, a few of them are inhabited by Jews, and the greateſt part are in the poſſeſſion of the Perſians; the reſt belongs to the Engliſh, French, and Dutch companies. The governor of the province uſually reſides in this city, and not at Neris, the capital, which is ten days journey from thence: he has a pretty large and commodious palace at the end of the town, at the greateſt diſtance from the ſea, built with ſtone taken from the iſle of Ormus. The beſt houſes are built with bricks dried in the ſun, and ſtand cloſe to each other, being flat on the top, with a ſquare turret that has holes on each ſide for the free paſſage of the air into the houſes. Upon theſe roofs thoſe that ſtay in the town ſleep every night during the ſummer ſeaſon. The houſes belonging to the Engliſh and Dutch are as well built as any in the town, and are ſo near the ſea-ſide that at high-water the tide comes up to the very walls. Their merchandize is depoſited in the lower rooms, and the upper ſerve for lodgings, on account of their having the advantage of being more expoſed to the air. The common people have wretched huts made of the boughs of palm-trees, and covered with leaves. The ſtreets are narrow, irregular, and not kept very clean.

Gambroon has no port, but the road is as large and ſafe as any in the known world; yet it has one great inconvenience, which is, that the veſſels which ſtay there during the ſummer are frequently much damaged by the worms.

The water of Gambroon being very brackiſh is drank by none but the poor, and is taken out of pits dug three fathom deep in the ſand. People in eaſy circumſtances drink the water of Iſſeen, a large and fine village at the foot of the mountains; and the common people, who cannot be at the expence of having it brought ſo far, drink the waters of Mines, a village ſituated a league from the port.

The air of Gambroon is not only extremely diſagreeable, but unhealthful: the wind changes four times a day almoſt throughout the year. From midnight to break of day it blows from the north and is cold; from break of day till ten or eleven o'clock in the morning, it blows cold from the eaſt; but a hot ſouth wind riſes about three o'clock, which changes to the weſt at ſunſet, and blows hot till midnight. Theſe ſudden changes of the air, from cold to hot, produce many diſeaſes fatal to foreigners, particularly the dyſentery, the bloody flux, and malignant fevers. In ſhort, the weather is

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so exceeding hot and unhealthful, in the months of June, July, and Auguſt, that the Engliſh factory, during thoſe months, reſide at Iſſeen.

Gambroon is ſupplied with plenty of very good proviſions, particularly fiſh, which are brought aſhore morning and night; they ſometimes catch antelopes and partridges; but the natives live principally on milk and plants, of which there are a great variety.

As it ſeldom rains here, no graſs or herbs are to be ſeen about the city, except what is produced with incredible labour in the gardens, where they have cucumbers, onions, garlic, chibols, and radiſhes. The city is chiefly furniſhed with fruit and pulſe from the iſle of Kiſmiſh, which lies twelve miles to the ſouthward, and is forty-five miles long, and nine broad. In June and the reſt of the ſummer months this iſland produces oranges, lemons, grapes, peaches, damſcenes, quinces, pomegranates, and mangoes; and in October apples, pears, citrons, melons, almonds, piſtachios, and ſeveral other fruits in ſuch quantities, that they are as cheap at Gambroon, as perhaps in any other part of Perſia.

In Gambroon the people of ſuperior rank are dreſſed after the Perſian manner, but the poorer ſort of both ſexes, go naked, except wearing a cloth to cover what decency requires them to hide. There are here people of ſeveral different nations, beſides the Perſians and Europeans, and the Banyans of India are ſo numerous, that they bribe the governor not to permit any cows to be killed in the city.

As the winter ſeaſon, when the heats are leſs violent, laſts from October to May, this is their chief time for trading, and the Perſians, Arabians, Banyans, Armenians, Turks and Tartars, come hither with the caravans, which ſet out from Aleppo, Bagdat, Iſpahan, Shiras, and Baſſora, under the convoy of guards. The Engliſh and Dutch come hither by ſea, and beſides ready money, bring cloth, and various other European and Indian commodities, which they exchange for Perſian tapeſtry, raw ſilk, goats wool, cotton, rhubarb, ſaffron, and roſe-water, which is made in vaſt quantities near Shiras, either by infuſion, which they call gullab, or by diſtillation; and this laſt they call arekakull, or the ſweat of roſes. As the Perſians have not a ſingle ſhip, all the navigation of that kingdom is carried on by foreigners.

All bargains at Gambroon are made for ſhahees, in which the company keep their accounts, reckoning each ſhahee at four-pence, though that coin is rarely met with; but inſtead of it the coz and mamooda are every where current. Ten coz, or pice, make one ſhahee; two ſhahees are one mamooda; two ſhahees and five coz are one laree; two mamoodas are one abaſſee; four mamoodas are of the value of one Surat rupee; fifty abaſſees or two hundreed ſhahees make one toman; and thirty-one or thirty-two ſhahees are a chequeen.

As to the weights of Perſia, one maund tabres is ſix pound three quarters; one bazar maund tabres is ſix pound one quarter; one maund copara is ſeven pound three quarters in the Engliſh factory. One bazar maund copara is from ſeven pound and a quarter to ſeven pound and a half. One maund ſhaw is two maund tabres. One miſcall is two penny-weights, twenty-three grains, twenty-four decimals.

CHAP. XXV.

Of the CASPIAN SEA, and the ASIATIC TARTARS bordering upon it, and upon the North of PERSIA.

SECT. I.

Of the Caſpian Sea.

BEFORE we take notice of the different nations of Tartars ſituated near the Caſpian Sea, it will be proper to give ſome account of that vaſt collection of waters, which is improperly called a ſea, as it has no viſible connection with the ocean; nor does it ebb and flow; but it muſt be acknowledged to be the greateſt lake in the known world. It is ſituated beeween thirty-ſix degrees forty minutes north latitude, and between forty-ſeven degrees fifty minutes eaſt longitude, and is about four hundred miles in length from north to ſouth, and three hundred in breadth from eaſt to weſt; but in many places it is much narrower. The water is ſalt, and ſome diſtance from the ſhore Mr. Hanway endeavoured in vain to find a bottom with a line of four hundred and fifty fathoms. The water has riſen within thirty years ſo conſiderably, that it has made great inroads on the Ruſſian ſide for ſeveral miles, both to the eaſt and weſt of the Volga, and has rendered the adjacent country extremely marſhy. Nor has it been more indulgent to the Perſians; for it is ſaid, that in the beginning of the preſent century, the land for about eight Engliſh miles on the ſide of Langarood river was dry and well inhabited, which is the more probable as the tops of ſome houſes riſe above the water. The ſame thing is reported of Aſtrabad, where the inhabitants affirm, that fifty years ago the bay was fordable by aſſes, though it has now two fathoms water.

The neighbouring inhabitants have a tradition, that the waters of the Caſpian ſea riſe during thirty years, and then for the ſame ſpace of time decreaſe. But it ſeems more probable, that the law of nature, which every where elſe produces a change in this element, by exhaling it in vapours, that form rain, hail, and ſnow, not only to refreſh and give fertility to the earth, but to ſupply the ſprings of rivers, muſt diſpoſe of theſe waters in the ſame manner. As this vaſt lake is the grand reſervoir that receives the vaſt rivers which flow from the mountains and tracts of land by which it is ſurrounded, it is alſo the reſervoir from which theſe tracts are watered, and from whence the many great rivers that fall into it are ſupplied. The great Dr. Halley has demonſtrated by very nice experiments and calculations, that the vapours ariſing from the Mediterranean ſea are more than ſufficient to ſupply all the rivers that fall into it. It is therefore highly probable, that the reaſon why the waters of the Caſpian are riſen higher than formerly, is from there having been more moderate ſummers, in which a ſmaller quantity of vapours has been exhaled.

SECT. II.

Of the CALMUC TARTARS.

Their Perſons and Dreſs, with the Manners, Cuſtoms, and Way of Life, of different Tribes of them.

THE country of the Calmucs, alſo called by different authors Khalmucks and Kalmucs, is bounded by Siberia on the north, by the country of the Mongols on the eaſt; by Tibet and Uſbec Tartary on the ſouth, and by the Caſpian ſea, and the kingdom of Aſtracan, which is ſubject to Ruſſia, on the weſt. Theſe people are not under any one ſovereign, but are divided into ſeveral tribes, ſome of which are ſo conſiderable as to appear formidable to the Ruſſians; but the greateſt part of them are at peace with that crown, and many of them are tributary to it.

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The Calmucs are thick and low of ſtature, their countenances are far from being agreeable; for they have flat faces, ſmall eyes ſunk far into their heads, and ſuch ſhort noſes, that at a little diſtance they ſeem to have none at all. Their beards are thin and ſtraggling, and yet ſo ſtiff and long, that the hair ſeems like that of a horſe or goat, and it frequently grows in the middle of their cheeks, where other people have none.

The men wear ſhirts of a ſort of calicoe, their breeches are made of the ſame, and often of ſheep's ſkins, but they are extraordinary wide, and in the ſouthern provinces they wear no ſhirts in ſummer, contenting themſelves with a kind of ſheep's ſkin doublet without ſleeves, which they put on next their ſkin with the woolly ſide outward, tucking their ſkirts into their breeches, ſo that the whole arm is left bare up to the ſhoulders; but in the northern provinces they wear a ſhirt, and in winter a ſheep's-ſkin-coat over their doublets, which reaches to the calf of the leg, and to keep them the warmer turn the woolly ſide inwards. Theſe upper ſkins have ſleeves of ſuch a length, that when they are going about any work they are obliged ro turn them up. They wear on their heads a little round bonnet, commonly edged with a border of fur, and adorned with a tuft of ſilk or hair of a bright red. Their boots are exceſſive wide. The women, in ſummer, wear no other cloathing than a calicoe ſhift, and in winter a long ſheep-ſkin gown, with a bonnet like that of their huſbands.

Red is the colour in higheſt eſteem among them, and how ill cloathed ſoever their princes may be, they never fail to have a ſcarlet robe for ſtate occaſions; nor do women of rank think themſelves well dreſſed if a ſcarlet gown be wanting. Indeed all over the north of Aſia a man will do more for a piece of red cloth than for four times its value in ſilver.

The Calmucs dwell either in tents or huts, made round with great poles of light wood joined together with leathern thongs. For the more eaſy ſetting up and removing them, they are covered on the outſide with a thick felt for a defence againſt the cold and rain. In the middle of the roof they leave an opening, which ſerves both for a window and a chimney, and there are places to ſleep on round the hut againſt the wall. Perſons of diſtinction have thoſe that are larger and more convenient. In ſummer they have alſo tents of calicoe, and in winter ſheds made of boards and covered with felt, which they can ſet up and take down in leſs than an hour's time.

The few fixed habitations of the Calmucs reſemble the huts, except the roof being in the form of a dome, the whole conſiſting of a ſingle room twelve feet high. In ſome places they have conveniences for ſleeping upon, built two feet from the ground, and four feet broad, which run quite round the houſe, and ſerve at the ſame time for a chimney, for they have invented a way of making a fire without on one ſide of the door, and the ſmoke encircling the building by means of this chimney, which runs round it, has no paſſage out but at the other ſide of the door, which conveying a moderate heat to the place on which they ſleep, is very convenient in winter. All their habitations, whether fixt or moveable, have their doors facing the ſouth to avoid the north winds, which are very piercing. Their moveable habitations are carried on waggons.

Jonas Hanway, Eſq; gives a deſcription of a ſmall ſettlement of the Calmucs, in which the huts nearly agree with this deſcription, only the ſmoke iſſues out of a hole at the top. The people that gentleman deſcribes are miſerably poor, and inſtead of ſubſiſting on their herds and flock, live on the fiſh they take on the Volga, and dry in the ſummer their winter's proviſions. Theſe prefer living on the banks, where the flags and ruſhes being grown to a great height, are ſome defence againſt the rigors of winter. There are ſeldom ſeen above ſeven or eight tents, which contain thirty or forty perſons, in a place.

The ſame worthy author deſcribes another ſettlement of theſe people in a valley near Zaritzen, in forty-ſeven degrees thirty minutes latitude, and obſerves, that theſe people continue in friendſhip with the Ruſſians no longer than they awe them by their power. Theſe are armed with bows and arrows, and feed on the fleſh of horſes, camels, dromedaries, and other animals; and eat the entrails, even when the beaſt dies of the fouleſt diſtempers. They throw their dead into the open fields, to be devoured by dogs, many of which run wild, and ſome are kept for that purpoſe; and if the body be devoured by a number exceeding ſix, they think honourably of the ſtate of the deceaſed, otherwiſe he is a diſgrace to his relations. They worſhip images, which generally conſiſt of a ſmall bit of wood about a palm in length: the upper part of it being rounded, is adorned with ſome rude marks in imitation of human features; and the figure, being thus prepared, is dreſſed up in rags. The many acts of violence committed by theſe barbarians have at length induced the Ruſſian government to compel them to take up their habitations on the banks of the Volga, below Aſtrachan, where they have a leſs field for robbery and murder.

Many tribes of theſe people move from place to place during the ſummer, and it is ſaid there are frequently no leſs than eight or ten thouſand of them in a body, driving large flocks and herds before them. They uſually begin their march in ſpring, and as they make eaſy journies leave ſcarce any herbage behind them in the country through which they paſs. In autumn, when there is a ſecond crop of graſs, they generally return the ſame way they came; and in the winter live in more ſubſtantial and warmer huts than they uſe in the ſummer; but the people and their cattle frequently live together in the ſame room.

Though the country through wliich they paſs is ſituated in as fine a climate as any in the world, they never cultivate the land, but live upon their cattle, which conſiſts of camels, horſes, cows, and ſheep. Their horſes are very good and mettleſome, and their oxen are ſaid to be the talleſt in the known world. Their ſheep are alſo very large, with very ſhort tails, buried in a caſe of fat, but the wool is very long and coarſe; they have a bunch upon the noſe, and hanging ears like thoſe of the hound.

Their principal food is horſe-fleſh and mutton; for they ſeldom eat beef, which they do not think near ſo good; and as for hog's-fleſh and poultry they never eat any. Inſtead of cows-milk they uſe that of mares, which they think much better and richer; beſides, the cows in the greateſt part of Grand Tartary will not be milked. As ſoon as they have ſuckled their calves they will ſuffer none to draw their teats, and upon being ſeparated from them immediately loſe their milk. From mares-milk they prepare a kind of brandy, which they diſtil from it after it is turned ſour; and, in imitation of the Indians, their neighbours, they give it the name of arrack.

The Tartars are in general fond of ſtrong liquors, and when they can get any continue drinking as long as they can ſtand. When they have a mind to be merry, each brings what liquor he can procure, and they drink night and day till all is ſpent. This love of tipling prevails among them in proportion as they dwell more to the north; and they are no leſs fond of tobacco.

They take as many wives as they chooſe, beſides concubines, whom they take from their ſlaves; and it is ſaid not to be unuſual for the father to marry his own daughter. They ceaſe lying with their wives when they are near forty years of age, and from thence-forward conſider them only as ſervants, to whom they give victuals for taking care of the family and attending the young wives who ſucceed in their places.

The children born of concubines are as legitimate as thoſe of the wife, and as capable of inheriting; but if the father has been khan or chief of ſome tribe, the iſſue of the wives ſucceed before thoſe born of concubines. However, the off-ſpring of common proſtitutes are looked upon with contempt, and ſeldom ſucceed their fathers, becauſe it is not eaſy to know whether the perſon to whom ſuch a woman lays a child be the real father.

Polygamy is attended with leſs inconvenience among them than the reſt of the Aſiatics, their wives being of great ſervice, and little expence to them; for the old manage the family, take care of the cattle, and provide for

for the ſubſiſtence of them all, while the huſband has little elſe to do but to ſleep and follow his diverſions.

Nothing can equal the reſpect which the children of all ages and conditions are accuſtomed to pay their fathers, whom they conſider as the kings of their families; but they ſet little value on their mothers, except they are under any particular obligations to them. They lament a father many days, denying themſelves all pleaſures, and the ſons muſt even abſtain for ſeveral months from the company of their wives. Nothing is ſpared to do honour to a father at his funeral, and at leaſt once a year they pay their devotions at his tomb, and call to mind the obligations they owe him.

Mr. Voltaire ſays, in his Hiſtory of Peter the Great, that in 1720 was found in this country a ſubterraneous houſe of ſtone, ſome urns, lamps, and ear-rings, an equeſtrian ſtatue of an oriental prince, with a diadem on his head, two women ſeated on thrones, and a roll of manuſcripts, which was ſent by Peter the Great to the Academy of Inſcriptions at Paris, and proved to be in the language of Tibet. "All theſe monuments plainly "ſhew, ſays the above author, that the liberal arts "formerly reſided in this barbarous country, and are "a laſting proof of the truth of what Peter the Great "ſaid more than once, that thoſe arts had made the tour "of the whole world."

In the reign of Peter the Great the Calmucs traded to Aſtrachan and to Tobolſki, the capital of Siberia, bringing with them great quantities of very fine ſalt, which their country afforded, receiving Ruſſia leather and iron-ware in exchange; but the Czar commanding one of his generals to march into the country of the Calmucs, to take poſſeſſion of their ſalt-works, and build a fort there; this was ſo highly reſented, that they forbore to go to the fair of Tobolſki, and even choaked up the mouth of the river Duria, which falls into the Caſpian ſea, to which the Ruſſians uſed to go in ſearch of gold duſt. As this river was likely to prove of conſiderable advantage to the Ruſſians, both on account of the gold duſt, and in ſettling a trade with the Uſbec Tartars and India, the Czar built two forts at its mouth, without any diſturbance at firſt from the Tartars; but his forces marching farther into the country, where they diſperſed in ſearch of proviſions, they were all ſurrounded and cut to pieces, with prince Bekewitz, their general, who was a native of Circaſſia, and the two forts were afterwards ſurpriſed and demoliſhed.

SECT. III.

Of the USBEC, CRIM, KIRGEESE, *and* LESGEE TARTARS.

Their Cuſtoms, Manners, and Way of Life.

USBEC Tartary is bounded on the north by the country of the Calmucs, on the eaſt by Tibet, on the ſouth by India, and on the weſt by Perſia and the Caſpian Sea.

Theſe Tartars, like their neighbours, are at preſent divided into ſeveral tribes governed by their reſpective princes; when they were united under one ſovereign, they were the moſt powerful of all the Tartar nations, and are ſtill dreaded by Perſia and India, into which they frequently make incurſions; but their tribes not being very numerous, they ſatisfy themſelves with plundering and ravaging the county, without pretending to make conqueſts. The principal khans pride themſelves on being deſcended from Tamerlane.

With reſpect to the perſons of the Uſbecs, they are ſaid to have better complexions and more engaging features than the Calmucs. Their religion is Mahometiſm, and in general they differ very little from the people of the northern provinces of India; and from hence that country is furniſhed with the moſt ſerviceable horſes, camels, and other cattle.

The capital of the country is called Bokhara, and was once the metropolis of a kingdom of the ſame name. It is ſituated in latitude thirty-nine degrees fifteen minutes, thirteen miles from the antient city of Samarcand, the birth-place of Tamerlane. It is a large and populous place, ſeated on a riſing-ground, and encompaſſed with a ſlender wall of earth and a dry ditch. The houſes are moſtly built of mud, though the caravanſeras and moſques, which are numerous, are all of brick. The bazars were once ſtately buildings, generally built of brick and ſtone; but the greateſt part of them are now in ruins; and here is alſo a handſome building for the education of the prieſts. A great number of Jews and Arabians frequent this place; but the khan ſeizes on their poſſeſſions at his pleaſure. The produce of the country is cattle, lambs fur, down, rice, and cotton, which they manufacture into calicoe.

The Crim Tartars receive their name from their originally coming from Crimea, the antient Taurica Cherſoneſus, a peninſula in the Black ſea. They rove from place to place in ſearch of paſtures, in houſes drawn on carts: but ſeveral miles round the city of Aſtrachan, where the ſoil will admit of cultivation, there are regular ſettlements of them tributary to the Ruſſians. Theſe are a very civil and induſtrious people. In the ſummer time they improve their land, the chief products of which are a ſeed called manna, oats, muſk, and water-melons: but their principal treaſure conſiſts in their ſheep, horſes and cows, and in their wives and children: When any of their daughters become marriageable, they erect a hut for her covered with white linen, and put a painted cloth on the top, which is uſually tied with red ſtrings; they alſo place a painted waggon on the ſide of the hut, and theſe are to be her marriage-portion. Thoſe who propoſe to marry obſerve this ſignal, and the girl is uſually given to him who offers the father the moſt valuable preſent. Though theſe people are Mahometans, they do not confine their women in the manner of the Turks and Perſians, and, contraty to the practice of the Calmucs, are extremely nice in their burying-places. They dig their graves very deep, and, after lining them with bricks dried in the ſun, and white-waſhing them on the inſide, erect a cover over them. They alſo raiſe thick mud walls round each tomb, on the top of which they fix one or more flags, according to the character of the deceaſed.

The Kirgeeſe Tartars poſſeſs a very extenſive tract of land, having the Baſhkeert Tartars to the north, the Black Calmucs with the city of Taſhcund to the eaſt, the Karakulpac Tartars and the Aral lake to the ſouth, and the river Yaeik to the weſt. They are divided into three tribes, under the government of a khan, and live in tents covered with felt of camel's hair, which they remove with great eaſe whenever they change their quarters; and they never ſtay above two or three days in a place.

The Kirgeeſe Tartars live upon horſe-fleſh, mutton, and veniſon, and drink fermented mare's milk to ſuch exceſs, that they are frequently intoxicated with it. They have no grain, nor any kind of bread. When they go upon any expedition, they take a ſmall quantity of a kind of cheeſe, which, being diſſolved in water, is their chief ſuſtenance. Money is hardly known among them; all their riches conſiſt in cattle and the fur of foxes and wolves, which they exchange with their neighbours for cloaths and other neceſſaries. They profeſs the Mahometan religion, and their language has a great affinity with that of the Turks. They are a ſtrong robuſt people, but rude, ignorant, and treacherous; yet are very civil to ſtrangers while they continue under their protection, for they eſteem the breach of hoſpitality a very great crime; but no ſooner is a ſtranger departed from under the roof of a Kirgeeſe Tartar, than his profeſſed friend and protector will ſometimes be the firſt perſon to rob him, and then he may think himſelf happy if he eſcapes being made a ſlave.

Theſe people think very favourably of many crimes prejudicial to ſociety, particularly of robbery; for their uſual puniſhment in this caſe is no more than making reſtitution, and murder is puniſhed by the loſs of the malefactor's goods: indeed, ſometimes the criminal and his whole family are delivered up as ſlaves to the relations of the deceaſed.

The Leſgee Tartars are a powerful and warlike nation, whoſe country extends about forty leagues from north to ſouth, and twenty-five from eaſt to weſt. They are under ſeveral different chiefs, named ſhemkalls, who, in

caſe of danger to their common liberty, unite their forces. A few of them have been occaſionally ſubject to the Perſians; but it does not appear that thoſe to the north and weſt of the Perſian dominions, ever ſubmitted to a foreign power. Indeed their ſituation is ſuch, with reſpect to the natural bulwarks of the mountains, that while they retain their bravery, they can hardly be enſlaved. Olearius mentions the very ſingular manner in which they chooſe a ſhemkall, which is done by a prieſt throwing a golden apple into a ring, round which the candidates are ſeated, when the perſon at whom it ſtops becomes their chief.

As to their perſons, they are well made, of a good ſtature, and extremely active. Their complexion is ſwarthy, their features regular, and their eyes black and full of life. They do not all wear their beards, ſome having only whiſkers. Their dreſs reſembles that of the Arabians, many of them wearing the ſame kind of drawers, which reach down to their ancles.

Theſe people are able to bring thirty or forty thouſand men into the field. They have had frequent wars with the Perſians, and in particular with Nadir Shah, who, with fifteen thouſand men, purſued a large body of them among their mountains; but, after ſuffering a very conſiderable loſs, was glad to make his retreat. Several Perſians, whom they then took priſoners, they cruelly deprived of their noſes, ears, or eyes, and ſent to Nadir with meſſages of defiance.

The Leſgees are frequently guilty of rapine, not only in the low-lands, and in large bodies, but in flying parties, pillaging the Armenians and Georgians, whoſe trade brings them between Baku and Derbent. Yet if any ſtranger travelling into their country, or on its borders, ſeeks their protection, and chooſes a guide from among them, let him meet never ſo ſtrong a party, he is ſafe if his guide declares that the ſtranger is his gueſt: for they are in this caſe hardly ever known to violate the laws of hoſpitality.

Their manner of life reſembles that of the Perſians; they alſo profeſs the Mahometan religion, though they talk very lightly of the miracles of Mahomet, who they ſay was a very artful man; and whether he had any particular intereſt with the Almighty, will be beſt determined hereafter. They drink wine without reſerve, and are ſuppoſed to have once profeſſed the Chriſtian religion, and ſeveral books relating to Chriſtianity are ſaid to have been found amongſt them.

Their country is for the moſt part very pleaſant; their valleys are extremely fertile, and produce plenty of wheat, barley, and oats, and feed a multitude of ſheep. The people are ingenious in ſeveral manufactures of wool and camel's hair; and none of the neighbouring nations equal them in making fire-arms, which they ſell to the Perſians. They trade with the Ruſſians, giving madder in exchange for ſhoes, boots, and cloathing of dreſſed ſheep-ſkins. The Armenians alſo bring them dyed callicoes, and other Perſian manufactures; alſo knives, rings, and ear-rings made in Europe; in return for which they receive madder, fire-arms, coarſe woollen manufactures, and falſe Perſian money: for as the coin of that empire is made ſmall and thick, it is exactly counterfeited with very little ſilver. The Armenians, 'tis ſaid, accept of this counterfeit coin for a quarter of its real value; however, it is certain there are great quantities of this money in Perſia, both in ſilver and gold.

SECT. IV.

Of Astrachan Tartary.

With a particular Deſcription of the City of Aſtrachan, now ſubject to Ruſſia; of its Gardens; of the Clouds of Locuſts with which the Country is ſometimes infeſted; and of the Trade of that City.

WE ſhall now treat of Aſtrachan Tartary, which is under the dominion of Ruſſia. The kingdom of Aſtrachan is bounded by Siberia and Calmuc Tartary on the eaſt, by the Caſpian ſea on the ſouth, by Circaſſian Tartary on the weſt, and by Ruſſia on the north. That part of it which lies between the great river Volga, the river Jaika, and the Caſpian ſea, is uſually called Nagaia; as is alſo that part of the country which lies to the weſtward of Aſtrachan, and the natives are called Nagaian Tartars.

The city of Aſtrachan is ſituated within the limits of Aſia, in an iſland called Dolgoi, in forty-ſeven degrees latitude, ſixty Engliſh miles from the Caſpian ſea. It was for many ages ſubject to the Tartars, from whom it was taken by the Ruſſians. It contains about ſeventy thouſand inhabitants, among whom are many Armenians and Tartars of various denominations, with a few Perſians and Indians. The manners and cuſtoms of all thoſe different nations exhibit an epitome of Aſia.

Aſtrachan is about two miles and a half in circumference; but if we include the ſuburbs, it is near five miles round. It is encompaſſed by a brick wall in a ruinous condition, being about two hundred years old; it is alſo defended by a garriſon of ſix regiments of the beſt Ruſſian troops, and in the adjacent plains are many ſmall batteries, intended to prevent the approach of an enemy.

The houſes are of wood, and the greateſt part of them very mean; the higher parts afford a fine proſpect of the Volga, which here ſpreads itſelf near three miles, and contributes to the pleaſure and convenience of the inhabitants. The earth is ſo impregnated with ſalt, that it appears on its ſurface; and yet is extremely fertile, it bearing great quantities of fruit, which the common people eat to exceſs, and on that account are afflicted with many diſtempers. Their water-melons, which are much eſteemed in colour, flavour, and taſte, reſemble thoſe of Portugal. The city is ſurrounded by gardens and vineyards, which lie about two miles from it; theſe produce almoſt every kind of garden-ſtuff known in England, except artichokes, cauliflowers, and potatoes; and their orchards furniſh them with plenty of cherries, apples, pears, and other fruit; and their grapes are ſo admired at the court of Ruſſia, that a box of them is ſent thither from Aſtrachan every three days during the ſeaſon. It is carried by two horſes, and ſupported in the manner of a litter. The grapes are preſerved in ſand; but at beſt muſt be ill worth the expence of being thus conveyed twelve hundred Engliſh miles.

As their ſummers are generally dry, they water their gardens with large wheels, ſome of which are moved by horſes, and others by the wind. The wheels are of a ſufficient height to throw the water into the higheſt part of the gardens, from whence it runs in trenches to the root of every tree and plant. In this manner the gardens and vineyards are generally watered from the middle of May to the middle of September.

In the city is a little temple belonging to the Indian Gentoos, in which they have an idol of a very deformed and ugly appearance. Their Bramins here uſe beads, incenſe, proſtrations, and offerings; they have alſo ſmall bells, with other muſic, and raiſe their voices in ſinging with the utmoſt vehemence.

The Tartars at Aſtrachan being Mahometans, hold this image worſhip in the utmoſt abomination, and are ſo averſe to images, that they will not even carry money which has any impreſſion of man, bird, beaſt, or inſect, into their moſques. Their devotion is in ſilence and proſtrations, only the prieſt at certain times utters, in an awful tone, an invocation to the Lord of nature.

From the latter end of July to the beginning of October, the country about this city is frequently infeſted with locuſts, which fly in ſuch amazing numbers as to darken the air, and appear at a diſtance like a heavy cloud. When the cold weather comes on, they are ſeen in their flight from the north towards the ſouth, and wherever they fall, eat up every thing that is green. In this ſeaſon, therefore, their gardeners look out for them, and on their firſt appearance endeavour to keep them off by making as much noiſe and as great a ſmoak as poſſible; but, in ſpite of all their pains, after flying as long as they are able, they ſometimes fall in their gardens, in the ſtreets, and even into the fires kindled to diſperſe them. Captain Woodroofe obſerves, that once in ſailing up the Volga to Aſtrachan, he ſaw a prodigious cloud

cloud of them coming from the north-weſt, which is acroſs the river. The wind at that time blew very freſh, and nearly from the ſame point, when the locuſts falling, the water was covered with ſuch prodigious ſwarms of them, that in ſome places they greatly obſtructed the motion of the boat for ten or twelve fathoms together. He alſo ſays, that they live for ſome time under water, for mounting on each other's backs they formed cluſters near three feet in diameter, which rolled along by the force of the wind and the rapidity of the current. In this manner they were driven aſhore, where their wings being dried, they got upon the paſture; and very few being drowned, they lay ſo thick upon the plain for near three days, to the extent of as many miles, that it was impoſſible to walk without treading on them. On their beginning to fly, they diſappeared in leſs than half an hour, leaving not a ſingle blade of graſs on the plain.

The bodies of theſe inſects are very large, compared with the ſmallneſs of their wings. Their ſize is generally from two inches to two inches and a half long; they are about three quarters of an inch in diameter, and their ſhape is nearly the ſame as that of the larger ſort of green graſshoppers.

The revenue of Aſtrachan is computed from a hundred and forty to a hundred and ſixty thouſand rubles, or thirty-three thouſand five hundred pounds, of which the greateſt part ariſes from ſalt and fiſh. About ten miles below Aſtrachan is Boſmakoff, a ſmall iſland remarkable for its large ſtore-houſes of ſalt, which is made about twelve miles to the eaſtward of it, and being brought thither in boats, is conveyed in large flat-bottomed veſſels up the Volga. With this ſalt all the country is ſupplied as far as Moſcow. They annually dig ſome millions of poods, the excluſive property of which belongs to the crown of Ruſſia; for the common food of the ſoldiers and of the bulk of the people is bread and ſalt.

In this place are large fiſheries, to which the neighbourhood of the ſalt-works is of great advantage. Theſe fiſheries extend to the ſea, and alſo a prodigious way up the river, and from them all the country is ſupplied as far as Peterſburgh. The veſſels are ſent away in ſpring loaded with ſalt-fiſh; but as freſh-fiſh keeps good as long as it is frozen, the winter is no ſooner ſet in, than it is tranſported by land as far as Moſcow and Peterſburgh. The principal ſorts are ſturgeon, a large white fiſh called beluga, and the aſſotra, which reſemble ſturgeon.

The commerce of Aſtrachan is very conſiderable, tho' it has been greatly injured by the troubles in Perſia and the revolts of the Tartars. The foreign trade chiefly conſiſts in red leather, linen and woolen cloth, and other European manufactures, which they export to Perſia, moſtly on account of the Armenians. In return they import from Perſia ſilk ſaſhes intermixed with gold, for the uſe of the Poles, wrought ſilks and ſtuffs mixed with cotton, raw ſilk, cotton, and a ſmall quantity of drugs.

The Nagay Tartars are all Mahometans, reſembling in countenance the Calmucs; but are more agreeable, their eyes not being ſo ſmall: theſe are driven off to the eaſtward, and now ſeldom make any inroads on the Ruſſian frontiers.

There are ſeveral other Tartarian nations bordering on the Volga; but theſe are the moſt known, and the moſt worthy of notice; we ſhall therefore proceed to the weſt, and give a particular account of the Circaſſian Tartars.

SECT. V.

Of CIRCASSIAN TARTARY.

The Bounds and Face of the Country; the Perſons, Dreſs, Food, Manners, and Cuſtoms of the Natives.

WE ſhall now give a deſcription of Circaſſian Tartary, which towards the eaſt is bounded by Aſtrachan and the Caſpian ſea, by Ruſſia on the north, by Georgia and Daghiſtan towards the ſouth, and by the river Don, the Palus Mæotis, and the Black ſea towards the weſt.

This is a very fine country, and nothing can appear more agreeable than the delightful proſpects formed by the variety of mountains, vallies, woods, ſprings, and rivers, with which it is every where diverſified. It produces plenty of barley, oats, and cummin, and great herds of cattle are fed here; but as the natives wander from place to place, they ſow no more corn than will juſt ſerve for the ſubſiſtence of their families; and if there happens to be a bad crop, they are reduced to great diſtreſs.

Both the men and women of Circaſſia are well proportioned; they are of a middle ſtature; but the men, like moſt of the other Tartars, have broad flat faces. The women have an eaſy ſhape, very agreeable features, according to our idea of beauty, and a very fine complexion. Their hair and eyes are generally black, and there is ſcarce a crooked perſon to be found amongſt them.

The men wear a veſt of coarſe grey cloth, and over it a ſheep-ſkin, which they turn to the ſide from which the wind blows. They wear boots of horſe-leather, clumſily made, and on their heads round bonnets of black cloth or coarſe felt.

The women wear nothing on their bodies in the ſummer but a ſhift open down to the navel; but in the winter they have furred gowns, like the Ruſſians. In the houſe their head-dreſs conſiſts of a ſilk or ſtuff cap, from which their hair hangs down in two or three treſſes; and they are very fond of necklaces, conſiſting of ſtrings of pearls or coloured glaſs. The men are not inclined to jealouſy, yet the women are veiled when they go abroad.

The Circaſſians generally feed on mutton, beef, poultry, wild fowl, and veniſon, of all which they have great plenty; but they prefer a piece of a young colt as a much greater dainty.

Their bread conſiſts of thin cakes, made either of barley-meal or millet, which they bake on the hearth. They are extremely hoſpitable, and will not permit a traveller to pay any thing for the entertainment of himſelf, his ſervants, and horſes, but will frequently contend who ſhall have the honour of treating him. When the natives travel, they take no proviſions with them, but behave with as much freedom in every houſe they come to as in their own.

Their uſual drink, like that of the other Tartars, is water or mare's milk; and both men and women, young and old, ſmoke tobacco. They ſit croſs-legged at their meals, and have a carpet, or a piece of Ruſſia leather, ſpread before them on little wooden tables.

The Tartars have no regular hours either for eating, drinking, or ſleeping, but are only guided by inclination and opportunity. When they are making excurſions, they are ſaid to paſs four or five days together without taking the refreſhments of food and ſleep; but they no ſooner return to their own country, than they indulge themſelves in both, and after ſuch fatigue will ſleep two days together without waking. They ſeldom have any other beds than ſheep-ſkins, on which they lie, and throw others over them.

Their horſes are very ſwift, and finely proportioned. They have waggons for tranſporting their wives and children, tents and baggage, from place to place, which in ſome parts of the country are drawn by camels, and in others by oxen; for their horſes are only uſed for riding. The men are good horſemen, and many of them ſubſiſt principally by hunting and robbing.

The Circaſſians make no ſcruple of ſelling their children into Turky and Perſia, eſpecially their daughters, who leave their parents without reluctance, from the pleaſing tales they hear of thoſe who have arrived at the honour of being ſultana in the harrams of the Grand Signior and the king of Perſia; and their imaginations being taken up with fine cloaths, jewels, and a luxurious life, they leave their father's houſe with joy; and even their mothers are no leſs pleaſed with the hopes of their daughter's advancement.

As their beauty and innocence are the foundation of all theſe ambitious proſpects, particular care is taken to preſerve both: they inoculate their children at four or five years of age, after they have duly prepared them for

for it; they then receive the ſmall-pox without injury to their beauty. The merchants who buy them are generally as careful of preſerving their virginity as their mothers, on account of the great value the Mahometan chapmen ſet upon it.

As to the marriages of the Circaſſians, they are according to the rites of the religion they profeſs; thoſe near Turky conſider it, like the Mahometans, only as a civil contract, and have a plurality of wives and concubines; but thoſe who live near Ruſſia, perform it after the manner of the Greek church. There are ſome Pagans among them who have generally ſome tincture of the religion of thoſe countries on which they border, intermixed with ſuperſtitions of their own.

There does not appear to be any conſiderable town in this country, except Terki, ſituated near the Caſpian ſea, three or four ſcore miles to the ſouthward of Aſtrachan. This town is chiefly inhabited by Ruſſians, for the whole nation of Circaſſians live in tents, or huts, according to the ſeaſon of the year, removing from one place to another; nor does the country produce any commodities ſo valuable as to induce foreigners to build or ſettle among them.

CHAP. XXVI.

Of ARABIA.

SECT. I.

Its Situation, Extent, Diviſions, Climate, and the Face of the Country in Arabia Felix; with an Account of its Vegetables, and a particular Deſcription of the Coffee-Plant. Of the Animals of Arabia.

ARABIA, including all the countries diſtinguiſhed by that name, is of very great extent, the moſt ſoutherly part lying in twelve degrees thirty minutes, and the moſt northerly in thirty degrees north latitude; and from eaſt to weſt it extends in the broadeſt part from thirty-five to ſixty degrees longitude from London. Hence it is computed to be thirteen hundred miles in length, and twelve hundred in breadth, where it is broadeſt; but in the moſt northern part it is very narrow. This extenſive country is a peninſula, bounded on the north-eaſt by the river Euphrates and the Perſian gulph; on the ſouth by the Indian and Æthiopic ocean; on the weſt by the Red Sea, the iſthmus of Suez, and part of Syria; and on the north-weſt by Syria and Diarbec, or Meſopotamia.

Arabia is divided into three grand diviſions; Arabia Felix, or Arabia the Happy, which is the moſt ſouthern, and the much largeſt part; Arabia Deſerta, or Arabia the Deſart, which is ſituated in the middle; and Arabia Petræa, which lies to the north.

In this country there are but few ſprings, and no conſiderable rivers, except the Euphrates, which waſhes its north-eaſt limits. As the tropic of Cancer extends through the middle of it, the air is exceſſive hot, and in many places unhealthful, particularly in that part which lies upon the coaſt. The winds are alſo hot and ſuffocating, and the ſands not only extremely troubleſome, but dangerous, they being ſometimes driven by the winds in ſuch prodigious clouds, that whole caravans have been buried and loſt by a ſingle ſtorm. The wind blows on the ſouthern coaſts from the ſouth-weſt, and varies to the weſt with hard guſts, and ſometimes rain, from the beginning of April to the middle or end of Auguſt, and then turns to the eaſtward, blowing gently from that quarter till the end of March. In ſome places it never rains more than twice or thrice in two or three years; but the great dews which fall in the night refreſh the ground, and ſupply the few plants which grow there with ſome moiſture.

Even that part of the country diſtinguiſhed by the name of the Happy, conſiſts, for the moſt part, of dry barren mountains, or ſandy deſarts; but ſome parts of ſouth Arabia being tolerably fruitful, and abounding in corn, herbage, and aromatic gums, it is eſteemed a happy land, when compared with the other parts of this deſolate country. As the hills for the moſt part conſiſt of a rocky ſoil, and are ſcarce capable of improvement, the natives never ſtrive to cultivate them; their vallies ſeem equally barren, where water is wanting, and bear ſcarce any herbage; but where they can bring water into them, they produce corn, all manner of garden-ſtuff, herbs, and flowers; and no country upon earth affords more agreeable proſpects. The inhabitants draw water in large ſkins out of their wells morning and evening with oxen, and convey it along little canals, by the ſides of which trees and plants are placed; they alſo cut channels through their corn-fields, into which they let the water run as occaſion requires.

By this means they have a great variety of excellent fruits, as peaches, apricots, oranges, lemons, and grapes; but this country is moſt famous for its coffee and its dates, which laſt are found ſcarce any where in ſuch perfection as in this country and in Perſia. With coffee a number of ſhips are annually loaded for Europe and India.

The coffee ſhrub grows to the height of eight or ten feet; the twigs riſe by pairs oppoſite to each other, as do the leaves on the twigs, one pair being about two inches diſtant from another. The leaves are about four inches long, and two broad in the middle, from whence they decreaſe to both extremities, ending in a point. They are nearly of the form of a bay-leaf, and are ſmooth and without any inciſures on the edges. The ſhrub has a grey ſmooth bark; the wood is white, and has not much pith. The fruit hangs on the twigs by a foot ſtalk, ſometimes one, two, or more in the ſame place. Theſe ſhrubs are watered by artificial channels like the other vegetables, and, after three or four years bearing, the natives plant new ſhrubs, becauſe the old ones then begin to decline. The Arabians dry the berry in the ſun, and afterwards take off the outward huſk with hand-mills. In the hot ſeaſon the Arabians uſe theſe huſks roaſted in the room of coffee-berries, and eſteem the liquor impregnated with them more cooling.

Arabia alſo abounds in balm, frankincenſe, myrrh, manna, caſſia, incenſe, aloes, olibanum, and other valuable drugs; but they have very few trees fit for timber, and little wood of any kind in the country.

The moſt uſeful and excellent animals of Arabia are their camels and horſes; their camels are extremely proper for this ſandy country, and were doubtleſs formed by nature to enable the natives to traverſe the deſarts with which it abounds. Their breed of horſes are only fit for the ſaddle, and are never uſed for draught or burden. The fineſt horſes in the Perſian court are brought from hence, and are admired for their make, as much as for their ſwiftneſs and high mettle; they are indeed well known in Europe, and have contributed to improve the breed of thoſe in England. The uſual food for camels and horſes, is barley or barley-meal made into dough. At Muſcat, which is ſituated near the entrance of the Perſian gulph, they feed their cattle with putrid fiſh; for digging a pit, they throw a great quantity of fiſh into it, which lie till they are rotten, and turned to a kind of earth, after which this ſubſtance is taken up and boiled,

boiled, when having ſtood till it is cool, they give it their cattle, and it is ſaid to render them very fat.

They have oxen, buffaloes, goats, and veniſon; but their beef and buffalo's fleſh is very coarſe. As they are all Mahometans, they never breed any ſwine.

They have great plenty of fowl and fiſh on their coaſts, but the inland parts have few of either, there being neither wood nor water to be found in ſeveral days journey.

Lions, tygers, wolves, bears, jackalls, and other wild beaſts, are alſo found in ſome parts of Arabia; but there being no cover for them, they are much fewer than in ſome other places.

SECT. II.

Of the Face of the Country in Arabia Deſerta and Arabia Petræa, with a particular Deſcription of Mount Sinai, and of the Convent of St. Catharine; the Rock of Meribah, and other Monuments of Antiquity.

ARABIA Deſerta has its name from the nature of its ſoil, which is a barren ſand. There are, however, large flocks of ſheep and herds of cattle near the Euphrates, where the land is good; there are alſo great numbers of oſtriches in the Deſart, and in ſeveral places a fine breed of camels. This country, in general, differs but little from Arabia Petræa, which is ſituated to the north of it, and is by far the ſmalleſt of the three diviſions of Arabia.

We ſhall now give a deſcription of Arabia Petræa, which has its name from Petræa, its ancient capital, now deſtroyed, and is famous for the children of Iſrael wandering there during forty years. People are not there, ſays the reverend Dr. Shaw, entertained with a view of paſtures covered with flocks, or vallies enriched with corn. There are no olive-yards or vineyards; but the whole is a deſolate, loneſome wilderneſs, only diverſified by ſandy plains, and mountains of naked rocks and craggy precipices. This deſolate country is never refreſhed with rain, except ſometimes at the equinoxes; and the few hardy vegetables ſeen in the cliſts of the barren rocks, or widely diſperſed on the ſandy plains, are ſhrunk by a perpetual drought; for the dews of the night are in a manner rendered inſufficient for the purpoſes of vegetation, by the ſcorching heat of the ſun during the day. The intenſe cold of the one and heat of the other, clearly account for the wiſe proviſion of Providence in ſpreading over the Iſraelites "a cloud to be a "covering by day, and fire to give light (and perhaps "heat) in the night-ſeaſon."

Though the land appears ſo deſolate, yet the ſurface of the Red-Sea, when calm, diſcovers in ſome places ſuch a diverſity of marine vegetables, that they reſemble a foreſt under water, and the traveller has the additional pleaſure of beholding a great variety of ſtars, urchins, and ſhells of the moſt uncommon and beautiful kinds.

The traveller, in traverſing theſe deſarts, is frequently offended by little ſwarms of locuſts and hornets; he is alſo in danger from the vipers; but the reptiles of the lizard kind, from the variety of their ſhapes and ſpotted ſkins, he views with more pleaſure and ſafety.

In travelling, ſays the above learned and judicious author, the heavens were every night our only covering, a carpet ſpread on the ſand was our bed, and a change of raiment made up into a bundle ſerved for a pillow. Our camels (for horſes and mules required too much water to be employed in theſe deſarts) lay round us in a circle with their faces looking from us, while their loads and ſaddles were placed by us behind them. In this ſituation they ſerved as guards and centinels; for they are watchful animals, and awake at the leaſt noiſe.

As in theſe long and dreary deſarts people have no proſpect of meeting with the leaſt hoſpitality, they are obliged to carry along with them every thing neceſſary for ſo tedious a journey: travellers, therefore, uſually provide a ſufficient number of goats ſkins, which they fill with water every four or five days, or as often as they find it. They provide balls made of the flower of beans or of barley for their camels, and wheat flour biſket, potted fleſh, honey, oil, vinegar, olives, and ſuch other things as will keep, for themſelves. They take with them alſo wooden diſhes, and a copper-pot for their kitchen-furniture. When they are obliged to boil or bake, they make uſe of camel's dung, left by ſome preceding caravan, which, after its being expoſed a day or two in the ſun, catches fire like touch-wood, and burns as bright as charcoal. No ſooner is the food prepared, whether potted fleſh boiled with rice, lentil ſoup, or unleavened cakes ſerved up with oil or honey, than one of the Arabs placing himſelf on the higheſt ſtation he can find, calls out three times with a loud voice, to invite all his brethren, the ſons of the faithful, to come and partake of it, though none of them are perhaps within one hundred miles of him. This cuſtom the Arabs conſtantly maintain as a token of their benevolence.

In theſe deſarts the ſky is generally clear, the winds blow briſkly in the day, and ceaſe in the night. Where theſe deſarts are ſandy and level, they are as fit for aſtronomical obſervations as the ſea, which they nearly reſemble. It was ſurpriſing to obſerve, ſays the above learned divine, in what an extraordinary manner every object appeared to be magnified, for a ſhrub ſeemed as big as a tree, and a flock of achbobbas, birds nearly reſembling the ſtork, might be miſtaken for a caravan of camels. This ſeeming collection of waters always advances about a quarter of a mile before the travellers, while the intermediate ſpace appears of one continued glow, from the quivering undulating motion of that quick ſucceſſion of exhalations raiſed by the powerful influence of the ſun. The violent heat even draws up the moiſture from the carcaſes of the camels and other animals which lie expoſed in theſe deſarts, and prevents their putrefaction, whence they continue there a number of years without mouldering away. To the ſame cauſe, added to the coldneſs of the nights, may be attributed the plentiful dews that frequently wet the travellers to the ſkin; but the ſun no ſooner riſes, and the air becomes heated, than the miſts are diſperſed, and the moiſture of the ſands evaporated.

What is called the deſart of Sinai, is a beautiful plain near nine miles long, and above three in breadth; it lies open to the north-eaſt, but to the ſouthward is cloſed by ſome of the lower eminences of mount Sinai; and other parts of that mountain make ſuch incroachments upon the plain, as to divide it in two, each ſo capacious as to be ſufficient to receive the whole camp of the Iſraelites. That which lies to the eaſtward of the mount is perhaps the deſart of Sinai, properly ſo called, where Moſes ſaw the angel of the Lord in the burning buſh. Over the place, where is ſaid to be this divine appearance, is erected the convent of St. Catharine, which belongs to the Greeks, and is three hundred feet ſquare, and above forty in height. On the ſpot which they ſuppoſe the burning buſh ſtood, is a little chapel, where the monks, in imitation of Moſes, put off their ſhoes whenever they enter it. This, with ſome other chapels dedicated to particular ſaints, is included within the church of the transfiguration, a large beautiful ſtructure ſupported by two rows of marble columns, and the floor elegantly adorned with a variety of devices in Moſaic work, as are alſo the floor and walls of the preſbyterium. Upon the latter is repreſented the figure of the emperor Juſtinian, with the hiſtory of the tranſfiguration; and upon the partition that ſeparates the preſbyterium from the body of the church is a ſmall marble ſhrine, in which they pretend to have preſerved the ſkull and one of the hands of St. Catharine.

There is here a tower built by the empreſs Helena, probably for her own convenience when ſhe came here, as well as the monks; it is ſituated in the heart of the convent, where the archbiſhop's lodgings now are: it has three chapels, and is ſtill called St. Helena's tower. This convent is erected on a deſcent, but the deſign ſeems to have been to raiſe the lower part by a great number of arches, many of which remain, in order to build the firſt floor on a level, and erect more upon it. The walls and the arches, with the church, are the only ancient buildings; the latter is of a coarſe red granite. The walls of the convent are ſix feet thick, but ſome parts of them are ruined. There is, however, a walk all round on the top of them, and both at each

corner, and in the middle of each ſide, are little ſquare towers. The convent itſelf is very irregular, and ill built of unburnt brick.

The door of this convent is never opened but when the archbiſhop, who generally reſides at Cairo, comes thither to be inſtalled. Pilgrims are admitted by being drawn up near thirty feet high by a windlaſs, and then taken in at a window, where ſome of the lay brothers attend for that purpoſe. Theſe, with all the preſbyters, who are commonly called kalores, amount to about one hundred and fifty, and chiefly ſubſiſt upon the proviſions ſent them monthly from Cairo. They have mills, bake-houſes, and other offices neceſſary for people who muſt have every thing within themſelves. They live a very auſtere life, abſtaining not only from fleſh, but from butter, milk, and eggs. They chiefly ſubſiſt on bread, to which is added a portion meaſured out to each perſon of olives, oil, vinegar, ſallad, and pot-herbs; or of dates, almonds, figs, and parched pulſe.

St. Helena cauſed a ſtone ſtair-caſe to be carried up to the top of the mountain; but as moſt of the ſteps are either waſhed out of their places, removed, or defaced by time, the aſcent is very fatiguing, and is frequently impoſed upon the monks as a penance. However, at certain diſtances they have erected ſeveral little chapels, as breathing-places, dedicated to different ſaints, who are always invoked to lend their aſſiſtance upon theſe occaſions.

Though no kind of ſoil is to be found in this part of Arabia, theſe monks have in a long proceſs of time covered with dung and the ſweepings of their convent about four acres of theſe naked rocks, which now produce as good roots, cabbages, ſallads, and all ſorts of pot-herbs, as any climate or ſoil whatſoever. They have alſo raiſed a great number of apple, pear, plumb, almond, and olive-trees of excellent kinds. The pears in particular are ſo eſteemed at Cairo, that every ſeaſon a preſent is ſent of them to perſons of the firſt quality in that city. Their grapes are alſo not inferior, either in ſize or flavour, to thoſe of any other country. This little garden is an evident proof of the great advantages that may be procured by indefatigable induſtry in improving nature.

The people ſhew on the ſummit of the mountain a print in the rock, where they pretend the body of St. Catharine lay; for they confidently affirm, that ſhe being tied to a wheel at Alexandria, under the reign of the emperor Maxentius, in order to be put to death, the wheel ſnapped to pieces on which ſhe was beheaded; when her body, in anſwer to her prayers that it might not fall into the hands of infidels, was carried by the angels to the top of the mountain, from whence the monks brought it to their convent ſoon after it was erected.

The ſummit of this mountain appears ſomewhat conical, and is not very ſpacious; Mahometans as well as the Chriſtians have a chapel there for public worſhip. Travellers are there ſhewn the place where Moſes received the law, where he hid himſelf from the face of God, and where his hand was ſupported by Aaron and Hur at the battle with Amaleck, with ſeveral other places mentioned in the Holy Scriptures, and with which they ſeem as well acquainted as if they had been preſent when theſe great events were tranſacted.

In the plain of Rephidim, down the weſtern ſide of the mountain, is ſhewn a block of granite marble about ſix yards ſquare, ſaid to be the rock of Meribah; it lies tottering and looſe, and appears to have once belonged to Mount Sinai, which hangs over this plain in a variety of precipices. The pious and learned Dr. Shaw ſays, that the waters which guſhed out with the ſtream that flowed down it, have hollowed a channel acroſs one corner of this rock about twenty inches wide and two deep. Moſs grows in this channel, and all over it are a great number of holes, ſome four or five inches deep, and one or two in diameter, that appear incruſted over with fur, like the inſide of a tea-kettle. The learned Divine juſt mentioned makes no doubt of this being the very rock ſtruck by Moſes, out of which miraculouſly iſſued water to quench the thirſt of the Iſraelites; and imagines, that neither chance nor art could be concerned in forming this ſtone, which, he ſays, never fails to fill the mind of every beholder with a religious ſurprize; but the Rev. and learned Dr. Pococke, who alſo ſaw this ſtone, ſays, that in one of the roads from the convent of Suez there is exactly ſuch another, with the ſame ſort of openings all down, and the ſigns where the water ran; and Mr. Norden ſays in his Travels, that there is ſhewn in St. Mark's church, at Venice, a ſquare piece of granite marble that was brought from Mount Sinai, and which they pretend to be the very ſtone ſtruck by Moſes; and adds, that many of the like kind are found in Egypt; whence this ſtone is, perhaps, nothing more than a natural production.

Travellers are alſo ſhewn by the monks ſeveral other remarkable places about this mountain; they point out the very ſpot where Aaron's calf was molten; ſhew the place where the Iſraelites danced at its conſecration, and where Corah and his companions were ſwallowed up, and even the place where Elias concealed himſelf when he fled from Jezebel; but the hiſtory they give of theſe and other places is accompanied with the moſt idle and ridiculous tales.

Dr. Shaw obſerves, that part of this mountain, which lies to the weſtward of the plain of Rephidim, is compoſed of a hard reddiſh marble like porphyry, from which it is diſtinguiſhed by the repreſentations of little trees and buſhes on every part of it. Theſe impreſt figures reſemble the tamarilk, the moſt common and flouriſhing tree of theſe deſarts.

SECT. III.

A Deſcription of the noble Ruins of Palmyra, with a conciſe Hiſtory of that City.

WE ſhall now take a view of the ruins of Tadmor, or Palmyra, formerly a magnificent city of Arabia, in a part of the deſarts of Arabia Petræa, uſually diſtinguiſhed by geographers by the name of the Deſart of Tadmore, or Palmyrene. It is ſituated in about thirty-three degrees north latitude, two hunded miles to the ſouth-eaſt of Aleppo. In deſcribing theſe noble ruins we ſhall follow the deſcription given of them by Mr. Wood, a learned and ingenious gentleman, who, with two others his companions, went thither, properly attended, to examine and take draughts of theſe curious antiquities, which have ſince been publiſhed in a very pompous manner, and are worthy a place in the libraries of the curious.

The ruins of Palmyra are approached by paſſing thro' a valley between two mountains, where are ſtill ſeen the ruins of an aqueduct that formerly conveyed water to that magnificent city; and on each ſide of this valley are many ſquare towers of a conſiderable height, which were the antient ſepulchres of the inhabitants of Palmyra. The traveller has ſcarcely paſſed theſe memorable monuments, when the valley opening on each ſide, he is ſuddenly aſtoniſhed with beholding a ſtupendous ſcene of the ruins of earthly grandeur, in the magnificent remains of the moſt noble ſtructures that every where lie before him. No proſpect can be conceived more ſtriking and auguſt, and at the ſame time more romantic, than ſuch a multitude of Corinthian columns, all of white marble, riſing on every ſide with few intervening walls and ſolid ſtructures.

On the left hand appears a wall which once belonged to the Temple of the Sun; and though a part of it has fallen down, it is ſtill of a conſiderable length. A row of twelve noble windows ſtill ſtand together, and farther to the left are two others. Between each of them a pilaſter of the Corinthian order ſupports the entablature.

Through the ſpace broken down the view extends to diſtant rows of columns; and over the part of the wall ſtill ſtanding riſe the ruins of the temple itſelf. At the end where the portico ſtood is a ſquare ruinous tower, erected by the Turks, and before theſe remains of antient grandeur are incloſures of corn and olive trees, which being planted by the Arabs, are ſeparated from each other by mud walls, while magnificent ruins are ſcattered all around.

A piece

Le Général Vieux et Salmon.

Chevalier sculp.

Rooker Sculp.

The Remains of the Great Temple *in* Palmira *from the West.*

A piece of a very large column ſtands on its baſe before the Turkiſh tower; but the greateſt part, with its capital and entablature, have fallen down. The ſtones around it ſhew that in this place was a grand edifice. This column is five feet and a half in diameter near the baſe.

A little to the right of the tower, but at a greater diſtance, are the ruins of a Turkiſh moſque, with its minoret; and before it a noble column, of the ſame dimenſions as that broken down, riſes to a great height. Somewhat farther to the right is a very magnificent arch, with a poſtern richly ornamented on each ſide, and from thence a colonade extends four thouſand feet in length, and is terminated by a ſuperb mauſoleum. Many of theſe columns are fallen, and open a view to other ruins, while in other parts the remains of magnificent ſtructures are ſeen through the intercolumniations. At ſome diſtance nearer, before this magnificent colonade, is a ſmall temple, adorned with a noble portico; and ſtill farther to the right is another temple, with its periſtyle ſeen through the intercolumniation. Farther ſtill to the right appears a range of columns, which ſeem to have belonged to a portico. At ſome diſtance nearer there ſeem to be the ruins of a Chriſtian church; and ſtill nearer, and farther to the right, are four lofty columns, with their ſuperb entablature, the only remains of a grand edifice. A little to the right of theſe, and at a greater diſtance, are many columns which ſupport a conſiderable part of their entablature, and are ſo diſpoſed, that they reſemble the periſtyle of a ſmall temple that has been entirely deſtroyed; and nearer, and more to the right, is a very elegant mauſoleum.

The plain is covered with a vaſt number of ſcattered columns, ſome with and ſome without their entablatures; and on all ſides lie rich entablatures, broken columns, capitals, and ſtones of a prodigious ſize. The diſtant proſpect is terminated by a range of diſtant mountains, on one of which is a caſtle, and on another are the ruins of a Turkiſh fortification.

All theſe noble ruins appear at one view in the diſtant proſpect; but, on a nearer approach, the admiration is ſtill kept up, by the ſize of the columns and the perfection of the workmanſhip beſtowed on the ornamental parts, particularly on the ornaments of the gate, and the beauty of the capitals and entablatures; but nothing can poſſibly form a more aſtoniſhing contraſt to all this magnificence, than the miſerable huts of the Arabs, of which there are about thirty in the court of the great temple.

Walls flanked with ſquare towers once ſurrounded theſe ruins, but in many parts they are entirely levelled. Theſe ſeem to have been three miles in compaſs: but the Arabs ſhew a tract of land raiſed above the level of the deſart, and about ten miles in circumference, which they ſay was the extent of the antient city, and that ruins are diſcovered there by digging. Indeed a circuit of three miles muſt be thought very little for Palmyra in its proſperity, when it is conſidered that the greateſt part of that ſpace was filled by public edifices, which, from their aſtoniſhing magnificence, and the many ſuperb ſepulchres, inconteſtibly prove its antient grandeur; and it is probable, that when Juſtinian fortified it, after its being deſtroyed, he contracted its bounds.

It ought not to be omitted, that three or four miles within the deſart, to the north of the ruins, is probably the valley of Salt, where David ſmote the Syrians, 2 Sam. viii. 13. This valley ſtill ſupplies Damaſcus and the neighbouring towns with great quantities of that commodity: for the earth is ſo impregnated with ſalt, that, on digging a place a little more than a foot deep, the water which lodges there raiſes a fine white ſalt, which, after the moiſture is exhaled by the ſun, is gathered and taken away.

The ſuperb remains of this city are ſo ſtriking, that it is impoſſible to avoid feeling our curioſity excited with reſpect to its antient condition; and we are naturally deſirous of knowing how a ſpot, thus divided from the reſt of the world by an inhoſpitable deſart, was choſen for the ſituation of ſo magnificent a city? who was its founder, and from whence it drew its riches? But hiſtory gives us but little information, and moſt of the knowledge that can be obtained on theſe ſubjects, is only furniſhed by inſcriptions.

We learn from John of Antioch, that Palmyra was built by Solomon, on the very ſpot where David ſlew Goliah, in honour of that memorable action; but what the Arabian hiſtories relate on this ſubject, are ſo fabulous and extravagant as not to deſerve our notice: but there may be ſome truth mixed with fiction, for we learn from the Old Teſtament, that Solomon erected a city in the wilderneſs, and called it Tadmor; and Joſephus ſays, that the Greeks and Romans gave it the name of Palmyra, though the Syrians continued to call it by its antient name; and indeed the Arabs of the country ſtill call it Tadmor. They even pretend that theſe ruins were the works of Solomon. Among other things they ſhew his harram, and the tomb of his favourite concubines. "Solomon, the ſon of David, ſay they, per-
"formed thoſe wonders by the aſſiſtance of ſpirits."

But there is no doubt that the buildings erected by Solomon were entirely demoliſhed by Nebuchadnezzar, who is ſaid to have deſtroyed that city before he laid ſiege to Jeruſalem. If this be true, it is not ſurpriſing that Xenophon ſhould take no notice of it in his celebrated retreat, though he is very exact in deſcribing the deſart; nor can we be ſurprized at its not being mentioned in the Hiſtory of Alexander the Great. No mention is made of it in the Roman Hiſtory before the time of Mark Antony, who would have plundered it, had not the inhabitants tranſported their moſt valuable effects beyond the Euphrates, and defended its paſſage by their archers. The inhabitants of Palmyra were then merchants, and ſold to the Romans the merchandizes of India and Arabia. We may therefore conclude them to be a rich and free people; but it is not known how long they had enjoyed theſe advantages. It is probable their trade and riches were of ſome ſtanding, ſince we find from inſcriptions that in leſs than forty years after their expences and their luxuries were exceſſive.

At length, when the Romans in the Eaſt were in a moſt diſtreſsful ſituation, Odenathus, king of Palmyra, entered into an alliance with the emperor Gallienus; and collecting the miſerable remains of the Roman army, by his valour and activity vanquiſhed Sapor, king of Perſia, in ſeveral engagements, and even advanced with his victorious troops as far as Cteſiphon, the capital of that empire. Returning from this expedition with the greateſt applauſe, and with conſiderable treaſures, Gallienus declared him Auguſtus, and his aſſociate in the government of the empire. Afterwards Odenathus defeated Baliſta, and at length drove out the Goths, who had committed the greateſt ravages: but he was ſoon after treacherouſly murdered by his kinſman Mæonius, and his ſon Herodes ſuffered the ſame fate. Mæonius was then ſaluted emperor, but in a ſhort time after was murdered by his own ſoldiers.

After the death of Odenathus Zenobia, his queen, by whom he had two ſons, aſſumed the reins of government, in the name of her children; and renouncing the alliance with Rome, attacked and defeated Heraclianus the Roman general, by which means ſhe obtained the poſſeſſion of Syria and Meſopotamia. She then conquered Egypt, and afterwards added to her dominions the greateſt part of Aſia Minor. How amazing are the viciſſitudes of fortune! Zenobia, ſurrounded by the barren ſands of Palmyra, includes Egypt within her dominions to the ſouth, and extends them to the north as far as the Black Sea and the Boſphorus; but this new-raiſed empire was of ſhort duration, for a few years after the emperor Aurelian recovered the eaſtern provinces, and obliged Zenobia to ſhut herſelf up within the walls of Palmyra. He then inveſted that city. The queen rejected all negotiations with contempt; and, after a brave defence, reſolving to ſolicit the aſſiſtance of the Perſians, ſhe ſet out on a domedary; but juſt as ſhe was about to croſs the Euphrates, ſhe was taken priſoner by a party of horſe ſent after her by Aurelian. The inhabitants of Palmyra now ſurrendering, the emperor ſpared their lives, and leaving there a garriſon of ſix hundred archers, took a great part of the riches of the city, and marched with Zenobia to Emiſſa, where that queen ſtained her glory, and purchaſed a diſhonourable life, by meanly betraying her

her friends, and naming thoſe who had been her adviſers; on which the emperor had the cruelty to ſacrifice them to his reſentment, while ſhe was reſerved to adorn his triumph. Among thoſe who ſuffered was Longinus, who wrote the excellent Treatiſe on the Sublime, and had dictated a haughty letter the queen had ſent to the emperor; but the intrepid courage with which he ſubmitted to his fate, ſhews that his bravery was equal to his genius and learning.

But the misfortunes of Palmyra were not yet at an end. A brave and free people, who, from the height of glory, are ſuddenly reduced to the rank of ſlaves, uſually make ſome deſperate efforts to recover their liberty. Thus the Palmyrenes took up arms, and put the Roman garriſon to the ſword; but the news of this event no ſooner reached Aurelian, who was returning to Rome, than turning back, he took the city, deſtroyed it, and inhumanly cauſed moſt of the inhabitants to be maſſacred, without regard to age or ſex. But afterwards he gave orders for repairing the Temple of the Sun, and appropriated to that uſe three hundred pounds weight of gold found in Zenobia's coffers, her crown-jewels, and eighteen hundred pounds weight of ſilver, which he took from the people. Palmyra having thus loſt its liberty, continued ſubject to a Roman governor; and we find that Juſtinian repaired and ſupplied it with water, after it had been for ſome time almoſt deſerted. This is the laſt time that Palmyra is mentioned in the Roman Hiſtory.

None of the inſcriptions found there are more antient than the birth of Chriſt, nor any ſo late as the deſtruction of the city by Aurelian, except a Latin inſcription which mentions Diocleſian. Two of the mauſoleums have very legible inſcriptions; one of them informs us, that Jamblicus cauſed that monument to be erected as a ſepulchre for himſelf and his family in 314, which anſwers to the third year of the Chriſtian æra; and the other, that Elabelus Manaius cauſed it to be erected in 414, the hundred and third year after the birth of Chriſt. The ornaments of both theſe mauſoleums are much in the ſame taſte, though the laſt is the moſt elegant, and finiſhed with the greateſt care; and they are both ſo much in the taſte and manner of the other public ſtructures, that it is natural to conclude, that they are not the works of very different ages.

SECT. IV.

The Perſons, Dreſs, Food, Language, Manners, and Government of the Arabs.

THE Arabians are of a middle ſtature, thin, and of a ſwarthy complexion; and, like other people in the ſame climate, have black eyes and black hair. Their voices are rather effeminate than ſtrong; yet they are a brave people, very expert at the bow and lance, and, ſince they have been acquainted with fire-arms, are become pretty good markſmen.

The roving Arabs wear a kind of blue ſhirt faſtened about them with a white ſaſh, and ſome of them have over it a fur ſheep-ſkin veſt. They have a cap or turban on their heads; ſometimes they wear ſlippers, but never any ſtockings. Many of them go almoſt naked, but the women are generally ſo wrapped up, that nothing can be diſcovered but their eyes. The women Mr. Wood ſaw at Palmyra had good features; they were veiled, but were leſs ſcrupulous about ſhewing their faces than is uſual with the women of the Eaſt. They hang rings of gold or braſs in their ears and noſe; they colour their lips blue, and the tips of their fingers red. Both ſexes appear very healthy, and to be almoſt ſtrangers to diſeaſes.

Their food is beef, mutton, goats fleſh, veniſon, and the fleſh of camels, which they prefer to all the reſt, and eat with thin cakes made of flour and water; but many of them chooſe dried dates inſtead of bread. They alſo eat moſt ſorts of fiſh, except thoſe which have no ſcales; but on whatever animal they feed, they are very careful of draining out all the blood. The people about Muſcat not only abſtain from wine, but deny themſelves tea and coffee, and other innocent liquors; nor do they indulge themſelves in ſmoaking tobacco: water is their uſual drink, and ſometimes ſherbet, made of oranges, water, and ſugar.

The people of the Eaſt eſteem the Arabian tongue the richeſt and moſt copious of any in the world. It is every where conſidered by the orientals as a learned language; and even in Perſia and India the Koran is never read in any other tongue. But though the Arabs have in former ages been famous for their learning and ſkill in all the liberal arts, there is at preſent ſcarce any country where the people are ſo univerſally ignorant as in Arabia.

Though the Arabs are generally conſidered as only bands of robbers, yet in thoſe places where they are ſettled, and apply to the cultivation of the earth, to trade, and mechanic arts, they are diſtinguiſhed by their juſtice, temperance, and humanity. Captain Say obſerves, that the Arabians near Muſcat are courteous in their behaviour, extremely civil to ſtrangers, to whom they offer no violence or affront, and though they have the higheſt veneration for their religion, they never ſtrive to force it upon others: that a man may travel ſeveral hundred miles without ſo much as meeting with abuſive language; and if he has a charge of money, he needs no arms to defend it, but may ſafely ſleep with it in his hand by the way-ſide; and that though he lived ſeveral years in the country, during which he ſpent much of his time in travelling, he never heard of a ſingle robbery amongſt them. Indeed it is not ſurpriſing, that in a country of ſo great extent, the manners and cuſtoms of the people ſhould be very different. It is true, ſeveral Arabian princes extort money from the caravans; but as the country is theirs, they might refuſe to let any caravans paſs through it, and poſſibly what they impoſe upon caravans may be by way of toll; which is the more probable, as the ſums they demand are not ſo large as to diſcourage the caravans from paſſing through their dominions. But after all, there is no doubt but ſome tribes of the wandering Arabs live chiefly by robbery and plunder. We find that Mr. Wood and his companions, in travelling to Palmyra and Balbec, had an Arabian eſcort to defend them from a prince of the Bedouins, or wandering Arabs; and that, on their arrival at Palmyra, they ſlept in ſafety in the huts of poor but honeſt Arabian peaſants.

The Arabs who live in towns are very inconſiderable in point of number, compared with thoſe who live in tents, and are called Bedouins. Theſe people have no fixed habitation, but being poſſeſſed of large flocks of ſheep, and herds of camels and goats, rove from one part of the country to another, where they can find paſture and water for their cattle; and when they have deſtroyed all the forage, load their goods and baggage, with their wives and children on their camels, and march on in ſearch of freſh paſture. When they encamp, their tents make a very indifferent appearance, they being uſually covered with a coarſe ſtuff made of black, or dark-coloured goats hair. Theſe are the people dangerous to travellers.

The Arabians of the inland country are divided into tribes, and the tribes into families; every tribe has its ſheik el kebir, or great prince; and every family its ſheik, or governor. The office of ſheik is hereditary; but when the ſheik of a family dies without iſſue, the family chooſe another, with the leave of the ſheik el kebir, or ſovereign; and if the ſovereign himſelf dies without iſſue, the whole tribe aſſemble to chooſe another. The ſheiks, or emirs, near Turky, are ſaid to be tributary to the Turks; but, inſtead of this, they generally receive gratuities for permitting the pilgrims to paſs through their country; and the Grand Signior is always glad to maintain a good underſtanding with them, as it is in their power to attack the pilgrims in their way to Mecca, as well as to injure his ſubjects by their excurſions and robberies; while it is very difficult for him to puniſh them for it.

In Arabia are ſovereign ſtates whoſe monarchs are ſtiled xerifs, and others are named imams, both of them including

including the offices of king and prieſt, in the ſame manner as the caliphs of the Saracens, the ſucceſſors of Mahomet. Theſe monarchs appear to be abſolute, both in ſpirituals and temporals; the ſucceſſion is hereditary, and they have no other laws than thoſe found in the Koran and the comments upon it.

The uſual arms of the Arabs are a lance, or half-pike, a ſabre, a dagger, and a bow and arrows; and of late fire-arms have been introduced among them. The Arabs, like the Perſians, are excellent horſemen, and harraſs an enemy by their ſudden attack, and even defeat them when purſued. They are not very fond of fighting upon equal terms with the ſcymitar, but truſt much more to the fleetneſs of their horſes, and their ſkill in throwing the lance, firing, and diſcharging their arrows at thoſe who purſue them.

Theſe monarchs do not appear to have any ſtanding army, or even a regular militia; but they command both the perſons and purſes of their ſubjects. Thoſe ſituated near the coaſt have rendered themſelves formidable at ſea, particularly the king of Muſcat, whoſe veſſels not only attacked thoſe of the Aſiatics, but even the Europeans themſelves: they are generally at war with the Danes and Portugueſe; and if an Engliſh veſſel, that is not a ſhip of force, comes in their way, they will not ſcruple making a prize of her. Mr. Lockhart ſays, that when he was at Muſcat there were fourteen men of war at that city, beſides twenty merchantmen; that one of theſe ſhips of war carried ſeventy guns, and none of them leſs than twenty: at the ſame time there were fifteen or ſixteen ſail of their men of war cruiſing abroad. Their colours are red, which they diſplay in ſtreamers and pendants at the maſt-head, and other parts of the ſhip, which gives their fleets a gay appearance.

As they have ſcarce any timber of their own growth fit for ſhipping, ſome of them are ſaid to be built in the mouth of the river Indus, and many of them are prizes taken from other nations.

SECT. V.

Of Pilgrimages to Mecca, the Ceremonies with which they are attended, and a Deſcription of Mecca and Medina.

THE Mahometans of all countries conſider it as a duty to go in pilgrimage to Mecca. Thoſe who reſide in Africa commonly embark on board veſſels, which wait for that purpoſe at the port of Suez, a ſmall town ſituated at the moſt northern extremity of the weſt gulph of the Red Sea, whence they proceed to Rabbock, about four days ſail from Mecca, where ſtripping off their cloaths, and covering their bodies with only two wrappers, with their heads bare and ſandals on their feet, they go on ſhore, and travel by land to Mecca. The ſcorching heat of the ſun ſometimes burns the ſkin of their backs and arms, and greatly ſwells their heads; but when their lives are in danger from theſe auſterities, they may put on their cloaths, on condition that on their arrival at Mecca each ſhall kill a ſheep, and give it to the poor. But while dreſſed in this mortifying habit, it is held unlawful even to cut their nails, or to kill the vermin that bites them. They are likewiſe to be free from all enmity, to keep a guard over their tempers and paſſions, to preſerve a ſtrict government over the tongue, and to make continual uſe of a preſcribed form of devout expreſſions. Theſe auſterities are continued ſeven days.

At about the diſtance of a day's journey from Mecca they are met by perſons who come to inſtruct them in the ceremonies to be uſed in their worſhip, who, on their arrival at that city, conduct them into a great ſtreet in the midſt of the town, which leads to the temple; go with them to the fountains where they are to perform their ablutions, and then take them to the temple, where the pilgrims leaving their ſandals with one who attends to receive them, they enter at the door of the court which ſurrounds it, called the gate of peace, and having proceeded a few paces, their guide holds up his hands towards the ſacred edifice, which ſtands in the centre, and utters ſeveral words, which the pilgrims repeat after him, burſting into tears at the ſight of the building. Being led ſeven times round it, they are conducted back into the ſtreet, where they ſometimes run, and ſometimes walk very quick, the pilgrims imitating their guide with the utmoſt awe and trembling, performing theſe ſuperſtitions with great ſeeming devotion; and theſe being ended, they return and ſeek out for lodgings.

All the pilgrims eſteem it their indiſpenſable duty to improve their time while at Mecca, not only by performing the accuſtomed duties within the court of the temple; but in ſpending all their leiſure time there, and, as far as they are able, in continuing to walk round the temple itſelf, at one corner of which is faſtened a black ſtone framed in with ſilver, and every time they come to that corner they kiſs the ſtone; and having gone round ſeven times, they perform two prayers. The people there have a tradition that this ſtone was formerly white, but that it is rendered black by the ſins of the people who kiſs it.

Mecca is ſituated in the latitude of twenty-one degrees twenty-five minutes, in a valley, amidſt many little hills, and about a day's journey from the Red Sea. It is a place of no ſtrength, it having neither walls nor gates, and the buildings are extremely mean. The hills which encompaſs the town conſiſt of a blackiſh rock, and on the top of one of them is a cave, where they pretend Mahomet uſually retired to perform his devotions, and ſay, that the greateſt part of the Koran was brought to him here, chapter by chapter, by the angel Gabriel.

This city is rendered famous by the reſort of many thouſand pilgrims, who annually viſit the temple of Mecca, which is a ſmall, plain, ſquare building in the midſt of a ſpacious area, encompaſſed by a ſtructure which has piazzas on the inſide reſembling thoſe of the Royal Exchange, in London; but the ſquare is near ten times bigger, and over the piazzas is a range of domes, one on each ſide, which cover little rooms or cells, inhabited by people who give themſelves up to reading and a devout life; and at each corner is a minoret, or ſteeple, from which the cryers call the people to prayers. In this outer-building are forty-two doors, which open into the ſquare. The area on the inſide of the incloſure is covered with gravel, except the paths that lead to the temple, and a ſmall place around it, which are paved with ſhort ſtones.

The Holy Houſe, or temple, which is in the center of the area, is a ſquare ſtructure, each ſide of which is about twenty-four paces long, and about twenty feet high, formed of large ſtones perfectly ſmooth and plain, without the leaſt carved-work: but it is covered all over from top to bottom with a thick kind of ſilk, and above the middle is embroidered with letters of gold two feet in length. The door is covered with ſilver-plates, and has a curtain before it thick with gold embroidery. This temple is the principal object of the pilgrims devotion, and is opened only two days in the ſpace of ſix weeks; that is one day for the men, and the next for the women. On the inſide are only two wooden pillars, which ſtand near the middle to ſupport the roof, with a bar of iron faſtened to them, on which hang three or four ſilver lamps. The walls on the inſide are marble, and covered with ſilk, except when the pilgrims enter. Thoſe who are admitted into this ſtructure ſcarcely ſtay ten minutes, becauſe others wait for the ſame privilege; and while ſome are going out, others are entering in. All who pleaſe have the liberty of thus paſſing through the temple. The top of the ſtructure is flat and covered with lime and ſand; and as it has a long ſpout to carry off the rain whenever that falls, the people crowd to get under it, that the water which comes from the holy houſe may fall upon them, which they eſteem a ſingular happineſs; and if they can catch ſome of it to drink, their joy is extreme.

Round the temple is a marble pavement fifty feet broad, on the edge of which are braſs pillars twenty feet diſtance from each other, and near fifteen feet high. Above the middle part of theſe pillars an iron bar extends from one to the other, with glaſs lamps hanging to each by braſs wires, to give light in the night as in the day.

At the diſtance of about twelve paces from the temple is a building called the ſepulchre of Abraham, who they imagine built the temple, in obedience to a divine command. This ſepulchre is incloſed with iron gates, and adorned with an embroidered covering. Near it on the left hand is the well Zemzem, the water of which is eſteemed holy, on which account the pilgrims, when they firſt arrive at Mecca, drink of it unreaſonably, by which means it purges them, and makes their fleſh break out in pimples. This they term purging of their ſpiritual corruptions. Many of them carry ſome of this water home to their reſpective countries, in ſmall tin pots, and preſent perhaps half a ſpoonful of it, to each of their friends, who, with abundance of thanks, receive it in the hollow of their hands, and ſipping a little of it, rub the reſt on their faces and naked heads.

Oppoſite to each ſide of the temple is a ſmall edifice raiſed on pillars, where the Imam and the Mezzins perform their devotions in the ſight of all the people. Theſe four ſtructures belong to ſo many different ſects of Mahometans.

The covering of this temple is annually renewed, and ſent from Cairo by order of the Grand Signior, when the caravan proceeds with the pilgrims to Mecca. The new covering is carried upon two camels, which are exempted from work for the ſpace of a year after. This covering is received with extraordinary joy by the people, and is put up by the xerif of Mecca himſelf; and after he has cauſed the old covering to be cut in pieces, ſells them at a high price to the Hadgees.

There are ſeveral thouſand blue pigeons at Mecca, which none will affright, much leſs kill them, whence they are ſo very tame, that they will pick corn out of the people's hands. They are called the pigeons of the prophet, and come in flocks to the court of the temple, where they are fed by the Hadgees.

Before the pilgrims receive the title of Hadgee, they reſume their mortified habit, and proceed to a hill called Gibbel el Orphet, or the mount of knowledge, where ſeventy thouſand perſons are ſaid to aſſemble every year, two months and nine days after the feaſt of Ramadan. Nothing can be more affecting, than to ſee ſo many thouſand people clothed in their garments of humility, with their heads bare, and their cheeks wet with tears, while with bitter ſighs they earneſtly beg, in a form of penitential expreſſions, the remiſſion of their ſins, and promiſe to reform their lives. This is continued for the ſpace of four or five hours, after which they all at once receive the title of Hadgee from the Imam, which they enjoy as long as they live.

They no ſooner receive this name, than trumpets being ſounded, they leave the hill in order to return to Mecca; but, having proceeded two or three miles, reſt for that night. After their devotions, each perſon gathers forty-nine ſmall ſtones, and the next morning they proceed to a place called Mina, where they pretend that Abraham went to offer up his ſon, and having all pitched their tents, every Hadgee throws ſeven of the ſtones he had gathered at a ſmall pillar, "Crying ſtone the devil and them that pleaſe him."

The country people then bring in great flocks of ſheep: every one who is able buys one, and having ſlain it, gives ſome of the fleſh to his friends and the poor; then all of them pulling off their penitential habits, ſpend three days in feſtivity and rejoicing. It muſt be obſerved, that there are two other pillars, and that on the ſecond day they throw at each of the three ſeven ſtones, and the ſame number the day after.

At the expiration of the three days they all return to Mecca, where they muſt not ſtay above ten or twelve days longer, and during that time is held a great fair, in which all ſorts of India goods are ſold. Moſt of the people here buy a ſhrowd of fine linen to be wrapped in at their death, on account of the advantage of having it dipt in the holy water. In the evening before they leave Mecca, they all take a ſolemn leave of the holy houſe, and retiring backwards, hold up their hands, and offer up their petitions with their eyes fixed on the building, till having loſt ſight of it, they burſt into tears, and proceed on their journey.

It is worthy of remark, that this holy houſe, which the vulgar ſay was built by Abraham, had long been an idol-temple, but was dedicated by Mahomet to the unity of God; and that their pilgrimages thither are intended to ſhew their deteſtation of all idolatry. As to Mahomet himſelf, there is ſaid to be now only a faint reverence kept up for his name, even in Arabia his native country, and a judicious author obſerves, "that the furious zeal of which the firſt Saracen conquerors made ſuch a parade, and ſo ſucceſsfully availed themſelves, had not ſo much a veneration for Mahomet for its object, as the Unity of the Supreme Being, in the invocation of which, if they joined the commemoration of his name, it was purely out of gratitude, for being the miſſionary of that Unity, and for his deſtroying the idol-worſhip, to which Arabia had continued ſo long under bondage. For the reſt they looked upon him as a mere man, ſubject to all the failings and paſſions of one, and are ſo far from addreſſing him as a ſaint, that in their moſques and private oriſons, theydo not pray to him, but for him." Indeed, there are no pilgrimages to his tomb; that is at Medina, and is viſited by the Mahometans purely out of curioſity, and reverence to his memory, and many of the pilgrims return, without ſeeing it at all.

It is a very great miſtake that thoſe who have been at Mecca, may commit crimes with impunity, and muſt not be put to death; ſince their being Hadgees do not entitle them to any privilege of that nature: for even on the road to and from Mecca, the pilgrims who commit crimes are puniſhed as in other places; there being a baſha and a cady in the caravan to try them, and numbers are annually executed both on the road thither, and in returning from thence.

Medina, the place where Mahomet lies entombed, to which he fled when driven from Mecca, and where he was firſt inveſted with regal power, is ſituated in twenty-four degrees thirty minutes north latitude, about eighty miles to the eaſtward of the Red Sea, and two hundred miles to the north of Mecca. It contains about a thouſand houſes built of brick and ſtone, which cannot be very lofty, as they are raiſed but one ſtory from the ground.

In this city are ſeveral noble moſques, the principal of which is named Mos a Kibu, or the moſt holy. It ſtands in the middle of the town, and is a ſquare building one hundred paces in length, and eighty in breadth, ſupported by many columns. It is ſaid to have no leſs than three thouſand lamps; but Mr. Pitts, who was there, maintains, that there are not above one hundred. Mahomet's tomb ſtands in this temple, covered with a dome, and encompaſſed with iron rails: the tomb itſelf is ſurrounded by a ſilver grate, and encloſed like a bed by curtains of rich ſilk. None are permitted to enter within the grate; for this is only allowed to thoſe who go in to light the lamps, which burn by night.

Some pretend, that Mahomet's coffin is ſuſpended by the attractive virtue of a load-ſtone fixed to the roof, but there is not the leaſt foundation for this opinion; for the curtains that cover the tomb are not half ſo high as the dome; it is therefore impoſſible that the coffin ſhould hang there, and the Mahometans never pretended that it did.

SECT. VI.

A conciſe Deſcription of Mocha, with an Account of the Trade of that City, and of the Coins, Weights, and Meaſures in uſe there.

WE ſhall now give a conciſe deſcription of Mocha, the principal trading town of Arabia Felix, ſituated on the Red Sea, in thirteen degrees north latitude, and in the forty-fifth degree of eaſt longitude from London. The neighbouring country is under the government of an Arab prince, who reſides at a place two hundred miles to the eaſt of Mocha. Aden was formerly the ſea-port of his dominions; but that being very inconvenient, he removed it fifteen leagues farther to Mocha,

45
50
45
Kerson
Danube R.
Silistria
Russuk
EUROPE
Martianopolis
Philippopolis
Trajanopolis
CONSTAN
TINOPL
Stalimene
Ruins of Troy
Tenedos
Eski Stambol
Adramit
Scio
Magnisa
Smyrna
Sio
Tire
Palatschia
Nari
Lero
Amorgo
Santorin
RHODES
Scarpanto
ARCHIPELAGO
Pitquia
35
CANDY I.
MEDITERR
AFRI
Alexandria
Balsora
Kadel
Chiniz
Bender Rik
PERSIAN
GULPH
Bender Richer
Laureſtan
ISPAHAN
30
40
35
A
An ACCURATE MAP of
TURKY
IN
ASIA:
By
G. Rollos, Geo.

cha, which was then only a fiſhing town; but trade has rendered it a conſiderable city. It ſtands cloſe to the ſea in a large dry and ſandy plain that affords neither fruits nor water, except what is brackiſh, and ſo unwholeſome, that it is ſaid long worms breed in the legs and feet of thoſe who drink it. The inhabitants have, however, very good and wholeſome water from Moſa, which lying at the diſtance of twenty miles, and the water coming by land-carriage, is as dear to the inhabitants as ſmall beer in England. But notwithſtanding this inconvenience, Mocha is large, pretty well fortified, and makes a fine appearance from the ſea. The buildings are lofty, and their markets well furniſhed with proviſions, as the fleſh of camels and antelopes, beef, mutton, goats-fleſh, lamb, and kid: their common fowls are Guinea hens, partridges, and pigeons. The ſea alſo affords variety of fiſh, but they are not well taſted, which proceeds from the extreme ſaltneſs of the ſea-water, and the nature of their aliment. All the year round the town is well ſupplied with good fruit, as peaches, apricots, grapes, and quinces, of which they make marmelade, both for their own uſe and for exportation; though near the town there is not a tree or ſhrub to be ſeen, except a few date trees. They have ſeldom more than two or three ſhowers in a year, and ſometimes no rain for two or three years together; but among the mountains, at about twenty miles diſtance, there is generally a moderate ſhower every morning, which render the vallies between them very fertile, particularly in fruit, wheat, and barley.

Since Mocha was made a free port it is become a place of great trade. It has a factory belonging to the Engliſh Eaſt India company, another belonging to the Dutch, and a conſiderable commerce is carried on by veſſels from Baſſorah, Perſia, and Muſcat in Arabia Petræa. The country itſelf produces few valuable commodities, except coffee, and ſome drugs, as myrrh, olibanum, or frankincenſe, from Coſſin; aloes ſocco-trina from Soccotra; liquid ſtorax, white and yellow arſenic, gum arabic, with ſome balm of Gilead that comes down the Red Sea. The coffee trade brings in a continual ſupply of gold and ſilver from Europe; for though other goods and merchandize may be bought and ſold on credit for a certain time, coffee is always bought for ready money. The ſhips from Europe are ſaid to take in annually at Mocha about twenty thouſand tons, and from other countries about as much more. The Dutch obtain here great advantages over other nations by their poſſeſſing the monopoly of ſpices, which being conſumed here in great quantities, enables them to purchaſe coffee at eaſier rates than their neighbours; yet their trade at Mocha is continually ſinking, from the vaſt quantities of coffee cultivated in their own colonies at Batavia, Amboyna, and the cape of Good Hope, though the Dutch themſelves acknowledge that there is no compariſon between the flavour of the coffee raiſed in their own plantations and that brought from Mocha.

The coins current at Mocha are dollars of all kinds, which with them ought to weigh ſeventeen drams, fourteen grains; for all their coins are taken by weight, and valued according to their fineneſs. The gold coins current there are ducats of Germany, Venice, Turky, and Egypt. The comaſſees are a ſmall coin taken at the price the government ſets upon them; but they keep their accounts in cabeers, an imaginary coin, eight of which make a dollar.

The weights uſed at Mocha are the bahor, which amounts to four hundred and twenty pounds Engliſh: the fraſſel, or twenty-eight pounds, fifteen of which make a bahor: the maun, ten of which go to a fraſſel: the fakea, forty of which make a maun; and the coffila, ten of which make a fakea.

Their dry meaſures are the medeeda, which contains three Engliſh pints; and cloth and ſilk are meaſured by their cubit of twenty-four inches.

CHAP. XXVII.

Of TURKY in ASIA.

SECT. I.

Of its Situation, Extent, and Diviſions.

TURKY in Aſia, which once formed a great part of the Eaſtern empire, and was moſt of it enlightened by the knowledge of Chriſtianity, extends from the twenty-eighth degree of north latitude to the forty-fifth, and from the twenty-ſeventh degree of eaſt longitude from London to the forty-ſixth. It is about a thouſand miles in length from eaſt to weſt, and about eight hundred in breadth from north to ſouth. This extenſive country is bounded on the north by the Black Sea and Circaſſia; on the Eaſt by Perſia; on the ſouth by Arabia and the Levant, or ſouth-eaſt part of the Mediterranean Sea; and by the Archipelago, the Helleſpont, and Propontis, which ſeparate it from Europe, on the weſt.

As to the grand diviſions of this part of the Turkiſh empire, theſe conſiſt of the following provinces: on the eaſt are Eyraca Arabic, or Chaldea; Diarbec, or Meſopotamia; a part of Curdiſtan, or Aſſyria; Turcomania, the antient Armenia Major; part of Georgia, including Mingrelia, Imaretta, and part of Circaſſia; Syria, and Paleſtine. The weſtern diviſion conſiſts of Natolia, the antient Aſia Minor, which is divided into Natolia Proper, Amaſia, Aladulia, and Carmania.

As ſeveral of theſe provinces have been ſeparate kingdoms, and ſtill enjoy advantages and diſadvantages of ſoil and climate peculiar to themſelves, we ſhall conſider them ſeparately, and not attempt to give a general deſcription of the whole, that can only be true in part, and muſt be liable to many exceptions.

The Turks, who poſſeſs the country, are indeed every where the ſame, and therefore by deſcribing them here, we ſhall avoid many repititions that would appear irkſome and tedious to the reader; and, by ſeeing what ever is worthy of notice in relation to their perſons, dreſs, manners, and cuſtoms placed before him in one view, he will be better able to form a juſt idea of that people, than he could obtain from our mixing them with the particularities and cuſtoms of the original inhabitants of different provinces.

SECT. II.

Of the Perſons and Dreſs of the Turks.

THE Turks in general are pretty well made: thoſe in the cities have a tolerably fair complexion; but the peaſants, and ſuch as are obliged to be much in the ſun, are ſwarthy. Their hair is commonly black, or of a dark cheſnut, and they have commonly black eyes. The men are tolerably handſome when young, but tho' the women are very beautiful they arrive very early at maturity, and ſoon fade; and, in general, they look old by the time they reach thirty.

Some

Some of the old men dye their beards, and the old women their hair of a red colour with henna, which gives them a very whimsical appearance; and many of the men strive to conceal their age by dying their beards black.

Few of the Turkish ladies paint, for this is almost peculiar to the common prostitutes; but they usually black their eye-brows, or rather make artificial ones, with a composition which they call hattat. From a principle of strengthening the sight, as well as an ornament, it is a general practice among the women to black the inside of their eye-lids, by applying a powder called ismed; this is a mineral substance that resembles a rich lead-ore, and is prepared by roasting it in a quince, apple, or truffle; it is then levigated with oil of sweet almonds on a piece of marble, and if intended to strengthen the sight they frequently add flowers of olibanum, or amber. They perform this operation with a cylindrical piece of silver, steel, or ivory, about two inches long, and of the size of a common probe. This they wet with water, in order that the powder may stick to it, and applying the middle-part horizontally to the eye, shut the eye-lids upon it, and drawing it through between them, it blackens the inside, leaving a narrow black rim round the edge. This is sometimes practised by the men, but is then esteemed foppish. Singular as this custom may appear, it has been practised throughout the East for many ages; and it was a custom not unknown to the beauties of antient Greece and Rome.

The women have another singular method of adorning themselves, which is, by staining their feet and hands with henna, which is brought in great quantities from Egypt chiefly for that purpose. The common way is to dye only the tips of the fingers and toes, and some few spots upon the hands and feet, and leave them of a dirty yellow, the natural tincture of the henna, which has a very disagreeable appearance to an European; but it is more polite to have the greatest part of the hands and feet stained in the form of roses, and various figures, with a dye that is of a very dark green. But after some days this begins to change, and at last looks as disagreeable as the other.

The women in some of the villages, and all the Arabs, wear a large gold or silver ring through the external cartilage of their right nostril; and some of these rings are at least an inch and a half in diameter. It is likewise usual for these people to mark their under lip, and sometimes their breasts and arms, with a blue colour, by pricking the part with a needle, and then rubbing it with a certain powder which leaves an indelible mark.

As a slender waist is far from being admired by the Turks, and is rather considered as a deformity in the ladies, they use all their endeavours to render themselves plump. The Turkish habit appears very graceful: next the skin the men wear a pair of drawers, and over them a shirt and a doliman of sattin, taffety, or other neat stuff, which reaches to their heels, like a close-bodied cassock. In winter this is quilted, and this they gird very tight round the waist with a sash, in which they frequently wear two daggers, the handles and sheaths of which are sometimes adorned with gold and silver. Persons of distinguished rank have them ornamented with precious stones. In this girdle they also carry their money and their pouch for tobacco. Over the doliman they wear a kind of night-gown, which those who are able line with furs in the winter. Their stockings are of cloth, footed with red or yellow leather; and their shoes are of the same colour. On their heads they wear a crimson velvet cap, round which they wrap a red or white turban, which is a scarf of linen or silk many ells long.

Upon particular occasions the Janizaries wear a sercola or cap of ceremony, which hangs down behind, and has a pipe of gilt leather half a foot long that reaches to the middle of the foreheads; but they usually wear a turban of white, red, or other silk. The Turks shave their heads, and say, "The devil nestles in long "hair;" but they are fond of a venerable beard.

In describing the dress, the manners, and customs of the Turkish ladies, we shall follow the account given of them by a lady, who was of a rank sufficient to gain her admittance into the harrams of the great; and was herself distinguished by uncommon learning, and those great qualifications which add dignity to the highest stations. This truth requires, for little credit ought to be given to the accounts travellers have given of ladies whom they were never permitted to see, and to their description of customs which they cannot know. The only objection that can be made, is, that her observations were made at Constantinople, and that we are describing the customs of the Turks in Asia; but as the manners of these people are every where the same, this can produce no other alteration, except, perhaps, some abatement in point of splendor.

"The first part of my dress, says the lady Wortley "Montague, when ambassadress at Constantinople, is a "pair of drawers, very full, that reach to my shoes, "and conceal the legs more modestly than your petti-"coats. They are a thin rose-coloured damask, bro-"caded with silver flowers. My shoes are of white kid "leather embroidered with gold. Over this hangs my "smock of a fine white silk gause, edged with embroi-"dery. This smock has wide sleeves, hanging half "way down the arm, and is closed at the neck with a "diamond button; but the shape and colour of the "bosom is very well to be distinguished through it. "The antery is a waistcoat, made close to the shape, "of white and gold damask, with very long sleeves fall-"ing back, and fringed with deep gold fringe, and "should have diamond or pearl buttons. My caftan, "of the same stuff with my drawers, is a robe exactly "fitted to my shape, and reaching to my feet, with "very long, strait, falling sleeves. Over this is the "girdle, of about four fingers broad, which, all that "can afford it, have entirely of diamonds or other pre-"cious stones; those who will not be at that expence, "have it of exquisite embroidery on sattin; but it must "be fastened before with a clasp of diamonds. The "curdee is a loose robe they throw off or put on, ac-"cording to the weather, being of a rich brocade, (mine "is green and gold) either lined with ermine or sables; "the sleeves reach very little below the shoulders. The "head-dress is composed of a cap, called talpoc, which "is in winter of fine velvet embroidered with pearls or "diamonds; and in summer of a light shining silver "stuff. This is fixed on one side of the head, hang-"ing a little way down, with a gold tassel, and bound "on either with a circle of diamonds, (as I have seen "several) or a rich embroidered handkerchief. On the "other side of the head the hair is laid flat; and here "the ladies are at liberty to shew their fancies; some "putting flowers, others a plume of heron's feathers, "and, in short, what they please; but the most general "fashion it, a large bouquet of jewels, made like natu-"ral flowers, that is, the buds of pearls, the roses of "different coloured rubies, the jessamines of diamonds, "the jonquils of topazes, &c. so well set and enamelled "'tis hard to imagine any thing of that kind so beauti-"ful. The hair hangs at its full length behind, divid-"ed into tresses braided with pearl or ribbon, which is "always in great quantity."

The same admirable writer observes, that the Turkish ladies do not commit one sin the less for not being Christians, and that they are far from wanting the liberty ours enjoy. No woman, let her rank be what it will, is permitted to go into the streets without two murlins, one that hides the whole dress of her head, and hangs half way down her back, and another that covers her face all but her eyes. Their shapes are also entirely concealed by a ferigee, which no woman of any sort appears without; this has long sleeves that reach to their fingers ends, and wraps round them like a riding-hood. This in summer is of plain silk, or stuff, and in winter of cloth. By this means they are so disguised that the greatest lady cannot be distinguished from her slave, and it is impossible for the most jealous husband to know his wife when he meets her, and no man dare touch or follow a woman in the street.

Their thus appearing in masquerade affords them the liberty of following their inclinations without danger of discovery. Their most usual method of intrigue is send-

ing

ing an appointment for the lover to meet them at a Jew's ſhop, where the moſt valuable goods are to be purchaſed. The great ladies ſeldom let their gallants know who they are; and it is ſo difficult to diſcover them, that they can ſeldom gueſs the lady's name with whom they have correſponded above half a year together. Hence the number of faithful wives is perhaps ſmall, ſince they have nothing to fear from the indiſcretion of a lover.

The Turkiſh women, the above ingenious lady obſerves, notwithſtanding all that has been ſaid to the contrary, are perhaps more free than any other in the univerſe, and are the only women in the world that lead a life of uninterrupted pleaſure, exempt from cares; their whole time is ſpent in viſiting, bathing, or the agreeable amuſement of ſpending money, and inventing new methods of adorning their perſons. A huſband would be thought mad that exacted any degree of œconomy from his wife, whoſe expences are only limited by her fancy. 'Tis his buſineſs to get money, and hers to ſpend it; and this prerogative extends to the meaneſt of the ſex. Indeed theſe have no places of reſort but the bagnios, and there can only be ſeen by their own ſex; however, they are fond of dreſs, and take great pleaſure in frequenting the baths.

Thoſe Turks who are not afraid of ſhewing that they are rich live well, and are far from being ſo abſtemious as many people imagine. As ſoon as they riſe in the morning they breakfaſt on fried eggs, honey, cheeſe, leban, &c. At about eleven o'clock in the forenoon in winter, and rather earlier in ſummer, they dine. They have a round table, which, as well as their diſhes, is made either of copper tinned, or, for perſons of high rank, of ſilver. This is placed upon a ſtool about twelve or fourteen inches high, and a round piece of cloth is ſpread under the table, upon a carpet, to prevent its being ſoiled. A long piece of ſilk is laid round to cover the knees of thoſe who ſit at the table, which has no covering but the victuals. Sallads, pickles, ſmall baſons of leban, bread, and ſpoons, are placed in order round the edge, and the middle of the table is for the diſhes, which, among the great, are brought in one by one; and, after each has ate a little, they are changed. Their fingers, as in other parts of the Eaſt, ſerve for knives and forks; but for liquids they make uſe of ſpoons made of wood, horn, or tortoiſe-ſhell; for gold or ſilver they are not permitted to uſe by their religion.

Their uſual bread is of wheat-flour not well fermented, made into thin flat cakes ill baked, and for the moſt part ate ſoon after it comes out of the oven; beſides theſe there are a variety of ruſks and biſcuits, moſt of them ſtrewed over the top with the ſeeds of ſeſamum, or fennel flour. The firſt diſh is generally a kind of broth, or ſoup, and the laſt pillaw. The intermediate diſhes, which are frequently numerous, conſiſt of mutton cut into ſmall pieces, roaſted or ſtewed with herbs, ſtewed fowls, pigeons, or other birds, which are commonly ſtuffed with rice and ſpices. A whole lamb ſtuffed with rice, almonds, raiſins, piſtachos, &c. and ſtewed, is a favourite diſh. Paſtry, both with meat and of the ſweet or fruit kind, they would make very well, if the badneſs of their butter did not in moſt places ſpoil it. A large pillaw, with a diſh of ſweet ſtarch, which they ſometimes eat with it, comes laſt, except a very thin ſyrup, with dried apricots, raiſins, piſtachos, ſlices of apples, pears, or the like, ſwimming in it; of of this each perſon takes a large ſpoonful, with ſpoons brought in with it on purpoſe; and thus finiſhes the repaſt.

Water is their liquor at table, and after dinner they drink coffee. Moſt of their diſhes are greaſy either with fat or butter, and pretty high ſeaſoned with ſalt and ſpices; many of them are made ſour with verjuice, pomegranate, or lemon juice; and onions and garlic frequently complete the ſeaſoning.

The lady Wortley Montague ſays, that, for the firſt week, their cookery pleaſed her extremely; but then growing weary of their table, ſhe deſired her cook might add a diſh or two after our manner; but, at the ſame time, acknowledges, that this might be owing to cuſtom, and that ſhe was ready to believe that an Indian, who had never taſted of either, would prefer their cookery to ours.

The Turks ſup at about five o'clock in the winter; and ſix in the ſummer, in much the ſame manner as they dine; and in winter they frequently viſit each other and ſit up late, when they have a collation of ſeveral ſweet diſhes. Beſides dinner and ſupper, they frequently eat, within the compaſs of the day, ſeveral ſorts of fruit, according to the ſeaſon.

The common people have not this variety. Bread, dibbs, leban, butter, rice, and a very little mutton, are their principal food in the winter; as rice-bread, cheeſe, and fruits are in the ſummer. Their principal meal is in the evening, when they return home from performing the buſineſs of the day.

Though wine and ſpirits are ſuppoſed to be only drank by the irreligious and licentious, yet their number is more than one would imagine from their appearance; for as theſe liquors are prohibited by their religion, they are commonly drank in ſecret at their gardens, or privately in the night; and whenever they can come at liquor, if they once begin, they generally drink to great exceſs. There are, however, others who drink wine with moderation, and ſay in excuſe, that all the creatures of God are good and deſigned for the uſe of man; however, that the prohibition of wine was an act of wiſdom, and deſigned for the common people, among whom it would be the ſource of infinite diſorders: but that the prophet never intended to reſtrain thoſe that knew how to uſe it with diſcretion; nevertheleſs, ſcandal ought to be avoided, and therefore they never drink it in public. This indeed is the general way of thinking among the ſenſible part of the people, very few of whom make any ſcruple of drinking wine that are able to afford it.

Coffee made very ſtrong, without milk or ſugar, is a refreſhment highly eſteemed by every body; and a diſh of it, preceded by a little wet ſweet-meat, which frequently conſiſts of conſerve of red roſes, ſharpened with lemon-juice, and a pipe of tobacco, is the uſual entertainment at a viſit; but if they chooſe to uſe leſs ceremony, they omit the ſweet-meat. When the Turks would ſhew an extraordinary degree of reſpect, they alſo preſent ſherbet; ſprinkle roſe or other ſweet-ſcented water; and perfume their viſitor with the ſmoke of the wood of aloes, which is brought in a cenſer, and generally ſerves for an intimation that it is time for the ſtranger to take his leave.

This is thought an entertainment ſufficient for any perſon, let his rank be ever ſo great; and if it be a viſit of ceremony from a baſha, or other perſon in power, a fine horſe, ſometimes with furniture, or ſome other valuable preſent, is made him at his departure.

After mentioning the entertainments of the Turks, it cannot be amiſs to obſerve, that though we are apt to eſteem theſe people as no better than barbarians, yet politeneſs and hoſpitality are their diſtinguiſhing characteriſtic. On a traveller's addreſſing the governor of a province for his protection, and making him, according to the cuſtom of the Eaſt, a handſome preſent, a pipe, coffee, ſweet-meats, and perfume, are ſucceſſively preſented; and he will tell him, that the land he commands, and all that is in it, are at his ſervice. "In "no inſtances, ſays the ingenious Mr. Wood, do the "oriental manners ſhew theſe people in ſo amiable a "light, as in their diſcharge of the duties of hoſpita-"lity: the ſeverities of Eaſtern deſpotiſm have indeed "been always ſoftened by this virtue, which ſo happily "flouriſhes moſt where it is moſt wanted. The great "forget the influence of power to the ſtranger under "their roof, and only preſerve a dignity ſo tempered by "humanity, that it ſolely commands that grateful re-"ſpect which is otherwiſe ſcarce known in a country "where inferiors are oftener taught to fear than to love. "But avarice, he adds, is as much an Eaſtern vice as "hoſpitality is an Eaſtern virtue. The moſt ſordid in-"ſtances among the former we found among the great, "and thoſe in public employments, while we expe-"rienced extraordinary inſtances of generoſity in private "life. We would therefore be cautious of charging "to the character of a people, what this government

" ſeems to require: for amidſt the uninterrupted ſeries " of ſhameleſs venality, which regulates the diſcharge " of every private duty, from the prime vizier down- " wards, and which, in the true ſpirit of deſpotiſm, " ſtops only at the wretch who is too low to make re- " priſals; every ſubaltern in power muſt ſubmit to that " portion of the common proſtitution which belongs to " his rank, and which therefore ſeems rather the vice " of the office than of the man."

But, notwithſtanding the general character of politeneſs, courteſy, and hoſpitality, by which the great are peculiarly diſtinguiſhed, the Mahometans, in private life, aſſume a ſuperiority over all who are of a different faith, which is beſt perceived by thoſe who dwell for a conſiderable time among them. This generally increaſes among the people in proportion to their vicinity to Mecca: thus the inhabitants of Aleppo have a much greater ſhare of it than Conſtantinople, Smyrna, and other places at a farther diſtance, though it greatly declines; and, even in Syria, ſeveral baſhas have conferred many public honours on the Europeans, that would formerly have cauſed great popular diſcontent. Among the common people an affected gravity, with ſome ſhare of diſſimulation, is too much their characteriſtic. And though they are much addicted to quarrelling and abuſive language, none are leſs guilty of fighting. However, though they are ſo prone to anger on the moſt trifling occaſions, no people upon earth can be more calm when it is for their intereſt: yet there are people who deſerve a much better character, for ſome of them are poſſeſſed of the utmoſt honour and integrity.

SECT. III.

Of the Amuſements and Diverſions of the Turks; particularly their Smoaking, their taking Opium, their Riding, Sleeping, and Games. Their Dancing, Wreſtling, and Muſic.

THE men ſmoak tobacco to great exceſs, as do many of the women; and the labourers, or handicraft tradeſmen, have generally a pipe in their mouths, if they are able to be at the expence. Theſe pipes are made of the twig of the cherry-tree or roſe-buſh, bored for that purpoſe; and thoſe of ſuperior rank are five or ſix feet long, and adorned with ſilver. The bowl is of clay, and often changed, though the pipes themſelves laſt for years. Many in affluent circumſtances adopt the Perſian manner of ſmoaking with the caalean already deſcribed. They uſe the Perſian tobacco, which has an agreeable flavour, with this inſtrument, and what is ſmoked this way, is ſaid to be attended with this advantage, that neither the taſte nor ſmell of it remain after waſhing the mouth.

The practice of taking opium is not ſo general in Turky as is commonly imagined, few uſing themſelves to it. By the debauchee, it is taken in various electuaries, or confections, in which it is mixed with aromatics; and ſome uſe it pure. The conſequences that reſult from this ill habit are the perſon's looking old and beſotted, like thoſe who in Europe have ruined their conſtitutions by hard drinking. And though they are ſeldom carried off by dropſies, or thoſe other diſeaſes that are the uſual conſequences of an habit of drunkenneſs, they ſeldom live to old age; but, having firſt loſt their memory, and moſt of their intellectual faculties, decline like thoſe who ſink under the weight of years.

The Turks have no notion of the benefit of exerciſe, either for the preſervation of health, or curing of diſeaſes; and laugh at the Franks or European Chriſtians for taking a walk, eſteeming it ridiculous to walk merely for the ſake of amuſement. Indeed, it is with reluctance that they uſe much exercíſe, either for buſineſs or pleaſure. To walk or ride to their gardens, where they are ſituated at a ſmall diſtance, once or twice a week at the proper ſeaſons, is as much as moſt of them care to do.

We muſt, however, except people of rank, who, though they are not fond of walking, are very active on horſeback, and in throwing the jareed, a ſhort ſtaff, which they dart very dexterouſly on horſeback; and a mock-fight with this weapon is a common entertainment. It is ſurpriſing to ſee with what dexterity they manage their horſes upon theſe occaſions, ſo as to avoid running againſt each other when numbers are galloping ſeemingly in the greateſt diſorder. This, however, is but ſeldom practiſed, the greateſt part of their time being ſpent in the indolent indulgence of lolling on their divans.

As the Turks in moſt parts of their Aſiatic dominions have no coaches, perſons of rank ride on horſeback, and in the cities have a number of ſervants walking before them, according to their rank, which, though it may be leſs convenient in bad weather, has a more manly, if not a grander appearance, than our ſedans and coaches. The ladies of the greateſt diſtinction are obliged to walk on foot, if they go only a moderate diſtance; but in journies, the women of rank are carried by mules in a litter cloſe covered up, and thoſe of inferior circumſtances are generally ſtowed one on each ſide of a mule in a kind of covered cradle.

Moſt of the natives go early to bed, and riſe betimes in the morning. They ſleep in their drawers, and at leaſt in one or two waiſtcoats; and ſome of them in winter in their furs. Their beds only conſiſt of a matraſs laid on the floor and over it a ſheet, and in winter a carpet or ſome other woollen covering; the other ſheet being ſewed to the quilt, which is thrown over them. A divan-cuſhion often ſerves them for a pillow and bolſter; but ſome have a bolſter and pillow like ours. When the time of repoſe approaches they ſeat themſelves on this matraſs, and ſmoke till they find themſelves ſleepy, then lying down they leave their ſervants to cover them when aſleep; and many of the people of rank are lulled to reſt by ſoft muſic, or ſtories told out of the Arabian Nights Entertainment, or ſome other book of the ſame kind. If they happen to awake in the night they ſit up, fill their pipe, have a diſh of coffee made, and ſometimes in the long winter-nights eat ſome of their ſweet paſtry, and thus ſit till they drop aſleep again. In the ſouthern provinces their beds are made in ſummer in their court-yard, or on the houſe-top; and in the winter they chooſe for their bed-chamber the ſmalleſt room on the ground-floor. They have always a lamp burning, and when the weather is cold have frequently one or two pans of charcoal, which is ſometimes of ill conſequence even to them, and would ſuffocate ſuch as had never been accuſtomed to it.

Their principal amuſements within doors are playing at cheſs, at which they are very expert, and a kind of back-gammon, both borrowed from the Perſians: their other diverſions are playing at draughts, mankala, tabuduc, and the play of the ring, as they term it, with which the great frequently amuſe themſelves in the winter evenings. This diverſion conſiſts in gueſſing under what coffee-cup a ring is hid, out of a number of cups placed on a large ſalver. Several engage in this play on each ſide, and thoſe who win have the privilege of blacking the faces of thoſe who loſe, or of putting fools caps on their heads, and obliging them to ſtand before them, while they ſing extempore ſongs in their own praiſe, and in deriſion of the loſers. But they treat none in this manner but their ſervants, or their inferiors, ſome of whom, eſpecially if they have any turn for buffoonery, are always of the party. Theſe games are only uſed by the Turks for amuſement; for they never play for money, though they will ſometimes go ſo far as to play for an entertainment.

Dancing is far from being reckoned an accompliſhment among people of faſhion, and is ſcarce ever practiſed among any of the vulgar, except ſuch as make a trade of it. Their dexterity conſiſts leſs in their agility, than in the motion of their arms and body; putting themſelves in different attitudes, and uſing geſtures which, particularly among the female dancers, are none of the moſt decent.

Wreſtling is alſo ſometimes a part of their entertainment at their feſtivals. The wreſtlers anoint their naked bodies, and have nothing on but a pair of breeches. At their entrance they ſtrut and boaſt ſo much that people might expect great matters from them; but they greatly fail in the performance. Among their amuſements they have likewiſe buffoons, who conſtantly attend all merry-makings, in order to keep up the mirth of the company.

The

The muſic of this country conſiſts of two ſorts, one for the field and the other for the chamber. The firſt is performed before the baſhas and the other great military officers, and is alſo uſed in their garriſons. It conſiſts of trumpets, cymbals, hautboys, ſhorter but ſhriller than ours, and large drums, the upper head of which is beat upon with a heavy drum-ſtick, and the lower with a ſmall ſwitch. Beſides theſe they have ſmall drums, which are beat after the manner of our kettle-drums; this muſic has a pretty good effect at a diſtance.

Their chamber muſic conſiſts of a guittar, an Arab fiddle, a dulcimer, the derviſes flute, which is blown in a very particular manner, a couple of ſmall drums, and the diff. This laſt inſtrument chiefly ſerves to beat time to the voice, which is frequently the worſt of all their muſic; for many of them bellow ſo hideouſly, as to ſpoil what would be otherwiſe harmonious. This diff is a hoop, over which a piece of parchment is extended, and ſometimes pieces of braſs are fixed in it to make a jingling. It is beat with the fingers, and is the true tympanum of the antients, as is evident from its figure in ſeveral relievos repreſenting the rites of Cybele and the orgies of Bacchus. They have likewiſe a kind of flute, which reſembles the antient ſyrinx; but as few can play upon it, it is not much uſed. Beſides theſe inſtruments they have a kind of bagpipe, which many idle fellows play upon in the ſtreets of Aleppo, in order to obtain money from the paſſengers.

The Turks are acquainted with the different meaſures uſed in muſic, and have names for them; but, being unacquainted with the method of writing muſic by notes, they are obliged to learn entirely by the ear; however, when ſeveral perſons play together, they keep exact time, all playing the ſame, for they have neither baſs nor any other parts in muſic.

Some authors have ſaid, that the Turks have no muſic but what is ſhocking to the ear; but they probably never heard any but what is played in the ſtreets, and, as an ingenious lady whom we have already quoted obſerves, their account is juſt as reaſonable as if a foreigner ſhould take his ideas of Engliſh muſic from the bladder and ſtring, or the marrow-bones and cleavers. Their muſic is indeed extremely pathetic, and many of the women have fine voices.

SECT. IV.

Of the Bagnios; the Manner in which the Men are waſhed; with an Account how the Women ſpend their Time there: of the Introduction of a Bride, and the Manner in which a Woman is treated after her Lying in. Of Coffee-Houſes, and the Dwelling-Houſes of the Turks in general.

IN all the great towns are a number of public bagnios, frequented by people of all ſects and conditions, except thoſe of a very diſtinguiſhed rank, who have generally baths in their own houſes. On entering a bagnio you come into a large lofty room, in the midſt of which is uſually a fountain with a baſon. This apartment is ſurrounded with ſophas, and here the people dreſs and undreſs; the air not being influenced by the heat of the bath, except juſt at the door, which opens into a ſmall room that is pretty warm, and from thence into a larger that is very hot. About the ſides of theſe two rooms are uſually placed round ſtone-baſons, about two feet and a half in diameter, with two cocks, one of hot and the other of cold water, ſo that it may be tempered at pleaſure; and there are copper-bowls for pouring it upon the body. In the corners of the inner room are ſmall retiring places, in one of which is frequently a ciſtern of warm water, about four feet deep, and large enough for bathing the whole body. All theſe rooms are covered with domes, and the inner receive their light from ſmall openings in the dome covered with glaſs. A few bagnios are ſolely for the uſe of the men; others are appointed for the women only: yet moſt of them admit both ſexes, that is the men in the morning, and the women in the afternoon.

When a man enters the hot room he firſt applies the dewa, a medicine for taking off the hair from the pubis and arm-pits; this remains till the hair is quite looſe, and then is waſhed clean away with great care. After this one of the ſervants of the bagnio begins with chafing or kneading violently, firſt the tops of the ſhoulders, and then by degrees the whole body. On his coming to the hands he pulls the joints of the fingers ſo as to make each crack ſeparately; then laying the perſon on his back, with his arms acroſs his breaſt, he raiſes him forcibly by the back part of the neck, making the greateſt part of the vertebræ crack. Then having chafed the back a little more, he throws a quantity of warm water over the whole body, and rubs him hard with a bag of coarſe cloth drawn over his hand. He is next rubbed over with a ſoap lather, and this being waſhed clean off, the perſon puts one towel round his middle, another round his head, and a third perhaps over his ſhoulders; then returning to the great room, he generally ſmokes a pipe, drinks coffee, and perhaps eats ſome fruit before he dreſſes.

The reader cannot fail of being highly pleaſed at ſeeing here an account of the manner in which the ladies ſpend their time at the bagnios, extracted from the only author capable of giving him information. The right honourable lady, from whoſe letters we have already borrowed ſome curious particulars, entered one of the public baths at the city of Sophia, in her way to Adrianople: ſhe was then in her travelling habit, which was a riding-dreſs; and though this muſt appear very extraordinary to the Turkiſh ladies, none of them ſhewed the leaſt ſurprize, but received her with all the obliging civility poſſible: and the noble writer obſerves, that ſhe is acquainted with no European court where the ladies would have behaved in ſo polite a manner to ſuch a ſtranger. There were about two hundred women, and yet none of thoſe diſdainful ſmiles and ſatyrical whiſpers that never fail in our aſſemblies, when any body appears that is not exactly dreſſed in the faſhion. They only repeated over and over, *Uzelle, pek uzelle*, "Charming, very charming." Round the room were two rows of ſophas covered with cuſhions and rich carpets, on which ſat the ladies, and on the ſecond their ſlaves behind them, all in the ſtate of nature, without any beauty or defect concealed; yet there did not appear the leaſt wanton ſmile, or immodeſt geſture. They walked and moved with the majeſtic grace with which Milton deſcribes our general mother. Many among them were as finely proportioned as ever any goddeſs was drawn by the pencil of a Guido or Titian, and moſt of their ſkins of a ſhining white, only adorned by their beautiful hair, divided into many treſſes, hanging on their ſhoulders, braided either with pearl or ribbon, perfectly reſembling the figures of the graces.

This illuſtrious lady obſerves, that ſhe was here convinced of the truth of a reflection that ſhe had often made, "That were it the faſhion to go naked, the "face would hardly be obſerved;" for the ladies who had the moſt delicate ſkins, and fineſt ſhapes, had the greateſt ſhare of her admiration, though their faces were ſometimes leſs beautiful than thoſe of their companions. They were in different poſtures, ſome in converſation, ſome drinking coffee or ſherbet, others working, and many negligently lying on their cuſhions; while their ſlaves, who were moſtly agreeable young women of about ſeventeen or eighteen, were employed in braiding their hair in ſeveral pretty fancies.

This, in ſhort, is the women's coffee-houſe, where all the news of the town is told. They uſually take this diverſion once a week, and ſtay there at leaſt four or five hours; but it is ſurpriſing they do not get cold by immediately coming out of the hot-bath into the cool room. It muſt not be omitted, that it is death for any man to get admiſſion to thoſe bagnios when the ladies are there.

We ſhall now give the reader a deſcription of the reception of a Turkiſh bride, from another of the letters of the ſame noble and learned lady. The ceremonies obſerved on that occaſion, ſhe ſays, made her recollect the epithalamium of Helen by Theocritus. All the female friends, relations, and acquaintance of the two families newly allied meet at the bagnio, and others going out of curioſity, there were near two hundred women

men present. Those that were or had been married placed themselves round the rooms, on the marble sophas; but the virgins hastily threw off their cloaths, and appeared without other ornament or covering than their own long hair, braided with pearl or ribbon. Two of them met the bride at the door, conducted by her mother and another grave relation. She was a beautiful maid of about seventeen, very richly dressed and shining with jewels, but was presently reduced to the state of nature. Two others filled silver gilt censers with perfume, and began the procession, the rest following in pairs to the number of thirty. The leaders sung an epithalamium, answered by the others in chorus, and the two last led the fair bride, her eyes fixed on the ground, with a charming affectation of modesty. In this order they marched round the three large rooms of the bagnio. 'Tis not easy, says our author, to represent the beauty of this sight, most of them being well proportioned and white skinned; all of them perfectly smooth, and polished by the frequent use of bathing.

The bride was then led to every matron round the rooms, and by each was saluted with a compliment and a present, some of jewels, others of pieces of stuff, handkerchiefs, or little galantries of that nature, which she thanked them for by kissing their hands.

Dr. Russel, who for a long time practised physic at Aleppo, observes, that the first time a woman of the country, whether Christian, Turk, or Jew, goes to the bagnio after child-bearing, she is seated in one of the washing-places of the inner room, and the midwife rubs her over with a composition of ginger, pepper, nutmegs, and other spices made into a kind of electuary with honey. In this manner she sits for some time, while the other women express their joy by singing. The lady is afterwards washed clean, and this finishes the ceremony. This they imagine is very strengthening, and prevents many disorders which would otherwise insue after delivery; and they likewise use it after recovering from any severe fit of illness.

In the great towns are coffee-houses for the men; but they are generally frequented by none but the vulgar. The master usually provides for the entertainment of his customers a concert of music, a story-teller, and particularly at the feast of Ramadan an obscene kind of puppet-shew; and sometimes tumblers and jugglers.

The Turkish houses are, in general, composed of apartments on each of the sides of a square court all of stone, where it can be conveniently had; but in many places they are only built of wood. These structures consist of a ground floor, which is generally arched, and an upper story flat on the top, and either terraced with hard plaster, or paved with stone. The ceilings are of wood neatly painted, and sometimes gilded, as are likewise the pannels of some of their rooms, the cupboard doors, of which they have a great number, and the window shutters, which taken together have a very agreeable effect. Over the doors and windows within the houses of the Turks are inscribed moral passages out of the Koran, or verses either of their own composing, or taken from some of their most celebrated poets.

The court formed by the four sides of the houses is neatly paved, and has generally a bason with a fountain in the middle, and on one or both sides is a small spot left unpaved for a kind of garden, which frequently does not exceed two or three yards square. The verdure here produced, with the addition of flowers in pots, and the fountain playing, would be a very agreeable sight to the passenger were there openings to the street through which these might be seen; but they are intirely shut up with double doors, so contrived, as that when opened, none can look into the inner court, and there are no windows to the street, except a few in the upper rooms, so that nothing is perceived but dead walls, which give the streets in all the Turkish towns a very disagreeable appearance to the Europeans. Most of the houses of people of distinguished rank have an arched alcove within this court, open to the north and opposite to the fountain. This alcove has its pavement raised about a foot and a half above that of the yard to serve for a divan. Between it and the fountain the pavement is generally formed of Mosaic work of various coloured marble, as is also the floor of a large hall, which has a cupola roof, and frequently a fountain in the middle, or at one end.

SECT. V.

Of the Learning of the Turks, and their little Skill in the Sciences.

THE Turks are extremely ignorant with respect to all kinds of literature: many bashas, farmers of the customs, and considerable merchants, can neither read nor write; their youth are, however, now better taught than formerly, though their education seldom extends farther than reading the Turkish language, and a little of the Koran, and writing a common letter, except those who are bred to divinity and the law, which are here closely allied; and the professors of both generally pretend to have likewise some skill in physic. A few of the Turks understand astronomy, so far as to be able to calculate the time of an eclipse; but the number of these being very small, they are looked upon as extraordinary persons. However, there are great numbers who pretend to understand judicial astrology, in which the Turks have great faith.

They have a considerable number of colleges, but little is taught in them: for as they are frequently erected by the founders, partly as an atonement for the acts of oppression by which they obtained their wealth, and partly to secure some of it to their descendants, whom they appoint curators of these endowments, these frequently apply to their own private use what seemed intended for the benefit of the public, and the school soon runs to decay. Several of these have a library; and a few private men among the learned have some books, but they seldom make much use of them.

The Turks believe in predestination, and yet are persuaded that as God has afflicted mankind with diseases, he has also sent them remedies proper for their recovery, and therefore those who practise physic are very numerous, and well esteemed.

The doctrine of predestination has, however, such an effect, that during the plague, which sometimes rages very violently, the markets are all open, and there is as great a plenty of provisions as at any other time. The streets, though not quite so much crowded, are pretty full of people; and the generality of the Turks visit the sick, and attend their funerals as at other times.

Their physicians are native Christians, and a few Jews; for the Turks seldom make this their profession. However, most of the physicians of this country are egregiously ignorant; for they have no colleges, in which any branch of physic is taught, and as the dissection of human bodies is not allowed, and that of brutes is never thought of, they have a very imperfect idea of the situation of the parts, or their distinct offices. They are also totally ignorant of the use of chemistry in medicine.

They have the works of some of the Arabian writers, particularly Ebensina, whose authority is indisputable with them. They have also some translations of Hippocrates, Galen, Dioscorides, and a few other Greek writers; but their copies are generally very incorrect. Hence the state of physic in this country, as well as every other science, is at a very low ebb, and far from being in a way of improvement.

SECT. VI.

Of their Marriages and Funerals.

THE tender passion of love can here have very little share in promoting matrimony. Most of the women are married from the age of fourteen to eighteen, and often sooner; but the young folks never see one another till the ceremony is performed.

The marriages of the Turks, as among other eastern nations, are usually brought about by the ladies. The mothers

mothers, in order to find a proper wife for their ſons, take all opportunities of introducing themſelves into company where they expect to ſee young women who are diſengaged, and when they meet with one they think will be agreeable, make the propoſal to her mother. Upon this the girl's family enquire into the character and circumſtances of the young man, and if affairs are likely to be adjuſted, his father makes a formal demand of her, the price is fixed that the man is to pay for her, and a licence is procured from the cady for their marriage. Each of the young folks then appoint a proxy, who meet the imaum and ſeveral of the male relations, and after examining witneſſes, to prove that thoſe proxies are regularly appointed, he aſks the one if he be willing to purchaſe the bride for ſuch a ſum of money, and the other if he be ſatisfied with the ſum; when, being anſwered in the affirmative, he joins their hands, and the money being paid, the bargain is concluded with a prayer out of the Koran.

After this, the bridegroom may take home his bride whenever he thinks proper, and the day being fixed, he ſends to let her family know it. The money he paid for her is laid out in furniture for one chamber, with cloaths, jewels, and other ornaments for the bride, whoſe father makes ſome addition, according to his circumſtances, and all are ſent with great pomp to the bridegroom's houſe three days before the wedding. He at the ſame time invites all his friends and acquaintance, and if a man in power, many others; for all who are invited ſend preſents whether they go or not: and a kind of open houſe is kept for ſeveral days preceding the wedding. On the day appointed, the women go from the bridegroom's houſe, and bring home the bride, accompanied by her mother, and other female relations, when each ſex makes merry in ſeparate apartments till night. The men, having dreſſed the bridegroom, introduce him to the door of the women's apartment, where his own female relations meet him, and proceed ſinging and dancing before him to the ſtairs foot of the bride's apartment, when ſhe is brought half way down ſtairs to receive him, veiled with a piece of red gauze, and he having conducted her up ſtairs, they are left to themſelves.

Any woman that dies unmarried is thought to die in a ſtate of reprobation. To confirm this belief, they ſay, that the end of the creation of woman is to encreaſe and multiply; and that ſhe is only properly employed in the works of her calling, when ſhe is bringing forth children, or taking care of them, which are all the virtues that God expects from her: and indeed their way of life, which excludes them from all public commerce, does not permit them any other. Hence many of thoſe who are moſt ſuperſtitious, are no ſooner widows than they marry again as ſoon as they can, for fear of dying in the wicked ſtate of an uſeleſs creature. But thoſe that like their liberty, and are not ſlaves to their religion, content themſelves with marrying when they are afraid of dying. This, ſays our author, is a piece of theology, very different from that which teaches nothing to be more acceptable to God than a vow of perpetual virginity.

Among the Turks it is a greater diſgrace to be married and not fruitful, than it is with us for a woman to be fruitful before marriage. They have a notion that whenever a woman leaves off bringing forth children, ſhe is too old for it, whatever her face ſays to the contrary. This opinion, ſays the ingenious lady, whoſe letters we have ſo often quoted, makes the women ſo ready to make proofs of their youth, that not contenting themſelves with uſing the natural means, they fly to all ſorts of quackeries to avoid the ſcandal of being paſt childbearing, and often kill themſelves by them. They are reſpected according to the number they produce, and therefore when they are with child, it is common for them to ſay, they hope God will be ſo merciful as to ſend them two this time; and when I, the above lady adds, have aſked them ſometimes, how they expected to provide for ſuch a flock as they deſire? they anſwer, that the plague will certainly kill half of them; which, indeed, generally happens, without much concern to the parents, who are ſatisfied with the vanity of having brought them forth. What appears moſt wonderful, is, the exemption they ſeem to enjoy from the curſe entailed on the reſt of the ſex: for the ladies ſee company on the day of their delivery, and at the fortnight's end return viſits, ſet out in their jewels and new cloaths.

The Turks keep their wives at home as much as they can; but the huſband, let him be ever ſo jealous, is obliged to ſuffer them to go frequently to the bagnio; and Mondays and Tueſdays are a kind of licenſed days for their viſiting the tombs of their deceaſed relations, which affords them an opportunity of walking abroad in the gardens or fields.

Upon the death of a Turk, the women immediately burſt forth into ſhrieks, which they continue till the body is interred, which is done as ſoon as poſſible. They firſt waſh the corpſe upon a large table, and having ſtopped all the natural paſſages with cotton, to prevent any moiſture oozing out, which would render the body unclean, they wrap it in a cotton cloth, and lay it in a kind of coffin nearly in the form uſed by us, only the lid riſes with a ledge in the middle, and at the head ſtands up a wooden battoon about a foot long, on which the proper head-dreſs of the deceaſed is placed if it be a man; but if it be a woman a head-dreſs is placed upon it flat on the top like a trencher, and over it is thrown a handkerchief. The middle part of the pall has a ſmall piece of the old covering of the Holy-houſe at Mecca; but the reſt is of no particular ſtuff or colour. Upon the pall are laid ſome of the beſt cloaths which belong to the deceaſed.

In carrying the corpſe to the grave a number of ſheiks with tattered banners walk firſt, then come the male friends, and after them the corpſe, carried with the head foremoſt upon men's ſhoulders. The bearers are often relieved, for on ſuch ſolemn occaſions every paſſenger thinks it meritorious to lend a helping hand. The neareſt male relations follow the body, and the women cloſe the proceſſion with dreadful ſhrieks, while the men are all the way employed in ſinging prayers out of the Koran. In this order they proceed to a moſque, where the bier is ſet down in the court-yard, and a ſervice is ſaid by the imaum; after which the corpſe is carried in the ſame order to the burying-place, which is generally in the fields.

The graves, which lie eaſt and weſt, are lined with ſtone, and the corpſe being taken from the bier is put in a poſture between ſitting and lying on the right ſide, with the head to the weſtward, and the face towards Mecca. Some earth being placed behind the body to keep it ſteady, the grave is covered with long ſtones, which go acroſs and prevent the earth they throw over them from falling in upon the corpſe. The imaum throws on the firſt handful of earth, ſaying at the ſame time the following words: "O man, from the earth "thou wert at firſt created, and to the earth thou doſt "now return. This grave being the firſt ſtep in thy "progreſs to the manſions of the other world, if in "thy actions thou haſt been benevolent, thou art ab"ſolved by God: but if, on the contrary, thou haſt "not been ſo, the mercy of God is greater than all "things. But remember, what thou didſt believe in "this world, That God is thy Lord, Mahomet thy "prophet, and in all the prophets and apoſtles, "and pardon is extenſive." Every one preſent then throws on a handful of earth, ſaying, "God be merciful to the deceaſed." At each end of the grave is ſet up a ſtone, upon which is commonly wrote ſome prayer, and it is uſual to place a pillar with a carved turban at the top of it at the head of the grave; and as their turbans, by their different ſhapes, ſhow the quality or profeſſion of the wearer, it is in a manner putting up the arms of the deceaſed. Theſe ſtones continue a long time; for on no occaſion are they ever removed. The ſepulchres of particular families are railed in, and the burying-places take up a conſiderable ſpace round the cities.

The neareſt relations pray at the grave on the third, ſeventh, and fortieth days after the interment; and alſo that day twelvemonth after the perſon's deceaſe, and on each of thoſe days a quantity of proviſions is dreſſed and given to the poor. Every Monday or Tueſday the women dreſs the tomb with flowers, or green leaves, and

with the appearance of the deepeſt grief frequently expoſtulate with the deceaſed on his unkindneſs in leaving them when they did all in their power to render his life agreeable. This, however, is much cenſured by the men, who generally acquieſce with the greateſt patience in the loſs of their neareſt relations, and under every other misfortune behave with a firm and ſteady fortitude.

The men wear no mourning; but the women dreſs in their graveſt coloured cloaths, and wear a head-dreſs of a dark brick-duſt colour. Their jewels and all other ornaments are laid aſide for the ſpace of twelve months when they mourn for a huſband; and ſix months if it be for their father. Theſe periods are not, however, very ſtrictly obſerved upon all occaſions; but before the widow can marry again, ſhe muſt mourn forty days, without leaving the houſe or ſpeaking to any perſon more than is abſolutely neceſſary; and this prohibition extends even to her neareſt relations.

SECT. VII.

Of the Religion of the Turks.

WE ſhall not here enter into a particular deſcription of the doctrines of Mahometiſm, of which we have already given a pretty long account in treating of Perſia; and have there alſo ſhewn in what the difference between the religion of the Perſians and the Turks principally conſiſts. Mahometiſm is ſaid to be divided into as many ſects as Chriſtianity, and the firſt inſtitution appears to be as much neglected and obſcured by interpretations. A fondneſs for myſteries, and a love of novelties, as well as the different formation of the human mind, and the various lights in which ſubjects appear to the underſtanding, have been there, as well as among us, the ſource of the wideſt differences in religion; and the Turks behave with as much zeal in the ſupport of their opinions as the Chriſtians in Europe, tho' it has not been attended with all the dreadful effects which have been produced among the Chriſtians by a perſecuting ſpirit. The moſt prevailing opinion among the Turks at preſent is ſaid to be that of plain deiſm; but there are none there who ſet up for wit, either by declaring that they believe there is no God, or by blaſpheming him, and treating with familiar contempt his ſacred name.

Charity is enjoined in the ſtrongeſt terms in the Koran, and the Turks are remarkable for acts of benevolence to the poor and the diſtreſſed, and are even careful to prevent the unfortunate being reduced to neceſſities. They repair highways, erect ciſterns of water for the convenience of travellers, build kanns or caravanſeras for their reception, and ſome devout people, it is ſaid, erect ſheds by the way-ſide, that the weary traveller may ſit under the ſhade and take his refreſhment. In chap. iv. of the Koran are the following injunctions: "Shew "kindneſs to thy parents, to thy relations, to orphans, "to the poor; to thy neighbour who is related to thee, "and to thy neighbour who is a ſtranger; to thy familiar companion, to the traveller, and to the captive "whom thy right hand has taken: for God loveth not "the proud, the vain-glorious, the covetous; or thoſe "who beſtow their wealth in order to be ſeen of "men."

They name their children as ſoon as they are born, when the father putting ſome grains of ſalt into their mouths, and lifting them on high, as dedicating them to God, he cries out, "God grant my ſon Solyman "that his holy name may be as ſavoury in thy mouth "as this ſalt, and that he may preſerve thee from being "too much in love with the world." As to the infants who die young before they are circumciſed, they believe they are ſaved by the circumciſion of their father.

Their children are not circumciſed like thoſe of the Jews at eight days old, but at eleven or twelve, and ſometimes at fourteen or fifteen years of age, when they are able to make a profeſſion of their faith. On the day fixed for this ceremony, the boy is ſet on horſeback, and conducted, with muſic, about the town; and on his return is circumciſed in his father's houſe.

The imaum or prieſt makes a ſhort exhortation, and cauſes him to make his profeſſion of faith, by ſaying, "There is no God but God, and Mahomet is his pro-"phet," then orders the ſurgeon to place him upon a ſopha, and perform the operation. Two ſervants hold a cloth ſpread out before the child's face, and the ſurgeon having drawn the fore-ſkin as low as he can without prejudice, holds it with his pincers while he cuts it with a razor; and ſhewing it to the aſſiſtants, cries, "God is great." The child cries out with pain; but every one comes to congratulate him on his being admitted into the rank of a muſſulman, or believer; and on this occaſion a feaſt is made for all the relations and friends, who are very merry, and ſpend their time in dancing and ſinging; and the next day thoſe who are invited make preſents to the child. Some are admitted to circumciſion at ſeven or eight years old; but this is only upon extraordinary occaſions. In caſe of poverty it is uſual to ſtay till they are fourteen or fifteen; and then if the parents are unable to defray the expence, they wait till the ſon of ſome rich perſon is circumciſed, on which occaſion the rich make preſents to the youths that are circumciſed with their ſons, and give liberal alms to their poor neighbours, that by their prayers the divine grace may deſcend upon their child and his family. When any renegado Chriſtian is circumciſed, two baſons are uſually carried after him, to gather the alms which the ſpectators freely give. Thoſe who are uncircumciſed, whether Turkiſh children or Chriſtians, are not allowed to be preſent at their public prayers; and if they are taken in their moſques, they are liable to be impaled or burnt.

We have already given an account of the faſt of Ramadam, which the Turks obſerve exactly in the ſame manner as the Perſians, and ſhall here deſcribe the feaſt of Bairam, which begins with the next new moon after that feaſt, and is publiſhed by firing of guns, bonfires, and other rejoicings. At this feaſt the houſes and ſhops are adorned with their fineſt hangings, tapeſtries, and ſophas. In the ſtreets are ſwings ornamented with feſtoons, in which the people ſit and are toſſed in the air, while they are at the ſame time entertained with vocal and inſtrumental muſic performed by perſons hired by the maſters of the ſwings. They have alſo fire-works; and during the three days of this feſtival many women, who are in a manner confined the reſt of the year, have liberty to walk abroad. At this time they forgive their enemies, and become reconciled to them; for they think they have made a bad Bairam, if they harbour the leaſt malice in their hearts againſt any perſon whatſoever. This is termed the Great Bairam, to diſtinguiſh it from the Little Bairam, which they keep ſeventy days after. They have alſo ſeveral other feſtivals, on all which the ſteeples of the moſques are adorned with lamps placed in various figures.

They regularly pray five times a day, and are obliged to waſh before their prayers and every time they eaſe nature. As they eat chiefly with their fingers, they are likewiſe under the neceſſity of waſhing after every meal, and the more cleanly alſo do it before meals. Beſides, every time they cohabit with their women, they muſt go to the bagnio before they can ſay their prayers; thus they are almoſt all day long dabbling in water.

By the Mahometan law a man may divorce his wife twice, and if he afterwards repents, he may lawfully take her again; but Mahomet, to prevent his followers from divorcing their wives upon every ſlight occaſion, or merely from an inconſtant humour, ordained, that if any man divorces his wife a third time, it is not lawful for him to take her again, till ſhe has been married and bedded by another, and divorced from that huſband. This precaution has ſuch an effect, that the Turks ſeldom divorce their wives; and ſcarce any who have the leaſt ſenſe of honour will take a wife again on this laſt condition.

There are a few monaſteries of derviſes, whoſe devotions and religious acts are performed in a very whimſical manner. Theſe fellows are permitted to marry,

but

but have an odd habit, which only conſiſts of a piece of coarſe white cloth, or a looſe frock, wrapped about them, with their legs and arms naked. Their order has few rules beſides performing their fantaſtic rites every Tueſday and Friday, when meeting together in a large hall, they all ſtand with their eyes fixed on the ground, and their arms acroſs, while the imaum, or preacher, reads part of the Koran from a pulpit placed in the midſt; and when he has ended, eight or ten of them make a melancholy concert with their pipes, which are no unmuſical inſtruments. He then reads again, and makes a ſhort expoſition on what he has read; after which they ſing and play till their ſuperior, who alone is dreſſed in green, riſes, and begins a ſort of ſolemn dance. They all ſtand about him in a regular figure, and while ſome play, the others tie their robe, which is very wide, faſt round their waiſt, and begin to turn round with an amazing ſwiftneſs; and yet, with great regard to the muſic, moving ſlower or faſter as the tune is played. This laſts above an hour, without their ſhewing the leaſt appearance of giddineſs, which is not to be wondered at, as they are uſed to it from their infancy, moſt of them being devoted to this way of life from their birth. There are amongſt them ſome little derviſes of ſix or ſeven years old, who whirl round too, and ſeem no more diſordered by that exerciſe than the others. At the end of the ceremony they cry out, "There is no other "God but God, and Mahomet is his prophet;" and then kiſſing the ſuperior's hand retire. The whole is performed with the moſt ſolemn gravity: for nothing can be more auſtere than the appearance of theſe people, who never raiſe their eyes, and ſeem devoted to contemplation.

We ſhall defer giving an account of the Turkiſh government, which is in the higheſt degree tyrannical, till we treat of Turky in Europe; and ſhall therefore now proceed to the ſeveral provinces belonging to the Turks in Aſia.

SECT. VIII.

Of CHALDEA, *called by the Turks* EYRACA ARABIC.

Its Situation and Fertility; with a Deſcription of the Cities of Bagdat and Boſſora.

HAVING given an account of the Turks in general, we ſhall proceed to deſcribe the provinces of that great empire, and ſhall begin with Chaldea, or Eyraca Arabic, which is ſituated between the rivers Tigris and Euphrates, and is bounded by Diarbec, or Meſopotamia, on the north, by part of Perſia towards the eaſt, by the gulph of Perſia and part of Arabia Deſerta on the ſouth, and by another part of Arabia Deſerta on the weſt.

The hot ſulphurous winds already mentioned in treating of Perſia ſeem more fatal in this country than in any other. Theſe blow from the ſouth-eaſt, and it is ſaid thoſe who breathe the fiery blaſts inſtantly fall down dead.

In this country once ſtood the city of Babylon, the metropolis of the Babylonian empire, which is repreſented by all the antient authors as the largeſt, the moſt magnificent, and the moſt populous city that ever was erected; but the prophecies mentioned in the Old Teſtament relating to this city, once the wonder of the whole earth, are literally fulfilled: "Babylon is fallen, and become the den of wild beaſts;" nor is there any remains either of its antient grandeur, or of its ruins, to ſhew the exact ſpot on which it ſtood.

The capital city of this province is Bagdat, or Bagdad, which is ſituated upon the river Tigris, in thirty-three degrees fifteen minutes north latitude, and forty-three degrees eaſt longitude from the meridian of London. It is about fifteen hundred paces in length, and half as many in breadth, including only that part of the city which ſtands on the eaſtern ſide of the Tigris; but the ſuburbs on the weſtern ſide of that river are very conſiderable. On the north-weſt corner of the city ſtands the caſtle, which is of white ſtone; and the place is alſo encompaſſed by brick walls, ſtrengthened by large towers, and a wide and deep ditch. It has only four gates, one towards the river, and the other three towards the land, and is uſually defended by a garriſon of three or four thouſand horſe and foot. Below the caſtle, by the water-ſide, is the palace of the viceroy, and there are ſeveral ſummer-houſes on the river, which make a fine appearance. The houſes of the city are generally ill built; but their bazars, in which the tradeſmen have their ſhops, are tolerably handſome. Theſe were erected by the Perſians when they were in poſſeſſion of the place, as were their bagnios and every thing worthy the notice of a traveller. In the city are five moſques, two of which are well built, and have handſome domes covered with varniſhed tiles of ſeveral colours.

The cady has here an authority almoſt equal to that of the mufti at Conſtantinople. There is alſo a treaſurer who collects the revenues, and a reis effendi, who ſigns all acts of ſtate, and is ſometimes called ſecretary and ſometimes chancellor. In the hands of theſe officers is lodged the civil government of the province, and they alſo are of the viceroy's council.

This was the capital of the Saracen empire, till it was taken by the Turks in the thirteenth century; ſince which time it has been taken ſeveral times by the Perſians and Turks, and laſt by the Turks in 1638, who have been in poſſeſſion of it ever ſince, Nadir Shah having laid ſiege to it in vain.

This city has a conſiderable trade, it being ſupplied with all the merchandize of the Eaſt by the way of Boſſora, which is ſituated towards the mouth of the united ſtreams of the Tigris and Euphrates, and is annually viſited by the caravans from Smyrna, Aleppo, and the weſtern part of the Turkiſh empire, by which means it is furniſhed with the produce of thoſe countries.

The next conſiderable city of Chaldea is Boſſora, or Buſſarah, which is ſituated in thirty degrees twenty minutes north latitude, about forty miles north-weſt of the gulph of Perſia, between the river Euphrates and the Deſart. The eaſt end ſtands by the ſide of the river, and a canal, which runs from it, and extends from one end of the city to the other, divides the city into two parts, and over it is a bridge of boats to keep up a communication between them. The town is encompaſſed with a wall of earth upwards of twelve miles in circumference, but within this ſpace are included many void ſpaces, and others filled with date trees. The houſes are generally two ſtories high, flat on the top, and built with bricks dried in the ſun; but the buildings in general are very mean. Its ſituation is pleaſant and very advantageous on account of trade, and the ground about it is extremely fertile. The port is ſafe and commodious, ſo that large veſſels may come up to the end of the canal without danger. The trade of this city was once very conſiderable; but in 1691 it was viſited by the plague, which deſtroyed eighty thouſand of the inhabitants, and the reſt deſerted the place; but it was afterwards repeopled by the Arabs, who were ſoon after brought under the ſubjection of the Turks. It is at preſent governed by a baſha, and has a garriſon of three thouſand Janiſaries.

Canals are cut through all the country between Bagdat and Boſſora, which are about two hundred and fifty miles aſunder, which give it the reſemblance of Holland. This country is one of the richeſt under the dominions of the grand Seignior; no finer meadows and paſture grounds can any where be ſeen, and theſe are covered with flocks and herds, and more particularly with buffaloes. Hither the grand Seignior annually ſends a treaſurer with a body of horſe to collect his duties, who make the people pay a piaſter and a quarter for every ox or buffaloe, two piaſters for every horſe or mare, and ten pence for every ſheep, which would amount to an immenſe ſum, did not the ruſtics keep back a part, and ſometimes refuſe to pay any, which occaſions a petty war between them and the treaſurer's guards; but the government rather chuſes to wink at ſome frauds, than to provoke them to revolt by too rigorous exactions.

SECT.

SECT. IX.

Assyria, *called by the Turks* Curdistan.

Its Situation, Soil, and Produce; the Manners of the wandering Curds, and a Deſcription of their Tents. No other Remains of Nineveh but Heaps of Ruins. Of the Towns Cheraſoul, Amadia, and Betlis.

WE ſhall now take a view of Turkiſh Curdiſtan, for the moſt eaſterly part of that country is ſubject to the Perſians. This province is bounded on the north by Armenia or Turcomania, on the eaſt by Perſian Curdiſtan; by Chaldea on the ſouth, and by Diarbec or Meſopotamia on the weſt.

This country, which comprehends great part of ancient Aſſyria, enjoys a fruitful ſoil agreeably diverſified with hills and valleys, the former covered with fruit-trees, the fineſt oaks, and a variety of other timber; while the valleys being well watered, wherever they are cultivated, bear excellent grain: but being under the dominion of the indolent Turks, or rather a frontier country between Turky and Perſia, a very ſmall part of the land is improved by agriculture. However, the paſtures ſupport vaſt flocks and herds, whoſe owners live in tents like the wandering Arabs.

The governing part of the country are Mahometans; but the common people are ſaid to be a kind of Chriſtians, and yet are repreſented by travellers, as being no leſs guilty of plundering the caravans than the wandering Arabs: but this is the leſs ſurpriſing, as they are ſituated upon the frontiers of two great kingdoms that are in perpetual enmity.

Their tents are large and of an oblong ſquare, about the height of a man. They are encompaſſed with cane lattices, covered with thick brown coarſe cloth, and lined with good mats. When they march they fold up theſe moveable tenements, and place them with their wives and children upon oxen and buffaloes, and thus wander from mountain to mountain, ſtaying wherever they find good paſtures. The men are all well mounted on horſeback, and are armed with lances.

The principal produce of the ſoil is ſaid to be galls and tobacco; though it ſeems capable of producing any other vegetables. There are few towns and villages; but the houſes, where they are to be found, are diſperſed at the diſtance of a muſquet ſhot from each other; and though the people make no wine, there is ſcarce a houſe which has not a vineyard; but they dry their grapes.

In this country once ſtood the famous city of Nineveh, the capital of the Aſſyrian empire, which was ſituated on the eaſtern bank of the river Tigris, oppoſite the place where Mouſſul now ſtands: but at preſent there is only to be ſeen heaps of ruins, which extend about three miles along that river. At the diſtance of a mile and a half from the Tigris is a little hill, on the top of which ſtands a moſque over the place, where, according to tradition, Jonas was buried.

The preſent capital of Curdiſtan is Cheraſoul, which ſtands to the eaſtward of Nineveh, in the thirty-ſixth degree of north latitude. It is a large place formed after a ſingular manner, the houſes being hewn out of a rock on the ſide of a hill for near a mile together, and up to them is an aſcent of fifteen or twenty ſteps, and ſometimes more. In this city reſides the beglerbeg or viceroy of the province, who has ſeveral ſangiackſhips or governments under him.

The other towns of Curdiſtan are Amadia, which is ſeated to the northward of Nineveh in thirty-ſeven degrees north latitude on the top of a mountain, ſo high that it takes up an hour in aſcending to the town. It is, however, a place of pretty good trade, and in the middle of it is a bazar where the merchants keep their ſhops.

To the eaſtward of Cheraſoul is Arbela, and near that town is a plain fifteen leagues in extent, where Darius was defeated by Alexander. In the midſt of this plain is a little hill about half a league in circumference, covered with fine oaks, and at the top of it are the ruins of a caſtle, in which, according to tradition, Darius ſtood to ſee the ſucceſs of that celebrated battle.

Near the lake Van in the north part of this province is the city of Betlis ſituated in thirty-ſeven degrees ſome odd minutes north latitude. The bey or prince of this place is ſaid to have ſtill preſerved his independency, and to be ſubject neither to the Turks nor the Perſians. As his country is very mountainous, and almoſt inacceſſible, he is able to interrupt the trade between Aleppo and Tauris whenever he pleaſes; whence it is the intereſt of both the Turks and Perſians to keep fair with him. On approaching Betlis the traveller is obliged to proceed a whole day among high ſteep mountains, from whence, in the rainy ſeaſon, there fall prodigious torrents. The way up to the city is cut through a rock, and is ſo narrow that there is but juſt room for a camel to paſs. It is built round the hill, which is in the form of a ſugar-loaf, and there is no method of aſcending up to it, but by winding round the mountain. On the top is a plain, on which is erected the caſtle, and there the bey has alſo his palace. He is ſaid to be able to raiſe twenty-five thouſand horſe, and a conſiderable body of foot out of the ſhepherds of his country.

SECT. X.

Of Mesopotamia, *called by the Turks* Diarbec.

Its Situation, Produce, and Face of the Country. With a Deſcription of the Cities of Beer, and Orfa; and an Account of the Well of the Handkerchief. Of the Cities of Mouſul and Diarbec, or Diarbekar.

DIARBEC, or Diarbekar, is ſituated between the rivers Tigris and Euphrates, which bound it on the eaſt and weſt; it is alſo bounded by Turcomania or Armenia Major on the north, and by Chaldea on the ſouth.

The north part of this province appears as fertile as any part of the Turkiſh empire, and affords plenty of corn, wine, cattle, wild fowl, and all manner of proviſions; but the ſouthern part of it is much leſs fruitful. The country is diverſified with a pleaſing variety of hills and vallies, and beſides the rivers juſt mentioned, by which it is almoſt encloſed, it is watered by ſeveral other ſtreams.

The principal towns are Bir, Orfa, Mouſſul, and Diarbec.

Bir, or Beer, as it is pronounced, is ſituated on the eaſtern bank of the river Euphrates, in a little more than thirty-ſeven degrees north latitude, and is the great paſs into Meſopotamia. It is built on the ſide of a hill, at the top of which ſtands a caſtle erected upon a rock, where the governor reſides, and from thence is a way cut under ground to the river. In the caſtle Mr. Maundrell was ſhewn a room filled with old arms, as croſs-bows of a prodigious ſize, and beams which ſeemed deſigned for battering rams, alſo Roman ſaddles, and large head-pieces. Two fine ſtreams run along the top of the hill, and flow down into the town, and in the ſide of the hill is a cave cut in the rock, the roof of which is ſupported by fifteen large pillars. The city has a good wall; but the houſes are very indifferently built. The inhabitants have, however, a deſirable climate, plenty of proviſions, and good water. The garriſon is compoſed of ſix or ſeven hundred men, commanded by an aga. The city is within the territories of the baſha of Orfa.

To the eaſtward of Beer is the city of Orfa, ſuppoſed to be ſituated in the place where anciently ſtood the city of Edeſſa. Orfa, the capital city of Meſopotamia, ſtands in the thirty-ſixth degree north latitude, and, according to tradition, is ſeated in the place where Abraham dwelt. There is here a large fountain, the ſprings of which are under the foundations of the principal moſque in the city. The Chriſtians there pretend that this was the place where Abraham prayed before he went to ſacrifice his ſon Iſaac, and ſay, that two ſprings of water roſe from the ſpot on which he kneeled, and feed the above fountain: ſo ſacred is this place eſteemed, that no perſon is ſuffered to enter the grotto where they riſe, without pulling off his ſhoes. Many of the inhabitants

inhabitants are Armenian Chriſtians, and are permitted the free exerciſe of their religion. Here are alſo ſhewn ſeveral ancient tombs of the Chriſtians in grottos of the neighbouring mountains.

The walls of this city are of free-ſtone with towers at proper diſtances; but the town is meanly built, and has ſeveral void and uninhabited places. It is governed by a baſha, and has a garriſon of ſix or ſeven hundred ſpahies or horſemen, and about two hundred janizaries; the horſe being of great ſervice in oppoſing the incurſions of the Arabs, who frequently croſs the Euphrates in hopes of plunder. Near the walls are ſeveral pleaſant gardens watered by artificial channels, and the ſoil produces good wine; but Orfa is principally famous for its manufacture of yellow Turky leather.

The caſtle, which ſtands on the ſouth ſide of the city, is defended by a broad deep ditch cut in the rock, and on the top of the caſtle is a ſmall ſquare turret, where they ſay Elias formerly dwelt. They alſo ſhew a well on the ſouth ſide of the town, which they call the well of the handkerchief, and ſay that Abgarus, king of Orfa, ſent meſſengers to our Saviour, beſeeching him to come and heal him, and with the meſſenger ſent a painter to draw the picture of Chriſt: that our Lord anſwered the meſſengers he could not go with them becauſe his paſſion drew nigh; but obſerving the painter taking his picture, he threw a handkerchief over his face, which immediately receiving the impreſſion of his countenance, he gave it them to carry to their prince. But as they were returning they were attacked by robbers near the city of Orfa, when the perſon, who had the handkerchief dropt it into a well, in order to conceal it, and eſcaping to the town related the accident. Upon which the king went the next day, accompanied by all his people in proceſſion to the well, where finding the water riſen to the brim, and the handkerchief floating upon it, the king took it in his hands, and was inſtantly cured of his leproſy; upon which the king and his ſubjects became Chriſtians. They add, that they kept this miraculous picture many years; but at length it being ſtolen by ſome Franks, or European Chriſtians, they carried it to Rome. Hence they ſuppoſe that the water of this well has the property of curing lepers.

On the weſtern bank of the river Tigris, oppoſite the place where Nineveh is ſuppoſed to have ſtood, is the city of Mouſſul, in thirty-five degrees thirty minutes north latitude. It is a large place ſurrounded with high walls; but the houſes are ill built, and in ſeveral places are gone to ruins; however, it has a ſtrong caſtle and a citadel. It has a good trade, from its being ſeated on the road from Aleppo to Perſia, and its having a communication with Bagdat and the Perſian gulph, by means of the Tigris. It is chiefly inhabited by Armenians, Neſtorians, Greeks, and Maronite Chriſtians; but the eſtabliſhed religion is that of the Mahometans. The garriſon uſually conſiſts of three or four thouſand horſe or foot. A great trade is carried on for galls, produced in the neighbouring country.

The city of Diarbec is ſituated about ſix day's journey to the north-eaſt of Orfa, in thirty-eight degrees north latitude, and ſtands on a riſing ground, where the Tigris forms a half moon. It is encompaſſed with a double wall, in the outermoſt of which are ſixty-two towers, and three gates, on each of which is an ancient Greek inſcription, not now intelligible, though the name of Conſtantine is ſeveral times repeated. In the town are two or three handſome bazars, and a magnificent moſque, which was formerly a Greek church. About a league from the city is a canal cut from the Tigris, which ſupplies the town with water, and in this water all the red Turky leather made at Diarbec is waſhed. This leather is remarkable for excelling all others in the beauty of its colour; and in this manufacture, at leaſt one fourth of the natives are employed. The city is ſo populous, that it is ſaid there are about twenty thouſand Chriſtians there, two thirds of which are Armenians, and the reſt Neſtorians and Jacobites. The baſha is beglerbeg or viceroy, and has ſeveral governments under him, in which it is ſaid he can raiſe twenty thouſand horſe, who hold of the crown by military tenures.

SECT. XI.

Of ARMENIA MAJOR, *called by the Turks*, TURCOMANIA.

Its Situation and Climate, with a Deſcription of the Plain and City of Erzerom; of the Cities of Van and Cars. The Religion of the Armenian Chriſtians, their Marriages, and Funerals.

THE province of Turcomania is bounded by Georgia and Natolia towards the north; by Aderbeitzen, or Media, a province of Perſia, towards the eaſt; by Diarbec and Curdiſtan to the ſouth; and by another part of Natolia towards the weſt.

The climate of this country is pretty cold, from its having a chain of mountains frequently covered with ſnow in the middle of June. At the foot of theſe mountains is ſituated the city of Erzerom or Arzerom, in forty degrees latitude, about five day's journey to the ſouthward of the Black Sea, at the end of a fine plain, which is fruitful in all manner of grain; but their harveſt is very backward, it being ſeldom before September. The ſudden alteration of the weather from exceſſive cold to extraordinary heat, with the ſcarcity of wood and other fuel, are great diſadvantages with reſpect to the city of Erzerom; for they have no wood nearer to it than within two or three day's journey, and in all the neighbouring country there is not ſo much as a tree or buſh to be ſeen: hence their ordinary fires are made of cow dung, with ſome other diſagreeable mixtures, which cauſe an offenſive ſmell, and give a taſte to their milk, as well as to the meat they dreſs with it, which is otherwiſe very good; and the country abounds with cattle. The beſt fruit to be met with there is brought from the neighbouring country of Georgia, where they have earlier ſummers.

From the hills near Erzerom fall ſeveral ſmall rivulets, which ſerve the town, and water the adjoining fields; but their wine and ſpirits are the worſt in all Turky, and yet the moſt difficult to be procured, there being no place where the Turks ſee the prohibition againſt drinking them more ſtrictly obſerved.

The city is encloſed with double walls ſtrengthened by towers; but the ditches are neither deep nor well kept, and are about two miles in circumference. The viceroy of the province reſides in an ill-built palace, and the aga of the janizaries, who is independant on him, lives in a caſtle, which ſtands rather above the town. There are computed to be in Erzerom about eighteen thouſand Mahometans, and ſix thouſand Armenians, and in the province there are ſaid to be ſixty thouſand of the latter, and ten thouſand Greeks. Moſt of the Turks in the city paſs under the name of janizaries, who are very numerous in the other parts of the province; but are moſtly tradeſmen, who are ſo far from receiving the pay of janizaries, that the principal part of them give the aga money to purchaſe the privilege of being deemed of that body, and to obtain the power of inſulting the reſt of their people; and thoſe in ſuperior circumſtances are forced to enliſt themſelves, to prevent their being expoſed to the violence of their neighbours; for the janizaries inſult the reſt of their fellow ſubjects with impunity.

Near Erzerom are ſaid to be mines both of ſilver and copper, and among the latter are found ſome lapis lazuli; but in ſmall quantities.

The other cities of Turcomania are Van and Cars. Van is a large city ſeated by a lake, to which it gives its name, in thirty-eight degrees thirty minutes north latitude, and has a ſtrong caſtle erected on a mountain, in which is always kept a numerous garriſon. The town is populous, and is under the government of a beglerbeg, who has nine ſangiacs or leſſer governments under him. The lake of Van abounds with excellent fiſh, with which the neighbouring countries are ſupplied, and is repreſented by ſome travellers as eight day's journey in circumference, while others ſay it is only four; it, however, receives ſeveral rivers, and has no diſcharge.

The city of Cars or Kars is ſituated on a river of the ſame name, in forty-one degrees thirty minutes north latitude. It is of an oblong figure, and is encompaſſed

by a double wall about two miles in compaſs; but is very thinly inhabited. The caſtle ſtands on an almoſt inacceſſible rock next the river, and has a numerous garriſon commanded by an aga. The Turkiſh officers in this city are ſaid to make intolerable exactions on travellers, and eſpecially on the Franks, who find great difficulty in paſſing through this town into Perſia.

Before we leave Armenia we ſhall give a particular account of the Armenian Chriſtians, who not only inhabit this country, but are diſperſed over the Turkiſh and Perſian empires, and even into India, where the Armenian merchants are the greateſt traders in the world. The Armenians were, they ſay, converted to the Chriſtian religion by St. Gregory, and differ both from the Latin and Greek churches. They have two patriarchs, who have under them many archbiſhops and biſhops, prieſts, and an order of recluſes called the monks of St. Baſil, who are the only part of their clergy that are prohibited marriage. A prieſt, however, is not ſuffered to perform divine ſervice for the firſt ſeven days after his marriage; and if after the death of his firſt wife he marries again, he can never after perform that office. Their clergy are frequently ordained at eighteen years of age. But both the clergy and laity obſerve ſo many faſts, that ſeven months of the year is ſpent in abſtinence from all manner of fleſh and fiſh, and at thoſe times they eat nothing till the evening. Theſe faſts are not to be diſpenſed with on the moſt urgent neceſſity. No occaſion whatever can excuſe them, if they touch any thing more than mere herbs or roots, without oil and plain bread; which on theſe occaſions is their conſtant diet. One of the interpreters of the Engliſh ambaſſador at Conſtantinople, was brought ſo low by the ſeverity of his faſts, that his life was deſpaired of: yet neither his maſter's commands, nor the entreaties of the doctors, who declared that nothing elſe could ſave his life, were powerful enough to prevail on him to take two or three ſpoonfuls of broth.

Gemelli informs us, that he went to hear divine ſervice in a great Armenian church, in which he ſays there was but one altar; that the choir was raiſed ſeveral ſteps above the body of the church, and the floor of both of them covered with rich carpets; for the Armenians put off their ſhoes when they enter into the church. The ſervice was ſaid by the archbiſhop, aſſiſted by two biſhops, and during the ſervice a great number of lighted candles ſtood on the right ſide of the altar. After reading the Goſpel, ſome little bells were rung, and the whole congregation, clergy and laity, ſung to the muſic.

They do not believe in tranſubſtantiation; but give the bread dipped in wine to all the congregation, and even to infants; nor do they mix water with their wine, becauſe, as they alledge, our Saviour himſelf drank it pure and unmixed when he inſtituted this ſacrament. The bread is without leaven, and made in little round cakes.

With reſpect to baptiſm, their firſt care, 'tis ſaid, is to provide a godfather, after which ſome woman carries the child to church, and puts it into the hands of the prieſt, who plunges it three times naked into a veſſel of water, pronouncing much the ſame words as are uſed among us. He then anoints the infant with holy oil on the head, the mouth, the ſtomach, neck, hands, and feet. This oil is made of ſeveral ſweet flowers and aromatic drugs, by their patriarchs; and as no baptiſm can be duly performed without it, it is ſold at an high price to ſuch biſhops and prieſts as are ſubordinate to them. When the child is thus anointed, it is wrapped in its cloaths and carried to the altar, where the ſacrament is put into its mouth. The godfather then takes the child in his arms, covering it with a kind of mantle, which he preſents it on this occaſion; and then returns with the child to its father's houſe, preceded by ſeveral prieſts carrying the croſs and lighted tapers in their hands, ſinging the Goſpel to the ſound of certain muſical inſtruments, and having delivered the child to the mother, the reſt of the day is ſpent in eating, drinking, and making merry with their relations.

The Armenian church rejects the doctrine of purgatory; but the people believe that after death the ſouls of the juſt remain in a ſtate where they ſhall know neither joy nor ſorrow till the reſurrection, except that which proceeds from a reflection on their paſt lives; but they are ſaid to believe, that the wicked are ſent immediately to hell. They give great faith to ſome fabulous traditions, and ſay that the holy Virgin, being with child, was accuſed by her ſiſter Salome of incontinency, when the Virgin bidding her lay her hand upon her belly, a fire iſſued from it, which conſumed half of Salome's arm; but the Virgin bidding her lay the remainder of her arm upon it again, it was reſtored whole as at firſt. They alſo relate, that Judas, deſpairing of pardon for having ſold his Lord, reſolved to hang himſelf, becauſe he knew he would deſcend into hell and deliver all the ſouls he found there; but that the devil, being informed of this contrivance, held Judas by the feet till our Saviour was gone, and then let him fall in. The Armenians have no idea of what is called the hypoſtatic union; but believe that the divine and human nature of Chriſt are united in his ſacred perſon, as the ſoul and body are in man.

What appears moſt ſingular, is their great feſtival of the Baptiſm of the Croſs, in remembrance of our Saviour's baptiſm. The Armenian biſhops and clergy go in proceſſion on this occaſion to ſome river, or other great water, with a croſs carried before them; and having read prayers ſuitable to the occaſion, and ſung ſeveral anthems to the ſound of the country muſic, the biſhop plunges the croſs ſeveral times into the water; after which happy is the perſon who is ſprinkled by it. This ceremony begins before day-break, at about four in the morning, when there are ſcaffolds erected on the river or ſome large pond for that purpoſe. This is eſteemed the beſt opportunity of baptiſing their children, who are plunged three times into the conſecrated water.

The children of the Armenians are uſually married in their infancy to prevent their being carried into the harrams of the great men: but though they are frequently contracted at four or five years of age, the marriage is ſeldom celebrated till they are eight or ten; and in the mean time the bridegroom ſends the bride every Eaſter a veſt ſuitable to her quality. Every thing relating to marriages is under the direction of the parents, and the young people are never aſked for their conſent till they are brought to church.

On the day appointed for this ceremony the bridegroom, richly dreſſed, mounts his horſe, and, in company with his neareſt relations, rides to the houſe of the bride's father, where ſhe alſo mounts dreſſed in the fineſt ſilks, and, attended by her friends, proceeds with her face covered with a veil to the church; their friends and relations holding lighted torches in their hands. When the bridegroom and bride have diſmounted, they walk up to the altar, where ſtanding pretty cloſe together, face to face, the biſhop reſts his book upon their heads, while he reads the ſervice, and having received their conſent gives them his bleſſing; upon which the drums and trumpets ſound, and the ſofter muſic plays, while they return in the ſame order to the bridegroom's houſe; except they ſtay to attend divine ſervice and receive the ſacrament, as they frequently do. The gueſts upon theſe occaſions are ſplendidly entertained; but the men and women neither eat nor drink in the ſame room. In the evening the new-married couple are conducted to the bridal chamber, and the company retire, after a thouſand wiſhes for the happineſs of the new-married pair.

A few days after the wedding the portion given with the bride is ſent to the huſband's houſe. It conſiſts of fine cloaths, jewels, gold, and ſilver, according to the rank of the parties, to which they uſually add ſome fruit and ſweet-meats, all which are carried in fine cabinets and boxes, attended by muſic; but this is ſometimes deferred till the birth of the firſt child, when a rich cradle is provided, and all neceſſaries proper for the new-born infant.

At the death of an Armenian, a perſon, whoſe office it is, waſhes the body with conſecrated water, and puts upon

upon it a new white ſhirt and other linen; then ſewing the corpſe up in a linen bag, it is carried to church on a bier, without a coffin, attended by the prieſts and relations, holding lighted tapers in their hands; and having placed it before the altar, a prieſt reads the ſervice appointed, and then the body is left in the church all night, with candles burning about it. In the morning, after divine ſervice, it is carried to the gate of the archbiſhop, or biſhop, who ſays a prayer for the repoſe of the ſoul of the deceaſed; it is then taken to the burying-place, the biſhop and prieſts ſinging their prayers till it is laid in the grave. The biſhop then takes up a handful of earth, and throwing it upon the corpſe, ſays three times; "From earth thou didſt come, and to earth "ſhalt thou return; remain there till the coming of "our Lord." They then fill up the grave, and the relations and friends return to the houſe of the deceaſed, where they find a dinner provided; and, if the relations are people of ſubſtance, are ſplendidly entertained for ſeveral days ſucceſſively.

SECT. XII.

Of GEORGIA, *or* GURGISTAN.

Its Situation, Climate, and Produce; the Perſons, Dreſs, Manners, and Religion of the Inhabitants; with a Deſcription of Teflis, the Capital.

GEORGIA is a conſiderable province of Aſia, part of which belongs to Perſia and part to the Turks. It is bounded on the north by Circaſſia, on the eaſt by Shervan and the Tartars of Daghiſtan, on the ſouth by Turcomania, and on the weſt by the Black Sea. It is ſaid the Greeks gave the people the name of Georgoi, which in their language ſignifies Huſbandmen; others derive the name from Kurgia, which they ſay the country received from the river Kur. It has many woods and mountains that incloſe large and beautiful plains; but the middle part, which is watered by the river Kur, the antient Cyrus, is the moſt fertile.

The air of Georgia, which is very dry, is hot in ſummer and cold in winter; but though the fine weather does not begin till the month of May, it laſts till the end of November. Hence the inhabitants are obliged to water the earth, by which means it is rendered ſo fertile as to produce all ſorts of grain and fruit in the greateſt profuſion. The bread is ſaid to be as good as any in the world, and the fruits excellent; no part of Europe produces better apples and pears, nor any part of Aſia more excellent pomegranates.

The cattle of this country are not only extremely numerous but very good, particularly the wild boars. The common people live almoſt entirely upon pork, ſwine being ſeen all over the country, and their fleſh is ſaid to be not only extremely palatable, but very wholeſome; beſides, the river Cyrus, which runs through Georgia, affords the inhabitants great plenty of freſh-water fiſh.

The vines of this country grow about the trees, and produce moſt excellent wine, of which the inhabitants drink great quantities, and alſo ſend it into Armenia, Media, and Perſia; it being ſo cheap that a horſe-load of the very beſt ſort, which is three hundred weight, ſells in the country for about the value of eight ſhillings. Georgia alſo produces a great deal of ſilk, which is exported to Turky and the neighbouring countries.

The Georgians are ſaid to be the handſomeſt people, not only in the eaſt, but in the whole world. Sir John Chardin ſays, he never ſaw an ordinary perſon of either ſex in this country, and he has obſerved ſome that have been quite angelical, nature having given moſt of the women ſuch graces, that it is impoſſible to behold without loving them. They are tall, eaſy, and genteel, but injure their beauty with paint, which they uſe as an ornament, juſt as among us are worn rich cloaths and jewels.

The habit of the Georgians nearly reſembles that of the Poles: they wear the ſame ſort of bonnets. Their veſts are open at the breaſt, and faſtened with buttons and loops. Their covering for the legs and feet reſembles that of the Perſians, and the habit of the women is entirely Perſian.

The natives have naturally much wit, and, had they a proper education, might be diſtinguiſhed by their learning and their ſkill in the arts and ſciences; but the want of inſtruction and the force of ill example, render them ignorant, diſhoneſt, and lewd. With the greateſt effrontery they will deny what they have ſaid and done, and aſſert the moſt notorious falſhoods. They are indeed not eaſily diſpleaſed, and are never exaſperated without juſt cauſe of anger; but then they are irreconcilable in their hatred, and never forgive. They are addicted to drunkenneſs and luxury, which are not eſteemed crimes; the churchmen get drunk as well as the laity, and keep beautiful ſlaves for concubines, which is ſo general a cuſtom, that it gives no offence. The above author obſerves, that the catholicos, or patriarch, of Georgia uſed to ſay, that he who did not get drunk at the great feaſts of Chriſtmas and Eaſter ought not to be eſteemed a Chriſtian, and deſerved to be excommunicated.

The women are equally vicious with the men, their deſires are warm, and they are at leaſt as blameable as the other ſex for the torrent of impurity that overflows the country.

The Georgians are, however, in many reſpects civil, friendly, and have the appearance of great gravity. Their manners and cuſtoms are a mixture of thoſe of moſt of the nations by which they are ſurrounded, which is probably owing to the commerce they carry on with many different countries, and from the liberty every one enjoys in Georgia of living according to his own religion and cuſtoms, and of freely defending them. Here are Perſians, Turks, Muſcovites, Indians, Tartars, Greeks, and Armenians. The latter are even more numerous than the Georgians themſelves; they are alſo richer, and fill moſt of the inferior poſts in the ſtate: but the Georgians are more powerful, vain, and oſtentatious, and the difference between their diſpoſitions, manners, and belief, has produced a reciprocal hatred.

All the public edifices and the houſes of the great are erected on the ſame models as thoſe in Perſia. They build cheap, for they have ſtone, lime, and wood in abundance. They alſo imitate the Perſians in their manner of ſitting, eating, and lying.

The nobility exert the moſt tyrannical power over their vaſſals, whom they oblige to work for them as often as they pleaſe, and even whole months together, without allowing them either money or food for their labour. They think they have a right to their ſubſtance, liberty, and lives: they ſeize their children and ſell them, or keep them as ſlaves; but ſeldom diſpoſe of any of the fair ſex who are above twenty years of age. Hence the Georgians marry their daughters as ſoon as poſſible, and even in their infancy.

Moſt of the Georgian lords make an outward profeſſion of the Mahometan religion, ſome to gain poſts or penſions from the court, and others to obtain the honour of introducing their daughters into the ſervice of the Grand Seignior or the king of Perſia.

The Georgians are extremely ignorant of the principles of religion, and the prince, though a Mahometan, commonly fills the vacant ſees, and generally gives the biſhoprics to his own relations. The churches in the towns are kept in decent order, but in the country they are very dirty. Theſe people have a ſtrange cuſtom of building their churches on the tops of mountains, in diſtant and almoſt inacceſſible places. They ſee and ſalute them, at three or four leagues diſtance; but ſeldom go near them. They build them, and then abandon them to the injuries of the weather, and to the birds. As to the religious opinions and ceremonies uſed by the Georgians, we have no particular account of them.

Teflis, the capital of the province, is ſituated at the foot of a mountain by the ſide of the river Kur, in the forty-third degree of north latitude. This city is ſurrounded by ſtrong walls, except on the ſide of the river, and has a large fortreſs on the declivity of the mountain, which is a place of refuge for criminals and debtors, and the garriſon conſiſts of native Perſians. Teflis has fourteen churches, ſix of which belong to the Georgians, and the

by a double wall about two miles in compaſs; but is very thinly inhabited. The caſtle ſtands on an almoſt inacceſſible rock next the river, and has a numerous garriſon commanded by an aga. The Turkiſh officers in this city are ſaid to make intolerable exactions on travellers, and eſpecially on the Franks, who find great difficulty in paſſing through this town into Perſia.

Before we leave Armenia we ſhall give a particular account of the Armenian Chriſtians, who not only inhabit this country, but are diſperſed over the Turkiſh and Perſian empires, and even into India, where the Armenian merchants are the greateſt traders in the world. The Armenians were, they ſay, converted to the Chriſtian religion by St. Gregory, and differ both from the Latin and Greek churches. They have two patriarchs, who have under them many archbiſhops and biſhops, prieſts, and an order of recluſes called the monks of St. Baſil, who are the only part of their clergy that are prohibited marriage. A prieſt, however, is not ſuffered to perform divine ſervice for the firſt ſeven days after his marriage; and if after the death of his firſt wife he marries again, he can never after perform that office. Their clergy are frequently ordained at eighteen years of age. But both the clergy and laity obſerve ſo many faſts, that ſeven months of the year is ſpent in abſtinence from all manner of fleſh and fiſh, and at thoſe times they eat nothing till the evening. Theſe faſts are not to be diſpenſed with on the moſt urgent neceſſity. No occaſion whatever can excuſe them, if they touch any thing more than mere herbs or roots, without oil and plain bread; which on theſe occaſions is their conſtant diet. One of the interpreters of the Engliſh ambaſſador at Conſtantinople, was brought ſo low by the ſeverity of his faſts, that his life was deſpaired of: yet neither his maſter's commands, nor the entreaties of the doctors, who declared that nothing elſe could ſave his life, were powerful enough to prevail on him to take two or three ſpoonfuls of broth.

Gemelli informs us, that he went to hear divine ſervice in a great Armenian church, in which he ſays there was but one altar; that the choir was raiſed ſeveral ſteps above the body of the church, and the floor of both of them covered with rich carpets; for the Armenians put off their ſhoes when they enter into the church. The ſervice was ſaid by the archbiſhop, aſſiſted by two biſhops, and during the ſervice a great number of lighted candles ſtood on the right ſide of the altar. After reading the Goſpel, ſome little bells were rung, and the whole congregation, clergy and laity, ſung to the muſic.

They do not believe in tranſubſtantiation; but give the bread dipped in wine to all the congregation, and even to infants; nor do they mix water with their wine, becauſe, as they alledge, our Saviour himſelf drank it pure and unmixed when he inſtituted this ſacrament. The bread is without leaven, and made in little round cakes.

With reſpect to baptiſm, their firſt care, 'tis ſaid, is to provide a godfather, after which ſome woman carries the child to church, and puts it into the hands of the prieſt, who plunges it three times naked into a veſſel of water, pronouncing much the ſame words as are uſed among us. He then anoints the infant with holy oil on the head, the mouth, the ſtomach, neck, hands, and feet. This oil is made of ſeveral ſweet flowers and aromatic drugs, by their patriarchs; and as no baptiſm can be duly performed without it, it is ſold at an high price to ſuch biſhops and prieſts as are ſubordinate to them. When the child is thus anointed, it is wrapped in its cloaths and carried to the altar, where the ſacrament is put into its mouth. The godfather then takes the child in his arms, covering it with a kind of mantle, which he preſents it on this occaſion; and then returns with the child to its father's houſe, preceded by ſeveral prieſts carrying the croſs and lighted tapers in their hands, ſinging the Goſpel to the ſound of certain muſical inſtruments, and having delivered the child to the mother, the reſt of the day is ſpent in eating, drinking, and making merry with their relations.

The Armenian church rejects the doctrine of purgatory; but the people believe that after death the ſouls of the juſt remain in a ſtate where they ſhall know neither joy nor ſorrow till the reſurrection, except that which proceeds from a reflection on their paſt lives; but they are ſaid to believe, that the wicked are ſent immediately to hell. They give great faith to ſome fabulous traditions, and ſay that the holy Virgin, being with child, was accuſed by her ſiſter Salome of incontinency, when the Virgin bidding her lay her hand upon her belly, a fire iſſued from it, which conſumed half of Salome's arm; but the Virgin bidding her lay the remainder of her arm upon it again, it was reſtored whole as at firſt. They alſo relate, that Judas, deſpairing of pardon for having ſold his Lord, reſolved to hang himſelf, becauſe he knew he would deſcend into hell and deliver all the ſouls he found there; but that the devil, being informed of this contrivance, held Judas by the feet till our Saviour was gone, and then let him fall in. The Armenians have no idea of what is called the hypoſtatic union; but believe that the divine and human nature of Chriſt are united in his ſacred perſon, as the ſoul and body are in man.

What appears moſt ſingular, is their great feſtival of the Baptiſm of the Croſs, in remembrance of our Saviour's baptiſm. The Armenian biſhops and clergy go in proceſſion on this occaſion to ſome river, or other great water, with a croſs carried before them; and having read prayers ſuitable to the occaſion, and ſung ſeveral anthems to the ſound of the country muſic, the biſhop plunges the croſs ſeveral times into the water; after which happy is the perſon who is ſprinkled by it. This ceremony begins before day-break, at about four in the morning, when there are ſcaffolds erected on the river or ſome large pond for that purpoſe. This is eſteemed the beſt opportunity of baptiſing their children, who are plunged three times into the conſecrated water.

The children of the Armenians are uſually married in their infancy to prevent their being carried into the harrams of the great men: but though they are frequently contracted at four or five years of age, the marriage is ſeldom celebrated till they are eight or ten; and in the mean time the bridegroom ſends the bride every Eaſter a veſt ſuitable to her quality. Every thing relating to marriages is under the direction of the parents, and the young people are never aſked for their conſent till they are brought to church.

On the day appointed for this ceremony the bridegroom, richly dreſſed, mounts his horſe, and, in company with his neareſt relations, rides to the houſe of the bride's father, where ſhe alſo mounts dreſſed in the fineſt ſilks, and, attended by her friends, proceeds with her face covered with a veil to the church; their friends and relations holding lighted torches in their hands. When the bridegroom and bride have diſmounted, they walk up to the altar, where ſtanding pretty cloſe together, face to face, the biſhop reſts his book upon their heads, while he reads the ſervice, and having received their conſent gives them his bleſſing; upon which the drums and trumpets ſound, and the ſofter muſic plays, while they return in the ſame order to the bridegroom's houſe; except they ſtay to attend divine ſervice and receive the ſacrament, as they frequently do. The gueſts upon theſe occaſions are ſplendidly entertained; but the men and women neither eat nor drink in the ſame room. In the evening the new-married couple are conducted to the bridal chamber, and the company retire, after a thouſand wiſhes for the happineſs of the new-married pair.

A few days after the wedding the portion given with the bride is ſent to the huſband's houſe. It conſiſts of fine cloaths, jewels, gold, and ſilver, according to the rank of the parties, to which they uſually add ſome fruit and ſweet-meats, all which are carried in fine cabinets and boxes, attended by muſic; but this is ſometimes deferred till the birth of the firſt child, when a rich cradle is provided, and all neceſſaries proper for the new-born infant.

At the death of an Armenian, a perſon, whoſe office it is, waſhes the body with conſecrated water, and puts upon

upon it a new white ſhirt and other linen; then ſewing the corpſe up in a linen bag, it is carried to church on a bier, without a coffin, attended by the prieſts and relations, holding lighted tapers in their hands; and having placed it before the altar, a prieſt reads the ſervice appointed, and then the body is left in the church all night, with candles burning about it. In the morning, after divine ſervice, it is carried to the gate of the archbiſhop, or biſhop, who ſays a prayer for the repoſe of the ſoul of the deceaſed; it is then taken to the burying-place, the biſhop and prieſts ſinging their prayers till it is laid in the grave. The biſhop then takes up a handful of earth, and throwing it upon the corpſe, ſays three times; "From earth thou didſt come, and to earth "ſhalt thou return; remain there till the coming of "our Lord." They then fill up the grave, and the relations and friends return to the houſe of the deceaſed, where they find a dinner provided; and, if the relations are people of ſubſtance, are ſplendidly entertained for ſeveral days ſucceſſively.

SECT. XII.

Of GEORGIA, *or* GURGISTAN:

Its Situation, Climate, and Produce; the Perſons, Dreſs, Manners, and Religion of the Inhabitants; with a Deſcription of Teflis, the Capital.

GEORGIA is a conſiderable province of Aſia, part of which belongs to Perſia and part to the Turks. It is bounded on the north by Circaſſia, on the eaſt by Shervan and the Tartars of Daghiſtan, on the ſouth by Turcomania, and on the weſt by the Black Sea. It is ſaid the Greeks gave the people the name of Georgoi, which in their language ſignifies Huſbandmen; others derive the name from Kurgia, which they ſay the country received from the river Kur. It has many woods and mountains that incloſe large and beautiful plains; but the middle part, which is watered by the river Kur, the antient Cyrus, is the moſt fertile.

The air of Georgia, which is very dry, is hot in ſummer and cold in winter; but though the fine weather does not begin till the month of May, it laſts till the end of November. Hence the inhabitants are obliged to water the earth, by which means it is rendered ſo fertile as to produce all ſorts of grain and fruit in the greateſt profuſion. The bread is ſaid to be as good as any in the world, and the fruits excellent; no part of Europe produces better apples and pears, nor any part of Aſia more excellent pomegranates.

The cattle of this country are not only extremely numerous but very good, particularly the wild boars. The common people live almoſt entirely upon pork, ſwine being ſeen all over the country, and their fleſh is ſaid to be not only extremely palatable, but very wholeſome; beſides, the river Cyrus, which runs through Georgia, affords the inhabitants great plenty of freſh-water fiſh.

The vines of this country grow about the trees, and produce moſt excellent wine, of which the inhabitants drink great quantities, and alſo ſend it into Armenia, Media, and Perſia; it being ſo cheap that a horſe-load of the very beſt ſort, which is three hundred weight, ſells in the country for about the value of eight ſhillings. Georgia alſo produces a great deal of ſilk, which is exported to Turky and the neighbouring countries.

The Georgians are ſaid to be the handſomeſt people, not only in the eaſt, but in the whole world. Sir John Chardin ſays, he never ſaw an ordinary perſon of either ſex in this country, and he has obſerved ſome that have been quite angelical, nature having given moſt of the women ſuch graces, that it is impoſſible to behold without loving them. They are tall, eaſy, and genteel, but injure their beauty with paint, which they uſe as an ornament, juſt as among us are worn rich cloaths and jewels.

The habit of the Georgians nearly reſembles that of the Poles: they wear the ſame ſort of bonnets. Their veſts are open at the breaſt, and faſtened with buttons and loops. Their covering for the legs and feet reſembles that of the Perſians, and the habit of the women is entirely Perſian.

The natives have naturally much wit, and, had they a proper education, might be diſtinguiſhed by their learning and their ſkill in the arts and ſciences; but the want of inſtruction and the force of ill example, render them ignorant, diſhoneſt, and lewd. With the greateſt effrontery they will deny what they have ſaid and done, and aſſert the moſt notorious falſhoods. They are indeed not eaſily diſpleaſed, and are never exaſperated without juſt cauſe of anger; but then they are irreconcilable in their hatred, and never forgive. They are addicted to drunkenneſs and luxury, which are not eſteemed crimes; the churchmen get drunk as well as the laity, and keep beautiful ſlaves for concubines, which is ſo general a cuſtom, that it gives no offence. The above author obſerves, that the catholicos, or patriarch, of Georgia uſed to ſay, that he who did not get drunk at the great feaſts of Chriſtmas and Eaſter ought not to be eſteemed a Chriſtian, and deſerved to be excommunicated.

The women are equally vicious with the men, their deſires are warm, and they are at leaſt as blameable as the other ſex for the torrent of impurity that overflows the country.

The Georgians are, however, in many reſpects civil, friendly, and have the appearance of great gravity. Their manners and cuſtoms are a mixture of thoſe of moſt of the nations by which they are ſurrounded, which is probably owing to the commerce they carry on with many different countries, and from the liberty every one enjoys in Georgia of living according to his own religion and cuſtoms, and of freely defending them. Here are Perſians, Turks, Muſcovites, Indians, Tartars, Greeks, and Armenians. The latter are even more numerous than the Georgians themſelves; they are alſo richer, and fill moſt of the inferior poſts in the ſtate: but the Georgians are more powerful, vain, and oſtentatious, and the difference between their diſpoſitions, manners, and belief, has produced a reciprocal hatred.

All the public edifices and the houſes of the great are erected on the ſame models as thoſe in Perſia. They build cheap, for they have ſtone, lime, and wood in abundance. They alſo imitate the Perſians in their manner of ſitting, eating, and lying.

The nobility exert the moſt tyrannical power over their vaſſals, whom they oblige to work for them as often as they pleaſe, and even whole months together, without allowing them either money or food for their labour. They think they have a right to their ſubſtance, liberty, and lives; they ſeize their children and ſell them, or keep them as ſlaves; but ſeldom diſpoſe of any of the fair ſex who are above twenty years of age. Hence the Georgians marry their daughters as ſoon as poſſible, and even in their infancy.

Moſt of the Georgian lords make an outward profeſſion of the Mahometan religion, ſome to gain poſts or penſions from the court, and others to obtain the honour of introducing their daughters into the ſervice of the Grand Seignior or the king of Perſia.

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the reſt to the Armenians. The cathedral, which is called Sion, is an ancient ſtone building ſituated on the bank of the river. It has four naves and a large dome in the middle, ſupported by four maſſy pillars, and the inſide is filled with Greek paintings ſo wretchedly executed, that it is difficult to diſcover what they are intended to repreſent. The Mahometans have no moſques here, for fear of offending the people; for the Georgians being naturally brave, mutinous, and fickle, and being ſituated near the Turks and Perſians, their maſters are unwilling to come to extremities with them, and therefore allow them the free enjoyment of their religion: hence they uſe bells in their churches, ſell pork in the market, and wine at the corners of the ſtreets.

The public buildings of this city are of ſtone, and make a handſome appearance, particularly the bazars and caravanſeras. The prince's palace is one of the principal ornaments of the city. It has grand ſaloons, which open upon the river, and face very extenſive gardens. It has alſo aviaries filled with a great number of birds of different kinds, and a very noble falconry. Before the palace is a ſquare, in which may be drawn up a thouſand horſe; it is encompaſſed with ſhops, and oppoſite the gate of the palace is the grand bazar, from the end of which the ſquare and the front of the palace appear in a beautiful perſpective. The inhabitants, who are chiefly Chriſtians, amount to about twenty thouſand, and are Georgians, Armenians, Papiſts, and a few Mahometans. In the neighbourhood of the city are many pleaſant houſes and fine gardens.

SECT. XIII.

Of the ancient Colchis, *now called* Mingrelia.

Its Boundaries and Extent, Climate, Produce. The Perſons, Dreſs, Food, Manners, Cuſtoms, and Religion of the Natives; with a conciſe Account of the Principality of Guriel, and the little Kingdom of Imeretta.

COLCHIS or Mingrelia is bounded on the eaſt by mount Caucaſus, and the little kingdom of Imeretta; on the ſouth by part of Georgia; on the weſt by the Black Sea; and on the north by Circaſſia: it is about one hundred and ten miles in length, and ſixty in breadth; but the ancient Colchis was of much larger extent, it reaching on one ſide to the Palus Mæotis, ſometimes called the ſea of Aſoph, and to Iberia on the other. Its principal rivers are the Corax and Phaſis, now called the Codaurs and Rione; and its capital, named Colchos, was anciently ſituated at the mouth of the Phaſis.

This country is very uneven, it being full of hills and mountains, vallies, and little plains. It is covered with woods, except the manured lands, which are but few, and abounds with rivers, which deſcend from mount Caucaſus, and fall into the Black Sea.

The air of Mingrelia is temperate with reſpect to heat and cold; but as it rains almoſt continually, the moiſture and warmth of the climate, breed in the ſummer peſtilential diſeaſes. The ſoil is, in general, bad, and produces little corn, and the fruits, which grow there, are taſteleſs and unwholeſome; their vines, however, thrive well, and produce moſt excellent wine. The vines encompaſs the trunks of the trees, and riſe to their very tops. In ſeed-time they ſow their wheat and barley without plowing; and alledge, that were they to break up the earth, it would become ſo ſoft as to be unable to ſupport the ſtalk. They plow their land for their other corn, with wooden plough-ſhares, which, in this moiſt ſoil, make as good furrows as iron.

Their common grain is gomm, which reſembles millet; and of this they make a paſte, which they uſe for bread, and is both wholeſome, agreeable to the palate, cooling, and laxative. They have alſo great plenty of millet, and ſome rice; but wheat and barley being very ſcarce, people of quality eat wheaten bread as a rarity; but it is never taſted by the poor.

Mount Caucaſus produces a multitude of beaſts, as lions, tigers, leopards, jackalls, and wolves; which laſt enter into Mingrelia, and make great havock among the cattle, frequently diſturbing the inhabitants in their houſes with their dreadful howlings. The people have great numbers of very good horſes, almoſt every man keeping ſeveral of them; for they coſt little or nothing, as they neither ſhoe them, nor feed them with corn.

The men are well ſhaped, and the women are extremely handſome, and yet paint their faces, and particularly their eyebrows.

All the men, except the eccleſiaſtics, permit but little of their beard to grow. They ſhave the crown of the head, and leave only a little hair over the forehead and down to their ears, and even that is clipped ſhort. They wear a bonnet of fine felt, which in winter they line with fur; but they are generally ſo poor, that when it rains they put it in their pocket, to prevent its being ſpoiled, and go bareheaded. Thoſe in mean circumſtances are almoſt naked, and uſually wear only a covering of ſtrong felt of a triangular form, at one end of which is a hole, through which they put the head; and this covering they turn to the ſide on which blows the wind or rain. Under this they have a ſhirt, which tucks into a ſtraight pair of breeches: but it is uſual for them to have only one ſhirt and one pair of breeches, which laſt them a year, during which they ſeldom waſh the ſhirt above three times: however, they commonly ſhake it once or twice a week over the fire. Their ſandals are made of the raw ſkin of a buffalo untanned, tied round the foot, and faſtened with thongs of the ſame ſkin: but when the earth is covered thick with ſnow, they wear a kind of ſnow-ſhoes, which ſpreading much farther than the feet prevent their ſinking into it.

The women dreſs themſelves in as ornamental a manner as they can, wearing a Perſian habit and curling their hair.

The ordinary food of the inhabitants is beef and pork. Of the laſt they have great plenty, and it is eſteemed the beſt in the world. Their veniſon is the hart and fallow-deer. They have likewiſe wild boars and hares, all which are excellent food; but their goats-fleſh is lean and ill taſted. They have a great number of pheaſants, partridges, and quails; with ſome river-fowl and wild pigeons, which are very good, and as large as crammed chickens. They take a great number of thoſe pigeons during the ſummer in nets.

The whole family, both males and females, without diſtinction, eat together: the king with all his train to the very grooms, and the queen with her maids and ſervants. In fair weather they dine in the open court, and if it be cold make a large fire, for wood is ſo plentiful that it coſts nothing. Upon working-days the ſervants have nothing but gomm, and the maſters pulſe, dried fiſh, or fleſh; but on holidays, or when they make entertainments, if they have no veniſon, they kill a cow, an ox, or a hog. Both the men and women drink to exceſs, and at their feaſts are ſollicitous to make all their friends drink as much as poſſible. Their wine is drank unmixed, and beginning with pints they proceed to greater quantities. At theſe merry-meetings the men diſcourſe on their wars and robberies, and the women tell of their amours.

As to the character of people of both ſexes, the women are witty, civil, and full of compliments; but are, at the ſame time, proud, cruel, deceitful, and libidinous. The men have qualities equally prejudicial to ſociety, but the vice they moſt practice is theft and robbery, in which they even glory. They vindicate the lawfulneſs of having many wives, by ſaying they bring them many children, which they can ſell for ready money, or exchange for neceſſary conveniences: yet when they have more than they can ſupport, they think it a piece of charity to deſtroy their new-born infants, and to put a period to the lives of ſuch perſons as are ſick, and, in their opinion, paſt recovery, becauſe by this means they free them from miſery. In Mingrelia adultery and inceſt are ſcarce conſidered as crimes; and when a man ſurpriſes another embracing his wife, he may oblige him to pay a hog: he ſeldom takes any other method of revenge, and all three commonly ſit down to feaſt upon it.

Their nobility ſpend their whole time in the field in hawking, and they take particular delight in flying the falcon

falcon at the heron, which they catch only for the ſake of the tuft upon his crown, in order to put it upon their bonnet; and when they have cut it off, they let him go again, that it may grow afreſh.

The houſes of the Mingrelians are built with timber; of which they have great plenty; but the poorer ſort never raiſe them above one ſtory, nor the rich above two. The lower room is always furniſhed with beds and couches to lie down or ſit upon: but theſe buildings are inconvenient, from their having neither windows nor chimnies; and as they have frequently only one room for a whole family, they all lie together, and at night have alſo their cattle with them.

They have no cities nor towns, except two by the ſea-ſide; but their houſes are ſo ſcattered over the country, that you can hardly travel a mile without ſeeing three or four of them. There are nine or ten caſtles in the country, the chief of which is that where the prince keeps his court. This caſtle has a ſtone wall, but is ſo ſmall and ill built, that it might be battered down with the ſmalleſt piece of artillery. It has, however, ſome cannon, which the other caſtles have not.

Theſe caſtles are built in the following manner: in the midſt of a thick wood the people erect a ſtone tower, thirty or forty feet high, capable of containing fifty or ſixty perſons. This is the place of ſtrength where all the riches of the lord, and of thoſe who put themſelves under his protection, are ſhut up. Near this tower are five or ſix others of wood, which ſerve as magazines for proviſions, and as places of retreat for the wives and children of the people in caſe of an attack. There are alſo ſeveral huts made of wood, others of branches of trees, and others of canes and reeds. The area in which they are incloſed is encompaſſed by a cloſe hedge, and by a wood ſo thick that it is impoſſible to find theſe retreats but by the way cut to them, which is ſtopped up by trees whenever there is reaſon to apprehend the approach of an enemy.

The gentlemen have full power over the lives and eſtates of the tenants, and even ſell or diſpoſe of their wives and children in what manner they pleaſe. Beſides, every huſbandman is obliged to furniſh his lord with as many cattle, and as much corn, wine, and other proviſions as is in his power. Thus the riches of the great conſiſt in the number of their vaſſals. They are the judges of all the diſputes that ariſe between them; but when they themſelves are at variance, they determine their quarrels by force of arms, and therefore all of them go armed with a ſword, a lance, and bow. Mingrelia is but thinly peopled, which is owing to their wars and the vaſt numbers ſold by the nobility to the Turks and Perſians.

All their trade is carried on by way of barter, for their money has no ſettled value. The current ſpecie are ſaid to be piaſters, Dutch crowns, and abaſſis, which are made in Georgia, and bear the Perſian ſtamp. The revenues of the prince of Mingrelia do not exceed twenty thouſand crowns a year, which are raiſed by cuſtoms and goods exported and imported, by ſelling of ſlaves, and by fines and impoſitions. But for this he has little uſe; for his ſlaves ſerve him without pay, and his vaſſals furniſh his court with more proviſions than he can ſpend. He is not able to raiſe more than four thouſand men fit to bear arms, and thoſe are chiefly cavalry. The ſoldiers are not diſtributed either into regiments or companies; but each lord and gentleman leads his men to battle without order, and they follow him as well in flying as in charging the enemy. Upon ſolemn feſtivals the prince's court conſiſts of two hundred gentlemen, but upon other days it does not amount to above a hundred and twenty. The prince of Mingrelia pays a tribute to the Grand Signior of ſixty thouſand ells of linen cloth made in that country.

The religion of the Colchians was antiently the ſame with that of the Greeks and Romans; but, according to eccleſiaſtical hiſtorians, they were converted to Chriſtianity by a ſlave, in the reign of Conſtantine the Great. The Mingrelians however aſſert, that St. Andrew preached among them at a place called Pigaitas, where a church now ſtands, to which the catholicos, or archbiſhop, goes once in his life to make the holy oil uſed in baptiſm. However, theſe people are utterly unworthy of the name of Chriſtians; for they have fallen into ſuch an abyſs of ignorance, that, according to Sir John Chardin, they look upon every thing moſt eſſential in Chriſtianity as mere fables, and yet practiſe ſome outward forms and ceremonies of religion. Their clergy perform ſcarcely any duties belonging to their office; for few of them can read, and they have in a manner loſt the method of performing divine ſervice. They make a public profeſſion of foretelling future events, and as ſoon as a Mingrelian is ſick the prieſt is ſent for; not to pray with him, but to look in his book to ſee whether he will die of that diſeaſe. The prieſt opens the book, which he takes care to bring with him, and having with great gravity turned over the leaves, pronounces, with the voice of an oracle, that the Cati, for thus they call their images, being offended, has inflicted upon him that diſeaſe, and if a good preſent be not made him the patient will die. This preſent uſually conſiſts of a cow, a hog, a goat, or the like, which the poor wretch, terrified at the apprehenſions of death, immediately gives the prieſt to be offered to the image.

The catholicos of Mingrelia has a great revenue; for he has four hundred vaſſals who furniſh his houſe with all the neceſſaries, and many of the ſuperfluities of life. He ſells the children of theſe people to the Turks, and when he viſits the places in his dioceſe, it is not to reform the clergy, or inſtruct the people, but to enrich himſelf. It is ſaid he will not conſecrate a biſhop for leſs than ſix hundred crowns, nor ſay maſs under a hundred. His ſanctity conſiſts in abſtinence from fleſh and wine in Lent; and he is generally ſo ignorant, that he can hardly read his Breviary and Miſſal. He has ſix biſhops under him, who pay little regard to the ſouls of the people, and never viſit their churches and dioceſes; but ſuffer the prieſts to live in ignorance, and the people to commit the greateſt crimes. They are chiefly employed in feaſting and getting drunk. Their principal revenues ariſe from the oppreſſion of their vaſſals, and ſelling their wives and children. However, like the Greek biſhops, they abſtain from fleſh, and ſeem to think that this is almoſt the only duty they are obliged to perform. Their cathedrals are adorned with images, which they embelliſh with gold and jewels, and by this means fancy they ſatisfy the divine juſtice and atone for their ſins. They are cloathed in ſcarlet and velvet, and differ from the ſeculars in wearing long beards, and bonnets that are black, high, and round.

The common prieſts are numerous, and miſerably poor. They cultivate their own grounds and thoſe of their lords, and are as great ſlaves as the ſeculars; nor have they any reſpect ſhewn them, except when they bleſs the food at meals or ſay maſs. As their pariſh churches have no bells, they call the people together by knocking with a great ſtick upon a board. Their churches are kept as naſty as ſtables; and though the images are foul, broken, and covered with duſt, the worſhip paid them is in the higheſt degree idolatrous. They indeed worſhip thoſe moſt that are fineſt adorned, or moſt famed for their cruelty; and when they ſwear by one of theſe, they never break their oath. One of their moſt formidable images is named St. Giobas, whom they dare not approach nearer than to the place where they can juſt ſee him, and there they leave their preſents, for they imagine he kills all who venture to approach him.

For none of the Romiſh ſaints have they any value, except for St. George, to whom both they and the Georgians pay the higheſt reverence. Their maſs reſembles that of the Greeks. Their chalice is a wooden goblet; and their patten a wooden diſh. They never ſay maſs in Lent but on Saturdays and Sundays, becauſe they think the communion ſpoils their faſting. They conſecrate either leavened or unleavened bread, without any difference, and mix no water with the wine, except it be very ſtrong.

Sir John Chardin ſays, that while he was in Mingrelia he was invited to two chriſtenings, which were performed in the following manner: the prieſt being ſent for at about ten in the morning, went into the buttery, where they keep the wine, and ſitting on a bench began to read an half torn octavo volume, running on very faſt, in a

low voice, and in the moſt careleſs manner. In about a quarter of an hour the father and godfather brought in a boy about five years old, when the godfather fixed up a ſmall candle againſt the cabin door, and ſcattered a few grains of incenſe upon ſome hot embers. The prieſt ſtill continued reading with the ſame inattention, breaking off to ſpeak to every body that came in; while the father and godfather were all the time walking in and out, and the little boy did nothing but eat. In about an hour's time a bucket full of warm water was got ready, and the prieſt having put into it about a ſpoonful of the oil of walnuts, bid the godfather undreſs the child, which he had no ſooner done than he was ſet on his feet in the water, and the godfather waſhed his whole body very well. The prieſt then taking a ſmall quantity of the oil of unction out of a leather purſe that hung at his girdle, gave it to the godfather, who anointed the child on the crown of the head, the forehead, the ears, the noſe, the cheeks, the chin, the ſhoulders, the elbows, the back, the belly, the knees, and feet: while the prieſt continued reading, till the godfather had dreſſed the child; when the father bringing in boiled pork and wine, they ſat down to table with the family, and ſoon got drunk.

The ſame author ſays, that every other religious act is celebrated by the Mingrelians with the ſame indecent irreverence; and informs us, that one day as he was paſſing by a church, the prieſt, who was ſaying maſs, heard him aſk the way of ſome people who were ſtanding at the door, and cried out from the altar, "Stay, "and I'll ſhew you." A moment after he came to the door, muttering the maſs as he walked; and having aſked whence he came, and whither he was going, he very civilly ſhewed him the way, and then returned to the altar.

They obſerve nearly the ſame faſts as the Greeks, for they keep the four great Lents, the firſt before Eaſter, which is forty-eight days; that before Chriſtmas, which is forty days; St. Peter's faſt, which laſts near a month; and the faſt obſerved by the Eaſtern Chriſtians in honour of the Virgin Mary, which continues fifteen days. Their prayers are all addreſſed to their idols for temporal benefits, as for their own proſperity and the ruin of their enemies. They abſtain from work only at the feſtivals of Chriſtmas and Eaſter, which they celebrate only by eating and drinking in their houſes to exceſs; but their greateſt feſtivals are when the image of a ſaint is carried through their country; upon which occaſion they dreſs in their beſt cloaths, make a great feaſt, and offer their preſents to the idol.

Theſe people have certain monks, of the order of St. Baſil, who wear black bonnets, eat no fleſh, and ſuffer their hair to grow; but pay no regard to religion, except obſerving their faſts with great exactneſs. They have alſo nuns of the ſame order, who obſerve their faſts, and wear a black veil; but they have no nunneries, nor are under any vows, but quit the order whenever they pleaſe.

In their marriages the parents of the girl agree upon the price with the perſon who deſires her; and here they pay leſs for a woman who has been divorced, more is demanded for a widow, and ſtill more for a maid. When the agreement is made, the young man may keep company with her till the money is paid, and it is no ſcandal if ſhe prove with child by him.

In mourning for the dead the women rend their garments, tear their hair and fleſh, beat their breaſts, and make terrible lamentations. The men tear their cloaths, and ſhave their heads and faces. The mourning laſts forty days; on the ten firſt of which it is accompanied with the moſt extravagant ſigns of grief, which then gradually diminiſhes till the fortieth, when they inter the body. A feaſt is then made for all who come to weep, and the biſhop, after having ſaid maſs, lays claim to every thing which belonged to the deceaſed, his horſes, arms, cloaths, money, and every thing of the like kind; for, among the Mingrelians, death is the ruin of families; but when a biſhop dies, the prince ſays the maſs for the dead on the fortieth day of mourning, and takes all his moveable goods.

On the confines of Mingrelia lie the little principality of Guriel and the kingdom of Imeretta. The former borders upon Imeretta on the north, upon Mount Caucaſus on the eaſt, upon the Black Sea on the ſouth, and upon Mingrelia on the weſt. The inhabitants are of the ſame diſpoſition, and have the ſame irregularity of manners as the Mingrelians, being addicted to robbery, murder, and lewdneſs.

Imeretta, which is ſomething larger than the country of Guriel, is encompaſſed by Mount Caucaſus, Mingrelia, the Black Sea, the principality of Guriel, and part of Georgia. Like Mingrelia it is covered with woods and mountains, but the vallies are more pleaſant and more fertile; they producing cattle, corn, pulſe, and a variety of herbs. There are ſome iron mines, and ſome money current among the people; and this is coined in the kingdom. They have likewiſe ſeveral towns; but their cuſtoms differ but little from thoſe of the Mingrelians. All theſe nations were once ſubject to the emperor of Conſtantinople; but, after they had freed themſelves, became involved in continual wars, till calling in the aſſiſtance of the Turks, they were made tributary to them.

SECT. XIV.

Of SYRIA, *called by the Turks* SURISTAN.

The Face of the Country, Climate, and Seaſons; their Vegetables, and method of Huſbandry; their Beaſts, Birds, Reptiles, and Inſects.

HAVING taken a view of the Turkiſh empire in Aſia, from Arabia to its moſt northern extremity, we ſhall lay before the reader an account of the countries ſituated to the eaſt of Arabia; and, beginning with Syria, Phœnicia, and Paleſtine, ſhall proceed to Natolia, or Aſia Minor, and the Aſiatic iſlands ſubject to the Turks.

Syria is bounded on the north by Diarbec and Natolia; on the eaſt by Diarbec and the Deſarts of Arabia; which alſo, together with Judea, bound it on the ſouth; and on the eaſt by the Mediterranean Sea.

The coaſt is in general bordered by very high mountains, except near Seleucia, and from Mount Pieria to Mount Caſſius, which is ten or fifteen miles, where it is level, and opens a paſſage for the river Orontes to diſcharge itſelf into the Mediterranean. Theſe mountains are covered with trees, ſhrubs, and a number of plants, which do not, like thoſe in the plains, loſe their verdure during the heat of ſummer. As they abound with ſprings, theſe form ſmall rivulets, which, in ſome places on the ſide next the ſea, unite into rivers, and refreſh the plains between them and the ſea-ſhore. Behind them on the land-ſide are generally extenſive plains, that alſo receive great benefit from the ſtreams that deſcend from the mountains, near which they are covered with myrtle, oleander, and other ſhrubs. But the oppoſite boundaries of thoſe plains are chiefly low, rocky, barren hills; but behind them are other large plains, which, though only watered by the rains that fall in the winter, are exceeding fertile. This intermixture of rocky eminences and plains extends about ſixty or ſeventy miles within land.

The Orontes is the only river of any note in Syria. It riſes on the land-ſide of the above high mountains, and from thence winding round falls into the ſea: the reſt of the rivers, which are few and inconſiderable, are abſorbed by the thirſty plains through which they paſs. Even the Orontes, though ſwelled by a number of brooks from the lofty mountains behind which it runs, and alſo from the lake of Antioch, ſeems as conſiderable many miles above that city, as where it diſcharges itſelf into the Mediterranean.

The ſeaſons are here extremely regular, and the air ſo pure and free from damps, that, from the end of May to the middle of September, all the inhabitants, of whatever rank, ſup and ſleep expoſed to the air in their court-yards, or upon the houſe-tops. The natives reckon that the ſeverity of winter laſts only forty days, beginning from the twelfth of December, and ending at the twentieth

twentieth of January. During this time the air at Aleppo is very piercing, even to ſtrangers who have juſt come from a cold climate: yet, during the thirteen years Dr. Ruſſel reſided there, the ice was not above three times of ſufficient ſtrength to bear a man, and that too with caution, and only in a ſituation ſheltered from the beams of the ſun. In ten years of that time the ſnow never lay on the ground above a day: even in the depth of winter, when the ſun ſhines and there is no wind, the weather is warm, and ſometimes almoſt hot. Hence narciſſuſes are in flower during all this ſeaſon, and violets, at the lateſt, appear before it is quite over. As February advances, the fields, which were before partly green, become entirely covered with an agreeable verdure, by the ſpringing up of the latter grain; and though the trees continue in their leafleſs ſtate till about the beginning of March, yet the almond, when lateſt, being in bloſſom before the middle of February, and quickly ſucceeded by the apricot, peach, &c. the gardens aſſume an agreeable appearance.

The ſpring is extremely pleaſant, but is of ſhort duration; for as March brings it on with rapidity, ſo April with equal haſte advances towards ſummer; and the agreeable livery worn by the fields during theſe two months, and indeed through moſt of the winter, fades before the middle of May; and, ere that month is cloſed, the whole country has ſo parched and barren an aſpect, that one would ſcarce think it capable of producing any thing beſides the few hardy plants that are ſtill able to reſiſt the extreme heats. From this time no refreſhing ſhower falls, and ſcarce a friendly cloud appears to ſhelter the inhabitants from the exceſſive heat of the ſun, till about the middle of September, when a little rain generally falls, and greatly refreſhes the air. There is an interval of between twenty and thirty days from theſe firſt rains till the ſecond, during which the weather is ſerene, temperate, and extremely delightful; and if the rains have been plentiful, though but of a few hours duration, the country ſpeedily aſſumes a new face. After the ſecond rains the weather becomes variable, and winter approaches; but with ſuch ſlow degrees, that the greateſt part of the trees preſerve their leaves till the middle of November, and people of the moſt delicate conſtitutions never have fires till about the end of that month.

The country about Aleppo has ſeldom any hard gales of wind; the coldeſt in winter blow between the eaſt and north-weſt, and the nearer they approach to the former point, the colder they are during that ſeaſon and part of the ſpring; but from the beginning of May to the cloſe of September, the winds blowing from the very ſame point, reſemble the hot air iſſuing from the mouth of a hot oven. The only remedy againſt them is to ſhut all the doors and windows; for though they are not fatal in Syria, as in other countries, they are extremely troubleſome, affecting moſt people with a painful languor and a difficult reſpiration. However, many ſummers paſs without them; and, during Dr. Ruſſel's ſtay in the country, in no ſummer were there more than four or five days of them; for though the northerly and eaſterly winds reign moſt in the winter, yet Providence has wiſely ordained the weſterly winds to be moſt frequent in the ſummer, without which the intenſe heat of the rays of the ſun, with their reflection from a bare rocky tract of ground, would render the country ſcarce habitable.

With reſpect to the vegetables of this country, they ſow in the fields Turky wheat, barley, beans, a green kind of kidney-beans, Turky millet, lentils, hemp, cotton, muſk-melons, water-melons, a ſmall cucumber, baſtard ſaffron, and ſeveral others. Near Aleppo tobacco is planted in the gardens; but in the villages, at about ten or fifteen miles diſtance, a large quantity is planted in the fields, and all the hills from Shogre to Latachia produce ſuch plenty of it, that this vegetable makes no inconſiderable branch of trade, particularly with Egypt.

The harveſt begins with cutting the barley about the beginning of May, and both that and the wheat are generally got in by the twentieth of the ſame month. As ſoon as it is cut down, or plucked up, (which is the more uſual method) it is carried to a neighbouring ſpot of hard even ground, where it is ſeparated from the huſk by a machine like a ſledge, that runs upon two or three rollers, drawn by horſes, oxen, or aſſes. In theſe rollers are fixed low iron wheels, notched like the teeth of a ſaw, which being pretty ſharp at once cut the ſtraw and ſeparate the grain. Their granaries are ſubterraneous caverns, entered by a ſmall hole like a well, frequently in the high way; and as they are commonly left open when empty, they render riding in the night not a little dangerous near the villages.

The olives produced about Aleppo are little more than ſufficient to ſerve the inhabitants for pickling; but at Edlib, about thirty miles to the ſouth-weſt, and in the neighbouring villages, there are large plantations, which afford abundance of oil, with which, and the aſhes brought by the Arabs from the Deſart, a conſiderable quantity of ſope is annually made, The vineyards round Aleppo produce pretty good grapes; but the wine made by the Chriſtians and Jews is preſſed from grapes brought from ſome diſtance. Their white wines are palatable, but thin and poor, and ſeldom keep ſound above a year. The red wine is deep-coloured, ſtrong, and heady, but without any flavour; and, inſtead of producing mirth, and elevating the ſpirits, bring on ſleep or ſtupidity.

From raiſins, uſually mixed with a few aniſeeds, they draw a ſtrong ſpirit, which they call arrack, of which the Chriſtians and Jews drink pretty freely.

Among the fruits of this country there are only two or three ſorts of apples, and thoſe very indifferent. They have apricots, peaches, indifferent good pears, quinces, pomegranates of three ſorts, black and white mulberries, oranges, and lemons; figs of four ſorts, walnuts, hazle nuts, piſtachio nuts, &c. All theſe trees are ſtandards, planted promiſcuouſly and but little improved by culture. There are alſo ſeveral kinds of foreſt trees, as the white poplar, the plane, the hornbeam, the aſh, the turpentine-tree, a few oaks, the tamariſk, and many others; there are likewiſe a great variety of garden plants and flowers.

As to the beaſts of Syria, there are a few black cattle, which are chiefly uſed for the plough and in drawing water for the gardens. Moſt of them employed for that purpoſe are very large, with remarkable long legs and great bellies. In ſome parts of Syria are abundance of buffaloes; but near Aleppo there are very few, and thoſe chiefly kept for their milk.

They have two ſorts of ſheep, the one reſembling the larger kinds in Britain, only their tails are rather bigger and thicker; the others are the moſt numerous, and have tails that are very broad and of an extraordinary ſize, terminating in a ſmall appendage that turns back, and is of a ſubſtance between fat and marrow; it is not eaten ſeparately, but mixed with lean meat in many of their diſhes, and is alſo often uſed inſtead of butter. Theſe tails uſually weigh upwards of fifteen pounds; but thoſe which belong to ſheep of the largeſt breed, and that have been fattened, ſometimes weigh fifty pounds. Thoſe in Aleppo being kept up in yards, are in no danger of injuring their tails; but in other places, where theſe ſheep feed in the fields, the ſhepherds are obliged to fix a piece of thin board to the under part of the tail to prevent its being torn by the buſhes, thiſtles, and rocks, it not being covered underneath like the upper part with thick wool; ſome have alſo wheels to facilitate the dragging of this board after them, whence they have been repreſented by travellers as having carts to carry their tails.

They have two kinds of goats, one that reſembles thoſe in Britain, and the other remarkable for the length of their ears. Theſe are only a little larger than ours, and yet their ears are frequently a foot long, and broad in proportion: they are chiefly kept for their milk, which is ſweet and well taſted. In the beginning of April they are brought to Aleppo, and great numbers are drove thro' the ſtreets every morning, and their milk ſold as they paſs till September.

Syria abounds with two ſorts of antelopes, of which that of the mountains is the moſt beautiful. Its back and neck are of a dark brown, and the antelope of the plain is neither ſo ſwift, nor ſo well made; yet both ſorts are ſo extremely fleet, that the grey-hounds, tho' very good ones, can ſeldom come up with them, without the aſſiſtance of a falcon, unleſs in ſoft deep ground.

There

There are plenty of hares, but none of the natives, except the Arabs, are fond of them. The method of dreſſing them is very extraordinary. They dig a hole in the earth, which they fill with light bruſhwood, and ſet it on fire; when thoroughly lighted, the hare, with the ſkin and entrails, juſt as it was taken, is thrown into it, and after the flame has ceaſed, they cover up the hole with the looſe earth taken out of it, which at firſt had been laid round the edge to grow hot. Thus it is left till they imagine it is ſufficiently roaſted; when taking it out, they throw a handful of ſalt over it, and eat it without any other dreſſing.

Of the beaſts of burthen here are three ſorts of camels, theſe are the Turcoman camel, the Arab camel, and the dromedary.

The Turcoman camel is much larger, ſtronger, more hairy, and of a darker colour than any of the others. Their common load is eight hundred pounds; but they ſometimes carry much more. Theſe cannot bear heat, and therefore they are never worked in the months of June, July, and Auguſt.

The Arab camel is much ſmaller, leſs hairy, of a lighter colour, and ſeldom carries more than ſix hundred pounds weight; but can bear heat and thirſt much better than the Turcoman. There is no need of theſe camels being fed with barley flour, or chopped ſtraw; for the very thiſtles and other plants, which grow in the deſart, are almoſt all the food they require. Dr. Ruſſel ſays, that he remembers an inſtance, where, in a caravan from Boſſora, the camels, which were of this ſort, travelled without water for fifteen days; but the quantity they drank, as ſoon as they came at it, proved fatal to many of them.

The dromedary appears to be only a high breed of the Arab camel, from which they are only diſtinguiſhed by their being of a lighter and handſomer make, and inſtead of the ſolemn walk to which the others are accuſtomed, they pace, and are generally ſaid to go as far in one day as the others in three.

The other beaſts of burthen are horſes, which are here well broke, and taught to ſet off in full ſpeed, and ſuddenly to ſtop. There are two ſorts of aſſes, one very large with remarkable long ears, and the other ſmall, and reſembling thoſe in England; there are likewiſe ſome mules.

Among the rocky hills, and in the mountains, are hyænas. Some authors have pretended, that this animal will imitate the human voice, and even learn the names of the ſhepherds, in order to call them out and devour them; but this is far from being true, for they are fonder of the flocks than of the ſhepherds, and never attack men but in their own defence, or through exceſs of hunger; yet they ſtill rob the graves whenever they can come at them.

Foxes and wolves are found in the plains, but they are ſmaller than thoſe in Europe, and jackalls are ſo numerous, that every evening they paſs in full cry, like a pack of hounds, through the gardens of Aleppo, and not only give great diſturbance by their noiſe, but make free with the poultry.

The country affords the turkey, gooſe, and duck, the dunghill-cock and hen, the Bagdat fowl, which is of a large breed, the rumkin, or cock and hen without rumps. Among the game are wild geeſe, plenty of wild ducks and mallards, ſeveral kinds of widgeon, ſpoon-bills, and various ſorts of teal, water-hens, and water-rails. In autumn the becca-figos and witwalls are both in ſeaſon, and the former are eſteemed great delicacies. Here are alſo the buſtard of two kinds; the red legged partridge, the frankolin, the fleſh of which is delicious; the common ſky-lark, wood-lark, the creſted lark, and ſeveral others, particularly ſeveral ſpecies of pigeons, among which is the carrier formerly uſed by the Europeans, for conveying expeditiouſly the news of a ſhip's arrival at Scanderoon: but this has been diſuſed for many years.

The pigeon employed on theſe occaſions was one that had young at Aleppo. Dr. Ruſſel enquiring into the method of training them was informed they were ſent to Scanderoon in an open cage, and as ſoon as let go, would fly back to Aleppo; but others ſaid, they were brought to this by letting them return from ſhorter diſtances on the Scanderoon road. All agree, that if the pigeon had been a fortnight at Scanderoon, it was not afterwards to be truſted to fly back, leſt forgetting its young, it ſhould not be ſo eager to get home. A ſmall piece of paper, with the ſhip's name, the day of its arrival, and the moſt material circumſtances, contained in a narrow compaſs, was fixed under the wing, to prevent its being deſtroyed by wet. They alſo bathed the pigeon's feet in vinegar, in order to keep them cool, that it might not ſettle to waſh itſelf, which would deſtroy the paper. An Engliſh gentleman, who remembered this practice, ſaid he had known one of them arrive in two hours and a half, tho' the diſtance is no leſs than ſeventy miles.

Beſides the birds uſed for food and ſport, the country produces the black vulture, the cormorant, the ſtork, a few pelicans, the owl, a kind of jay, with feathers beautifully variegated with blue, green, and brown; two ſorts of the crane, one a fine bird, which the natives often keep tame in their houſes; the heron, the flamingo, and the black-cap, a kind of gull, of which there are great numbers in Aleppo, during the winter, ſo tame, that the women call them from the houſe-tops, throwing up pieces of bread, which they catch in the air.

Among the reptiles are ſerpents of various kinds, and many of them extremely venomous; but as they all fly from man, and from the barren fields in ſummer, when alone they are abroad, there is but little danger of accidentally treading upon them. However, large white ſnakes are often found in the houſes; but it does not appear that they do any miſchief. The ſcorpion and ſcolopendra indeed often ſting the natives in their houſes, which cauſes great pain for ſeveral hours, but is attended with no other ill conſequence. In the gardens are tree frogs, and over the whole country are various kinds of lizards.

Of the uſeful inſects, there are only ſilk-worms, which produce a conſiderable quantity of ſilk; and bees, which make excellent honey. Among thoſe which are prejudicial are the locuſts, which ſometimes appear in ſuch incredible numbers, as to deſtroy all the verdure wherever they paſs: but this ſeldom happens.

SECT. XV.

A Deſcription of the City of Aleppo and the neighbouring Country; of the Inhabitants, and particularly of the Cuſtoms of the Chriſtians, with an Account of the Marriages of the Maronites, and of the European Settlements in that City. The Manner in which the Europeans ſpend their Time, and the epidemic Diſeaſes which prevail at Aleppo.

THE city of Aleppo, the preſent metropolis of Syria, called by the Turks Haleb, is ſituated ſixty miles from the ſea, in thirty-ſix degrees twelve minutes north latitude, and in thirty-ſeven degrees forty minutes eaſt longitude from the meridian of London, and with reſpect to its buildings is inferior to no city in this part of the Turkiſh empire.

This city with its ſuburbs is built on eight ſmall hills, none of which is of a conſiderable height, except one in the middle of the city, upon which the caſtle is erected. This is of a conic form, and ſeems in a great meaſure artificial, and raiſed with the earth thrown out of a broad deep ditch with which it is ſurrounded. The city is encompaſſed by a wall now much decayed, and a broad ditch, in moſt places converted into gardens. It is about three miles and a half round; but including the ſuburbs, which lie chiefly to the north-eaſt, the whole is about ſeven miles in compaſs.

The houſes are built of ſtone; but as the ſtreets are generally narrow, and the houſes have no windows that look into them, except a few in the upper rooms, nothing is to be ſeen but dead walls, which give them a diſagreeable appearance. The ſtreets are, however, well paved, and kept remarkably clean.

The moſques are numerous, and ſome of them magnificent. Before is a ſquare area, in the middle of which is a fountain for the appointed ablutions before prayers; and behind ſome of the larger moſques is a ſmall garden.

There

There are alſo many large caravanſeras, each conſiſting of a ſpacious ſquare court, on all ſides of which are erected on the ground-floor, a number of rooms occaſionally uſed for ſtables, chambers, or ware-houſes. Above ſtairs is a colonade on each of the four ſides, to which open ſeveral ſmall rooms, wherein the merchants, as well natives as ſtrangers, tranſact moſt of their buſineſs.

In the city are alſo a number of public bagnios, which are frequented by people of all religions, and of all ranks; except thoſe in high ſtations, who generally have them in their houſes.

The bazars, or market-places, are here, as in other parts of the eaſt, long, narrow, covered ſtreets, with ſhops on each ſide, juſt ſufficient to hold the tradeſman, and perhaps one or two more, with all his commodities about him, the buyer being obliged to ſtand without. A particular bazar is allotted for each trade, and theſe and the ſtreets are locked up an hour and a half after ſunſet, and many of them earlier. It is remarkable that though their doors are moſtly caſed with iron, yet their locks are of wood.

The natives in their common buildings make uſe of a white gritty ſtone, that is every where in plenty about the city: it is eaſily cut, but grows hard by being expoſed to the air. But in the gates, pillars, and pavements of their nobleſt ſtructures, they employ a yellow marble, capable of a tolerable poliſh. This is alſo the produce of the country, and is often intermixed, by way of ornament, with red, white, and coarſe black marble, brought from other places: but when they are in want of the red, they give their own yellow marble that colour, by rubbing it over with oil, and then putting it into a moderately hot oven, in which it continues for ſeveral hours.

At about the diſtance of five miles are ſeveral ſprings that ſupply the city with good water, by means of an aqueduct, which is ſaid to have been built by the empreſs Helena. This water is ſufficient for the neceſſary purpoſes of drinking and cookery. Almoſt every houſe has alſo a well; but that water being brackiſh, is only employed for waſhing their yards, and filling the reſervoirs for the ſupply of the fountains. Indeed the river Caic, the ancient Singas, which is no more than ſix or eight yards broad, runs by the weſtern part of the city, within a few yards of the walls; but it barely ſerves to water a narrow ſlip of gardens on its banks, that extend from about five miles north, to about three miles ſouth of the town. Beſides theſe gardens, there are a few more near Bab Allah, a village about two miles to the north-weſt, which are ſupplied by the aqueduct. The riſing grounds above the gardens, to which the water cannot be conveyed, are in ſome places laid out in vineyards, interſperſed with olive, fig, and piſtachio trees, as are alſo many ſpots to the eaſtward, where there are no gardens. But inconſiderable as this river and theſe gardens may appear, they contain almoſt the only water, and all the trees to be met with for twenty or thirty miles round; for the villages have no trees, and moſt of them are only ſupplied with the water the inhabitants ſave in their ciſterns.

The fuel uſed in the houſes of Aleppo is wood and charcoal; but for heating their bagnios they burn the dung of animals, the parings of fruit, and the leaves of plants, all which people are employed to gather and dry for that purpoſe.

The ground, at leaſt four or five miles round Aleppo, is very ſtoney and uneven, with a number of ſmall eminences, moſt of which are as high as any part of the city; and from the weſt-ſouth-weſt to the north-weſt by weſt, this uneven country extends at leaſt twenty miles; but is, however, interſperſed with many ſmall fertile plains.

Plenty of lime-ſtone is found near the city, that affords good mortar for their buildings, which they carry on with great eaſe and dexterity; and at a few hours diſtance is found the gypſum, in ſmall quantities, of which plaſter of Paris is made. This is chiefly uſed in cementing the earthen pipes, uſed in conveying water, and for a few other purpoſes about their beſt buildings.

At the diſtance of about eighteen miles ſouth-eaſt of Aleppo is a large plain called the valley of ſalt, bounded by low rocky hills, which form a kind of natural baſon, that retains the rain deſcending from the rocks, together with the water that riſes from a few ſprings in the neighbourhood, and cauſe the whole to be overflowed in the winter. The extent and unevenneſs of the ſurface prevents this water from being of any great depth; ſo that it is ſoon evaporated by the ſun, when it leaves a cake of ſalt in ſome places half an inch thick; and with this the whole encloſed plain is covered. The ſoil of this plain is a ſtiff clay ſtrongly impregnated with ſalt. In the month of April a number of people are employed in gathering this ſalt, which is not only very good, but ſufficient to ſupply all this part of the country.

The inhabitants of the city and ſuburbs of Aleppo are computed at about two hundred and thirty-five thouſand, of whom two hundred thouſand are Turks, thirty thouſand are Chriſtians, and the remaining five thouſand Jews. But though they are of ſuch different religions, they ſeem to be nearly the ſame people, nor are the Chriſtians much ſuperior to their neighbours in virtue. The greateſt number of them are Greeks, the moſt numerous next to them are Armenians, next to them the Syrians, and then the Maronites; each of whom have a church in a part of the ſuburbs, where moſt of them reſide.

The vulgar language is Arabic; but the Turks of rank uſe the Turkiſh: moſt of the Armenians can ſpeak Armenian; many of the Jews underſtand Hebrew; but few Syrians can ſpeak Syriac; and ſcarce one of the Greeks underſtand a word of either ancient or modern Greek.

There are alſo a people named Chinganas, who, like the Arabs, wear a large ſilver or gold ring through the external cartilage of their right noſtril. Theſe people are eſteemed the plague of Aleppo; they reſemble the Arabs, and, like ſome tribes of them, live in tents; but are not acknowledged by them. As they are extremely poor, a few of them, who are conſtantly encamped round the ſkirts of the city, hire themſelves for labourers, and other menial offices; but the greateſt number come thither from all parts in the ſpring, to aſſiſt in reaping the corn.

We have already given a ſufficient deſcription of the manners of the Turks of this city, in deſcribing thoſe of Aſia in general, and ſhall here therefore only take a view of the cuſtoms and manners of the Chriſtians who compoſe ſo conſiderable a part of the city.

When the Chriſtian women go abroad, they are as cloſely veiled as thoſe of the Turks; but they are ſeldom allowed to go any where but to church, to their phyſicians, to the bagnio, or now and then to viſit a relation. A few women are permitted by their huſbands to go two or three times a year to their gardens; but others, tho' they are not a mile from their houſes, never ſaw a garden in their lives.

The women in general have ſuch eaſy labours, that thoſe of the moſt delicate conſtitutions are ſeldom confined above ten or twelve days, and thoſe of the villages are ſeldom hindered from going the next day about their uſual employments. Women of all ranks ſuckle their own children, and ſeldom wean them till either the mother is again with child, or they are three or four years of age.

As to the marriages of the Chriſtians they are generally contracted when children, by their parents, and as there is no material difference between the nuptial ceremonies of the different ſects, a deſcription of thoſe of the Maronites may ſerve as a ſpecimen of all the reſt.

The bride having been demanded, the bridegroom's relations are invited by the bride's father to partake of an entertainment, in order to fix the wedding-day; for the young folks themſelves have no vote in theſe affairs, in which they are ſo nearly concerned. On the afternoon of the day appointed, they again go to the bride's houſe, and after ſupper is over, return to that of the bridegroom, who has not yet appeared; for he is obliged by cuſtom to hide himſelf, and is not to be found, till they have made a ſeemingly ſtrict ſearch for him. He is brought out dreſſed in his worſt clothes, when great

noiſe and rejoicings are made on their finding him, and he and the brideman, after being led ſeveral times round the court in a noiſy proceſſion, are conducted into a room where their wedding clothes are laid out in form. A prieſt then ſays a long prayer over them, and being dreſſed, they are led back into the court with the ſame ceremony as before. At midnight, or a few hours after, the relations, accompanied by all of both ſexes who have been invited to the wedding, return in proceſſion to the houſe where the bride lives, with muſic playing before them, and each holding a candle. On their coming to the door it is ſhut againſt them, and when they knock and demand the bride, they are refuſed admittance. Upon this a mock fight enſues; but the bridegroom's party are always conquerors. The women then conduct the bride out of her chamber covered all over with a veil, and ſhe is carried in proceſſion to the bridegroom's, accompanied only by one or two of her ſiſters, or neareſt female relations, and being ſeated at the upper end of the room, among the women, continues veiled with red gauze, and muſt neither ſpeak nor move, except riſing to every perſon who comes into the room, of which ſhe is informed by one of the women, who conſtantly ſits by her; for ſhe muſt not open her eyes. Few retire to reſt, and the remainder of the night is ſpent in mirth by each ſex in their ſeparate apartments, there being no want of wine, arrack, fruit, and ſweetmeats.

At about nine the next morning, the biſhop or a prieſt comes to perform the ceremony. At his entrance all the women are veiled, and the bride ſtands entirely covered, ſupported by two women. The bridegroom dreſſed in a gaudy robe, entering with the biſhop, is placed on the bride's left hand with his brideman by him, and a ſhort ſervice being performed, the biſhop puts a crown firſt on the bridegroom's head, and then on the heads of the bride, the brideman, and bridemaid. Afterwards joining the hands of the bridegroom and bride he continues the ſervice, and at length puts a ring on the bridegroom's finger, and delivers another to the bridemaid to be put on that of the bride. Near the concluſion of the ſervice he ties a piece of tape or ribbon round the bridegroom's neck, and in the afternoon a prieſt comes to take it off.

The ceremony being concluded, the bridegroom and all the men return to their own apartment, where they drink coffee and ſit very gravely while the biſhop ſtays, which is not long, for dinner being immediately ſerved up for him and a few others, he dines and takes his leave, on which they inſtantly reſume their mirth. Great quantities of proviſions being dreſſed, ſeveral tables are covered both for dinner and ſupper, and there is generally plenty of arrack, wine, coffee, and tobacco.

About midnight the bridegroom is led in proceſſion to the bride's chamber, when preſenting her a glaſs of wine, ſhe drinks to him, and he having returned the compliment, is conducted back with the ſame ceremony. The muſic, during the whole time, continues playing, buffoons, and other of their diverſions are going forwards, and the houſe is uſually full of company till the next day in the afternoon, when all take their leave, except a few intimate friends, who ſup with the bridegroom, and about midnight leave him heartily fatigued, to retire to the bride's chamber.

All who are invited to the wedding ſend preſents, and for ſeveral days after the marriage is conſummated, flowers are ſent to the bride by all her female acquaintance. On that day ſeven-night the bride's relations come to viſit her, and an entertainment is provided for them. But it is not thought decent for a bride to ſpeak to any perſon for at leaſt a month, except a few words to her huſband, and this the Armenians are ſo unreaſonable as to extend to a year. The old women generally give them a ſtrict charge about this, and particularly enjoin them not to talk too ſoon even to the huſband.

Few women are allowed to ſit at table with their huſbands, but wait upon them as ſervants, and though they have no guards about their apartments, yet the people of faſhion are never permitted to appear unveiled before men, except they are their near relations, their ſervants, prieſts, or phyſicians. The Maronites are the leaſt ſtrict in this reſpect, for ſome of them will appear before particular ſtrangers, aud are permitted to ſit at table with their huſbands. Their confinement, however, proceeds leſs from jealouſy of their conduct, than from the fear of the bad conſequences that might attend their being ſeen by a Turk, ſhould he take a liking to them.

The Europeans, or Franks, who reſide at Aleppo are chiefly Engliſh and French. Of the former there were in the year 1753 the conſul, the chancellor, the chaplain, the phyſician, ten merchants, and an officer who walks before the conſul with a ſtaff tipped with ſilver; he is alſo employed as a meſſenger, and takes care of letters.

The French have a conſul, and the other officers, with their druggermen, or interpreters, and double the number of merchants and clerks. The French have likewiſe under their protection three convents in the city, and a college of Jeſuits. The Dutch have a conſul; but no other perſon of their country reſides there. There are likewiſe a few Venetian merchants and Italian Jews. The greateſt part of the European merchants live in caravanſeras in the principal quarter of the city, in which the ground-floor ſerves for their warehouſes, and the upper ſtory is fitted up for their dwellings by buildings between the pillars of the colonade, forming a long corridore; opening on which are a number of rooms, ſo that they nearly reſemble cloiſters; and as theſe merchants are unmarried, and their communication with the people of the country is almoſt ſolely on account of trade, their way of life nearly reſembles that of the monaſtic. They formerly wore the Turkiſh habit, retaining only the hat and wig, by way of diſtinction; but of late years moſt of them continue in their proper dreſs.

The Europeans have their proviſions dreſſed after their own manner, and the evening being the chief time of entertaining their friends, they eat more animal food for ſupper than is cuſtomary in England. At table they commonly drink a dry white wine and red wine brought from Provence. The Engliſh in ſummer generally drink before dinner and ſupper a draught of weak punch, which is found ſo very refreſhing, that now moſt of the other Europeans, ſeveral of the Eaſtern Chriſtians, and ſome Turks, follow their example.

All the Engliſh keep horſes, and three or four times a week ride out for an hour or two in the afternoon. On Saturdays, and frequently on Wedneſdays, they dine abroad under a tent, in ſpring, autumn, and during the fine weather in winter. In the month of April, and part of May, they generally live at the gardens near Baballah; and in the heat of ſummer they dine at the gardens. Thoſe who love hunting and hawking uſually go abroad twice a week after the ſecond rains, till the weather grows too warm; beſides, in the evening they uſually take a walk on the houſe-top. The reſt of the time is ſpent in the compting-houſe.

The Europeans at Aleppo have no reaſon to complain of the behaviour of the Turks. Their capitulations with the Porte prevent their being ſubject to the oppreſſions of the government; and the baſhas and people of diſtinction uſually treating the conſuls with civility and reſpect, others follow their example; ſo that they live in great ſecurity in the city, and can even travel abroad unmoleſted by the Arabs and Curds, where the natives dare not venture. This is partly owing to a ſmall preſent annually ſent to the prince of the Arabs, and the civil treatment the Curds ſometimes meet with at Scanderoon; and partly to their travelling with no more money than is abſolutely neceſſary to defray their expences, ſo that they would get but little by them. And, beſides, an inſult of this nature would be made a pretence by the Turkiſh government for chaſtiſing them ſeverely.

The epidemical diſtempers which prevail moſt in Aleppo are fevers of ſeveral kinds, dyſenteries, quinſies, rheumatiſms, pleuriſies, and peripneumonies; to which may be added the plague: they have alſo a cutaneous diſeaſe, by ſome thought peculiar to this place, whence it is called the Aleppo evil.

SECT.

SECT. XVI.

Of the Cities of Alexandretta, or Scanderoon; Antioch, now called Anthakia; Laodicea, now called Latakia; with a Deſcription of the Catacombs, and other Antiquities near that City: and alſo of the Cities of Jebilee, antiently called Gabala, and of Arka.

ALEXANDRETTA, or Little Alexandria, is ſaid to have been repaired and embelliſhed, if not built, by Alexander the Great, after a victory he obtained near it over Darius; and it received its name to diſtinguiſh it from Alexandria in Egypt. This city, which is now called Scanderoon, is ſituated at the extremity of the Mediterranean Sea, in thirty-ſix degrees thirty-five minutes north latitude, and is the ſea-port town of Aleppo. It ſtands on a marſhy ground, in ſo unhealthy a ſituation, that it is now only a confuſed heap of wretched houſes, moſt of them built of wood, and others of boughs of trees interwoven, and plaſtered over with clay; and is inhabited chiefly by Greeks, who entertain all the ſailors and ordinary travellers that come thither; while the merchants and perſons of rank generally lodge with the conſuls of their own nation, where they meet with better accommodations; for theſe have handſome houſes a mile or two from the town, where the place reſembles a little city. During the exceſſive heats, when Scanderoon is moſt unhealthful, many of the inhabitants retire to the neighbouring villages, particularly to Balain, which is ſituated at ten miles diſtance among very high mountains, where there is excellent water and alſo delicious fruit.

Scanderoon has an old caſtle, defended by a ſmall garriſon, under the command of the governor. The people uſed formerly to ſend pigeons with letters to inform the merchants of Aleppo of the arrival of any ſhip; but we have already obſerved, that this cuſtom is now laid aſide.

About twenty-two miles to the ſouth of Scanderoon are the remains of the antient and celebrated city of Antioch, now called Anthakia, once the capital of Syria; but now a ruinous place, the channel where veſſels uſed to ride being choaked up. It is ſituated on the river Orontes, now called Aſſi, and has been in the poſſeſſion of the Turks ever ſince the year 1188. It was formerly called by the Greeks Epidaphne, from the grove and oracle of Apollo adjoining to it; and there the diſciples of our Lord were firſt called Chriſtians.

A little farther to the ſouth is Laodicea, now called Latakia. This city is ſituated in thirty-five degrees thirty minutes north latitude, and was originally built by Seleucus Nicanor, who gave it the name of Laodicea in honour of his mother. It was antiently a place of great magnificence, but was afterwards reduced to a low condition; but being rebuilt, is now become one of the moſt flouriſhing towns on the coaſt.

Among the ruins of this antient city are ſtill ſtanding ſeveral rows of columns formed of porphyry and granite, with part of an aqueduct, the ſame, perhaps, which Joſephus ſays was built by Herod; this laſt is a maſſy ſtructure, without arches. The principal monument of the antient grandeur and magnificence of this city is a large triumphal arch, ſupported by pillars of the Corinthian order. The architrave is adorned with trophies, ſhields, battle-axes, and other military weapons, while the reſt of the entablature is extremely bold and noble. This ſtructure now forms part of a moſque. A furlong to the weſtward of the city are the ruins of a beautiful cothon, in the form of an amphitheatre, and ſo capacious as to be able to contain the whole Britiſh navy. Its mouth, which is about forty feet wide, is defended by a ſmall caſtle; but it is at preſent ſo choaked up with ſand and pebbles, that half a dozen ſmall veſſels are all that can be conveniently admitted at one time.

About two furlongs to the northward of the city, near the ſhore, are the antient catacombs, in which are ſeveral ſtone coffins, ſome of which have preſerved their covers, and are adorned with beautiful decorations of ſhells and foliage; or the buſts of men and women, ſatyrs, and the heads of oxen; others are pannelled, and have their covers ſupported by pilaſters of the Ionic and Corinthian orders.

The catacombs in which theſe coffins are found are formed in the rocky ground, and conſiſt of a number of ſepulchral vaults, from ten to thirty feet ſquare, and upon the front and ſide-walls of each ſtair-caſe are curious deſigns in baſſo relievo, anſwering to thoſe of the coffins. Along the ſides of theſe vaults are narrow cells, wide enough to receive one of theſe coffins, and long enough for two or three. One of theſe vaults is held by the Greeks in great veneration. It is called St. Teckla, in commemoration of ſome acts of penance and mortification ſaid to have been performed there by the firſt virgin martyr. In the middle of it is a ſpring ſuppoſed to produce extraordinary cures and miraculous viſions; and here they bring thoſe afflicted with the jaundice and other diſtempers; and, after ſeveral ceremonies, they return with a ſteady faith in their cure. Here alſo the aged and decrepid pretend to receive warnings of their approaching death; while the young foreſee a long train of events which, they imagine, are to happen within the future courſe of their lives.

Farther to the ſouth is Jebilee, antiently called Gabala, which ſtands cloſe to the ſea, in a fruitful plain. It now makes but an indifferent appearance, though it was once a biſhop's ſee. Among the ruins of the antient city are many pillars of granite, with capitals of white marble highly finiſhed: but the greateſt monument of its antient ſplendor is the remains of a noble theatre, by the north gate of the city. The walls are not above twenty feet high, and part of them have been blown up by the Turks, who have taken from thence a great quantity of marble, to adorn the moſque and bagnio of this city. All that is now ſtanding is the ſemi-circle, which is a hundred yards in diameter. In this part is a range of ſeventeen round windows, juſt above the ground, and between theſe were raiſed large maſſive pillars, ſtanding on high pedeſtals; but theſe are broken to pieces. On the weſt ſide the ſeats of the ſpectators remain entire. The outward wall is three yards and three quarters thick, and built with very large and firm ſtones.

Still farther to the ſouth, near a rivulet called the Serpent Fountain, are ſeveral remarkable antiquities, particularly a large bank, with the ſides ſloping, and ſtairs formed out of the rock from the top to the bottom. This bank extends above a furlong, with ſtairs running in right lines all along the ſides. Beyond it is a court fifty yards ſquare, cut in the rock, the ſides of which riſe about three yards high, ſupplying the place of three walls, for it lies open to the northward. In the center of the area a part of the rock riſes three yards high, and is five yards and a half ſquare. This ſerves for a pedeſtal to a kind of throne erected upon it, compoſed of four large ſtones, two at the ſides, one at the back, and another over the top, in the manner of a canopy, with a handſome cornice round it. This ſtructure is about twenty feet high, and was perhaps an idol temple, and the pile in the middle the throne of the idol.

About a mile farther to the ſouthward are two towers, under which are ſeveral ſepulchres hewn out of the ſolid rock.

About five miles to the ſouthward are other ſepulchres covered with pointed cylindrical buildings, where the ſituation of the country has ſomething in it ſo romantic and peculiar to itſelf, that it never fails to fill the mind with an agreeable mixture of melancholy and delight. The uncommon contraſt of woods and ſepulchres, rocks and grottos; the medley of ſounds and echoes from the beaſts, birds, caſcades, and water-falls; the diſtant roaring of the ſea, and the compoſed ſolemnity of the place, ſays Dr. Shaw, naturally remind us of the beautiful groves and retreats of the rural deities deſcribed by the poets.

Oppoſite the northern extremity of Mount Libanus are ſtill to be ſeen the remains of the antient Arka, the city of the Arkites, in a moſt agreeable ſituation, having a proſpect to the northward of an extenſive plain, diverſified by a variety of caſtles and villages, ponds and rivers: to the eaſtward the ſun is ſeen riſing over a long and diſtant chain of mountains, and to the weſtward ſetting in the ſea. Here the Thebaic columns and rich entablatures

with the appearance of the deepeſt grief frequently expoſtulate with the deceaſed on his unkindneſs in leaving them when they did all in their power to render his life agreeable. This, however, is much cenſured by the men, who generally acquieſce with the greateſt patience in the loſs of their neareſt relations, and under every other misfortune behave with a firm and ſteady fortitude.

The men wear no mourning; but the women dreſs in their graveſt coloured cloaths, and wear a head-dreſs of a dark brick-duſt colour. Their jewels and all other ornaments are laid aſide for the ſpace of twelve months when they mourn for a huſband; and ſix months if it be for their father. Theſe periods are not, however, very ſtrictly obſerved upon all occaſions; but before the widow can marry again, ſhe muſt mourn forty days, without leaving the houſe or ſpeaking to any perſon more than is abſolutely neceſſary; and this prohibition extends even to her neareſt relations.

SECT. VII.

Of the Religion of the Turks.

WE ſhall not here enter into a particular deſcription of the doctrines of Mahometiſm, of which we have already given a pretty long account in treating of Perſia; and have there alſo ſhewn in what the difference between the religion of the Perſians and the Turks principally conſiſts. Mahometiſm is ſaid to be divided into as many ſects as Chriſtianity, and the firſt inſtitution appears to be as much neglected and obſcured by interpretations. A fondneſs for myſteries, and a love of novelties, as well as the different formation of the human mind, and the various lights in which ſubjects appear to the underſtanding, have been there, as well as among us, the ſource of the wideſt differences in religion; and the Turks behave with as much zeal in the ſupport of their opinions as the Chriſtians in Europe, tho' it has not been attended with all the dreadful effects which have been produced among the Chriſtians by a perſecuting ſpirit. The moſt prevailing opinion among the Turks at preſent is ſaid to be that of plain deiſm; but there are none there who ſet up for wit, either by declaring that they believe there is no God, or by blaſpheming him, and treating with familiar contempt his ſacred name.

Charity is enjoined in the ſtrongeſt terms in the Koran, and the Turks are remarkable for acts of benevolence to the poor and the diſtreſſed, and are even careful to prevent the unfortunate being reduced to neceſſities. They repair highways, erect ciſterns of water for the convenience of travellers, build kanns or caravanſeras for their reception, and ſome devout people, it is ſaid, erect ſheds by the way-ſide, that the weary traveller may ſit under the ſhade and take his refreſhment. In chap. iv. of the Koran are the following injunctions: "Shew "kindneſs to thy parents, to thy relations, to orphans, "to the poor; to thy neighbour who is related to thee, "and to thy neighbour who is a ſtranger; to thy fa- "miliar companion, to the traveller, and to the captive "whom thy right hand has taken: for God loveth not "the proud, the vain-glorious, the covetous; or thoſe "who beſtow their wealth in order to be ſeen of "men."

They name their children as ſoon as they are born, when the father putting ſome grains of ſalt into their mouths, and lifting them on high, as dedicating them to God, he cries out, "God grant my ſon Solyman "that his holy name may be as ſavoury in thy mouth "as this ſalt, and that he may preſerve thee from being "too much in love with the world." As to the infants who die young before they are circumciſed, they believe they are ſaved by the circumciſion of their father.

Their children are not circumciſed like thoſe of the Jews at eight days old, but at eleven or twelve, and ſometimes at fourteen or fifteen years of age, when they are able to make a profeſſion of their faith. On the day fixed for this ceremony, the boy is ſet on horſeback, and conducted, with muſic, about the town; and on his return is circumciſed in his father's houſe.

The imaum or prieſt makes a ſhort exhortation, and cauſes him to make his profeſſion of faith, by ſaying, "There is no God but God, and Mahomet is his pro- "phet," then orders the ſurgeon to place him upon a ſopha, and perform the operation. Two ſervants hold a cloth ſpread out before the child's face, and the ſurgeon having drawn the fore-ſkin as low as he can without prejudice, holds it with his pincers while he cuts it with a razor; and ſhewing it to the aſſiſtants, cries, "God is great." The child cries out with pain; but every one comes to congratulate him on his being admitted into the rank of a muſſulman, or believer; and on this occaſion a feaſt is made for all the relations and friends, who are very merry, and ſpend their time in dancing and ſinging; and the next day thoſe who are invited make preſents to the child. Some are admitted to circumciſion at ſeven or eight years old; but this is only upon extraordinary occaſions. In caſe of poverty it is uſual to ſtay till they are fourteen or fifteen; and then if the parents are unable to defray the expence, they wait till the ſon of ſome rich perſon is circumciſed, on which occaſion the rich make preſents to the youths that are circumciſed with their ſons, and give liberal alms to their poor neighbours, that by their prayers the divine grace may deſcend upon their child and his family. When any renegado Chriſtian is circumciſed, two baſons are uſually carried after him, to gather the alms which the ſpectators freely give. Thoſe who are uncircumciſed, whether Turkiſh children or Chriſtians, are not allowed to be preſent at their public prayers; and if they are taken in their moſques, they are liable to be impaled or burnt.

We have already given an account of the faſt of Ramadam, which the Turks obſerve exactly in the ſame manner as the Perſians, and ſhall here deſcribe the feaſt of Bairam, which begins with the next new moon after that feaſt, and is publiſhed by firing of guns, bonfires, and other rejoicings. At this feaſt the houſes and ſhops are adorned with their fineſt hangings, tapeſtries, and ſophas. In the ſtreets are ſwings ornamented with feſtoons, in which the people ſit and are toſſed in the air, while they are at the ſame time entertained with vocal and inſtrumental muſic performed by perſons hired by the maſters of the ſwings. They have alſo fire-works; and during the three days of this feſtival many women, who are in a manner confined the reſt of the year, have liberty to walk abroad. At this time they forgive their enemies, and become reconciled to them; for they think they have made a bad Bairam, if they harbour the leaſt malice in their hearts againſt any perſon whatſoever. This is termed the Great Bairam, to diſtinguiſh it from the Little Bairam, which they keep ſeventy days after. They have alſo ſeveral other feſtivals, on all which the ſteeples of the moſques are adorned with lamps placed in various figures.

They regularly pray five times a day, and are obliged to waſh before their prayers and every time they eaſe nature. As they eat chiefly with their fingers, they are likewiſe under the neceſſity of waſhing after every meal, and the more cleanly alſo do it before meals. Beſides, every time they cohabit with their women, they muſt go to the bagnio before they can ſay their prayers; thus they are almoſt all day long dabbling in water.

By the Mahometan law a man may divorce his wife twice, and if he afterwards repents, he may lawfully take her again; but Mahomet, to prevent his followers from divorcing their wives upon every ſlight occaſion, or merely from an inconſtant humour, ordained, that if any man divorces his wife a third time, it is not lawful for him to take her again, till ſhe has been married and bedded by another, and divorced from that huſband. This precaution has ſuch an effect, that the Turks ſeldom divorce their wives; and ſcarce any who have the leaſt ſenſe of honour will take a wife again on this laſt condition.

There are a few monaſteries of derviſes, whoſe devotions and religious acts are performed in a very whimſical manner. Theſe fellows are permitted to marry, but

but have an odd habit, which only conſiſts of a piece of coarſe white cloth, or a looſe frock, wrapped about them, with their legs and arms naked. Their order has few rules beſides performing their fantaſtic rites every Tueſday and Friday, when meeting together in a large hall, they all ſtand with their eyes fixed on the ground, and their arms acroſs, while the imaum, or preacher, reads part of the Koran from a pulpit placed in the midſt; and when he has ended, eight or ten of them make a melancholy concert with their pipes, which are no unmuſical inſtruments. He then reads again, and makes a ſhort expoſition on what he has read; after which they ſing and play till their ſuperior, who alone is dreſſed in green, riſes, and begins a ſort of ſolemn dance. They all ſtand about him in a regular figure, and while ſome play, the others tie their robe, which is very wide, faſt round their waiſt, and begin to turn round with an amazing ſwiftneſs; and yet, with great regard to the muſic, moving ſlower or faſter as the tune is played. This laſts above an hour, without their ſhewing the leaſt appearance of giddineſs, which is not to be wondered at, as they are uſed to it from their infancy, moſt of them being devoted to this way of life from their birth. There are amongſt them ſome little derviſes of ſix or ſeven years old, who whirl round too, and ſeem no more diſordered by that exerciſe than the others. At the end of the ceremony they cry out, "There is no other "God but God, and Mahomet is his prophet;" and then kiſſing the ſuperior's hand retire. The whole is performed with the moſt ſolemn gravity: for nothing can be more auſtere than the appearance of theſe people, who never raiſe their eyes, and ſeem devoted to contemplation.

We ſhall defer giving an account of the Turkiſh government, which is in the higheſt degree tyrannical, till we treat of Turky in Europe; and ſhall therefore now proceed to the ſeveral provinces belonging to the Turks in Aſia.

SECT. VIII.

Of CHALDEA, *called by the Turks* EYRACA ARABIC.

Its Situation and Fertility; with a Deſcription of the Cities of Bagdat and Boſſora.

HAVING given an account of the Turks in general, we ſhall proceed to deſcribe the provinces of that great empire, and ſhall begin with Chaldea, or Eyraca Arabic, which is ſituated between the rivers Tigris and Euphrates, and is bounded by Diarbec, or Meſopotamia, on the north, by part of Perſia towards the eaſt, by the gulph of Perſia and part of Arabia Deſerta on the ſouth, and by another part of Arabia Deſerta on the weſt.

The hot ſulphurous winds already mentioned in treating of Perſia ſeem more fatal in this country than in any other. Theſe blow from the ſouth-eaſt, and it is ſaid thoſe who breathe the fiery blaſts inſtantly fall down dead.

In this country once ſtood the city of Babylon, the metropolis of the Babylonian empire, which is repreſented by all the antient authors as the largeſt, the moſt magnificent, and the moſt populous city that ever was erected; but the prophecies mentioned in the Old Teſtament relating to this city, once the wonder of the whole earth, are literally fulfilled: "Babylon is fallen, and become the den of wild beaſts;" nor is there any remains either of its antient grandeur, or of its ruins, to ſhew the exact ſpot on which it ſtood.

The capital city of this province is Bagdat, or Bagdad, which is ſituated upon the river Tigris, in thirty-three degrees fifteen minutes north latitude, and forty-three degrees eaſt longitude from the meridian of London. It is about fifteen hundred paces in length, and half as many in breadth, including only that part of the city which ſtands on the eaſtern ſide of the Tigris; but the ſuburbs on the weſtern ſide of that river are very conſiderable. On the north-weſt corner of the city ſtands the caſtle, which is of white ſtone; and the place is alſo encompaſſed by brick walls, ſtrengthened by large towers, and a wide and deep ditch. It has only four gates, one towards the river, and the other three towards the land, and is uſually defended by a garriſon of three or four thouſand horſe and foot. Below the caſtle, by the water-ſide, is the palace of the viceroy, and there are ſeveral ſummer-houſes on the river, which make a fine appearance. The houſes of the city are generally ill built; but their bazars, in which the tradeſmen have their ſhops, are tolerably handſome. Theſe were erected by the Perſians when they were in poſſeſſion of the place, as were their bagnios and every thing worthy the notice of a traveller. In the city are five moſques, two of which are well built, and have handſome domes covered with varniſhed tiles of ſeveral colours.

The cady has here an authority almoſt equal to that of the mufti at Conſtantinople. There is alſo a treaſurer who collects the revenues, and a reis effendi, who ſigns all acts of ſtate, and is ſometimes called ſecretary and ſometimes chancellor. In the hands of theſe officers is lodged the civil government of the province, and they alſo are of the viceroy's council.

This was the capital of the Saracen empire, till it was taken by the Turks in the thirteenth century; ſince which time it has been taken ſeveral times by the Perſians and Turks, and laſt by the Turks in 1638, who have been in poſſeſſion of it ever ſince, Nadir Shah having laid ſiege to it in vain.

This city has a conſiderable trade, it being ſupplied with all the merchandize of the Eaſt by the way of Boſſora, which is ſituated towards the mouth of the united ſtreams of the Tigris and Euphrates, and is annually viſited by the caravans from Smyrna, Aleppo, and the weſtern part of the Turkiſh empire, by which means it is furniſhed with the produce of thoſe countries.

The next conſiderable city of Chaldea is Boſſora, or Buſſarah, which is ſituated in thirty degrees twenty minutes north latitude, about forty miles north-weſt of the gulph of Perſia, between the river Euphrates and the Deſart. The eaſt end ſtands by the ſide of the river, and a canal, which runs from it, and extends from one end of the city to the other, divides the city into two parts, and over it is a bridge of boats to keep up a communication between them. The town is encompaſſed with a wall of earth upwards of twelve miles in circumference, but within this ſpace are included many void ſpaces, and others filled with date trees. The houſes are generally two ſtories high, flat on the top, and built with bricks dried in the ſun; but the buildings in general are very mean. Its ſituation is pleaſant and very advantageous on account of trade, and the ground about it is extremely fertile. The port is ſafe and commodious, ſo that large veſſels may come up to the end of the canal without danger. The trade of this city was once very conſiderable; but in 1691 it was viſited by the plague, which deſtroyed eighty thouſand of the inhabitants, and the reſt deſerted the place; but it was afterwards repeopled by the Arabs, who were ſoon after brought under the ſubjection of the Turks. It is at preſent governed by a baſha, and has a garriſon of three thouſand Janiſaries.

Canals are cut through all the country between Bagdat and Boſſora, which are about two hundred and fifty miles aſunder, which give it the reſemblance of Holland. This country is one of the richeſt under the dominions of the grand Seignior; no finer meadows and paſture grounds can any where be ſeen, and theſe are covered with flocks and herds, and more particularly with buffaloes. Hither the grand Seignior annually ſends a treaſurer with a body of horſe to collect his duties, who make the people pay a piaſter and a quarter for every ox or buffaloe, two piaſters for every horſe or mare, and ten pence for every ſheep, which would amount to an immenſe ſum, did not the ruſtics keep back a part, and ſometimes refuſe to pay any, which occaſions a petty war between them and the treaſurer's guards; but the government rather chuſes to wink at ſome frauds, than to provoke them to revolt by too rigorous exactions.

SECT.

SECT. IX.

Assyria, *called by the Turks* Curdistan.

Its Situation, Soil, and Produce; the Manners of the wandering Curds, and a Deſcription of their Tents. No other Remains of Nineveh but Heaps of Ruins. Of the Towns Cheraſoul, Amadia, and Betlis.

WE ſhall now take a view of Turkiſh Curdiſtan, for the moſt eaſterly part of that country is ſubject to the Perſians. This province is bounded on the north by Armenia or Turcomania, on the eaſt by Perſian Curdiſtan; by Chaldea on the ſouth, and by Diarbec or Meſopotamia on the weſt.

This country, which comprehends great part of ancient Aſſyria, enjoys a fruitful ſoil agreeably diverſified with hills and valleys, the former covered with fruit-trees, the fineſt oaks, and a variety of other timber; while the valleys being well watered, wherever they are cultivated, bear excellent grain: but being under the dominion of the indolent Turks, or rather a frontier country between Turky and Perſia, a very ſmall part of the land is improved by agriculture. However, the paſtures ſupport vaſt flocks and herds, whoſe owners live in tents like the wandering Arabs.

The governing part of the country are Mahometans; but the common people are ſaid to be a kind of Chriſtians, and yet are repreſented by travellers, as being no leſs guilty of plundering the caravans than the wandering Arabs: but this is the leſs ſurpriſing, as they are ſituated upon the frontiers of two great kingdoms that are in perpetual enmity.

Their tents are large and of an oblong ſquare, about the height of a man. They are encompaſſed with cane lattices, covered with thick brown coarſe cloth, and lined with good mats. When they march they fold up theſe moveable tenements, and place them with their wives and children upon oxen and buffaloes, and thus wander from mountain to mountain, ſtaying wherever they find good paſtures. The men are all well mounted on horſeback, and are armed with lances.

The principal produce of the ſoil is ſaid to be galls and tobacco; though it ſeems capable of producing any other vegetables. There are few towns and villages; but the houſes, where they are to be found, are diſperſed at the diſtance of a muſquet ſhot from each other; and though the people make no wine, there is ſcarce a houſe which has not a vineyard; but they dry their grapes.

In this country once ſtood the famous city of Nineveh, the capital of the Aſſyrian empire, which was ſituated on the eaſtern bank of the river Tigris, oppoſite the place where Mouſſul now ſtands: but at preſent there is only to be ſeen heaps of ruins, which extend about three miles along that river. At the diſtance of a mile and a half from the Tigris is a little hill, on the top of which ſtands a moſque over the place, where, according to tradition, Jonas was buried.

The preſent capital of Curdiſtan is Cheraſoul, which ſtands to the eaſtward of Nineveh, in the thirty-ſixth degree of north latitude. It is a large place formed after a ſingular manner, the houſes being hewn out of a rock on the ſide of a hill for near a mile together, and up to them is an aſcent of fifteen or twenty ſteps, and ſometimes more. In this city reſides the beglerbeg or viceroy of the province, who has ſeveral ſangiackſhips or governments under him.

The other towns of Curdiſtan are Amadia, which is ſeated to the northward of Nineveh in thirty-ſeven degrees north latitude on the top of a mountain, ſo high that it takes up an hour in aſcending to the town. It is, however, a place of pretty good trade, and in the middle of it is a bazar where the merchants keep their ſhops.

To the eaſtward of Cheraſoul is Arbela, and near that town is a plain fifteen leagues in extent, where Darius was defeated by Alexander. In the midſt of this plain is a little hill about half a league in circumference, covered with fine oaks, and at the top of it are the ruins of a caſtle, in which, according to tradition, Darius ſtood to ſee the ſucceſs of that celebrated battle.

Near the lake Van in the north part of this province is the city of Betlis ſituated in thirty-ſeven degrees ſome odd minutes north latitude. The bey or prince of this place is ſaid to have ſtill preſerved his independency, and to be ſubject neither to the Turks nor the Perſians. As his country is very mountainous, and almoſt inacceſſible, he is able to interrupt the trade between Aleppo and Tauris whenever he pleaſes; whence it is the intereſt of both the Turks and Perſians to keep fair with him. On approaching Betlis the traveller is obliged to proceed a whole day among high ſteep mountains, from whence, in the rainy ſeaſon, there fall prodigious torrents. The way up to the city is cut through a rock, and is ſo narrow that there is but juſt room for a camel to paſs. It is built round the hill, which is in the form of a ſugar-loaf, and there is no method of aſcending up to it, but by winding round the mountain. On the top is a plain, on which is erected the caſtle, and there the bey has alſo his palace. He is ſaid to be able to raiſe twenty-five thouſand horſe, and a conſiderable body of foot out of the ſhepherds of his country.

SECT. X.

Of Mesopotamia, *called by the Turks* Diarbec.

Its Situation, Produce, and Face of the Country. With a Deſcription of the Cities of Beer, and Orfa; and an Account of the Well of the Handkerchief. Of the Cities of Mouſul and Diarbec, or Diarbekar.

DIARBEC, or Diarbekar, is ſituated between the rivers Tigris and Euphrates, which bound it on the eaſt and weſt; it is alſo bounded by Turcomania or Armenia Major on the north, and by Chaldea on the ſouth.

The north part of this province appears as fertile as any part of the Turkiſh empire, and affords plenty of corn, wine, cattle, wild fowl, and all manner of proviſions; but the ſouthern part of it is much leſs fruitful. The country is diverſified with a pleaſing variety of hills and vallies, and beſides the rivers juſt mentioned, by which it is almoſt encloſed, it is watered by ſeveral other ſtreams.

The principal towns are Bir, Orfa, Mouſſul, and Diarbec.

Bir, or Beer, as it is pronounced, is ſituated on the eaſtern bank of the river Euphrates, in a little more than thirty-ſeven degrees north latitude, and is the great paſs into Meſopotamia. It is built on the ſide of a hill, at the top of which ſtands a caſtle erected upon a rock, where the governor reſides, and from thence is a way cut under ground to the river. In the caſtle Mr. Maundrell was ſhewn a room filled with old arms, as croſs-bows of a prodigious ſize, and beams which ſeemed deſigned for battering rams, alſo Roman ſaddles, and large head-pieces. Two fine ſtreams run along the top of the hill, and flow down into the town, and in the ſide of the hill is a cave cut in the rock, the roof of which is ſupported by fifteen large pillars. The city has a good wall; but the houſes are very indifferently built. The inhabitants have, however, a deſirable climate, plenty of proviſions, and good water. The garriſon is compoſed of ſix or ſeven hundred men, commanded by an aga: The city is within the territories of the baſha of Orfa.

To the eaſtward of Beer is the city of Orfa, ſuppoſed to be ſituated in the place where anciently ſtood the city of Edeſſa. Orfa, the capital city of Meſopotamia, ſtands in the thirty-ſixth degree north latitude, and, according to tradition, is ſeated in the place where Abraham dwelt. There is here a large fountain, the ſprings of which are under the foundations of the principal moſque in the city. The Chriſtians there pretend that this was the place where Abraham prayed before he went to ſacrifice his ſon Iſaac, and ſay, that two ſprings of water roſe from the ſpot on which he kneeled, and feed the above fountain: ſo ſacred is this place eſteemed, that no perſon is ſuffered to enter the grotto where they riſe, without pulling off his ſhoes. Many of the inhabitants

inhabitants are Armenian Chriſtians, and are permitted the free exerciſe of their religion. Here are alſo ſhewn ſeveral ancient tombs of the Chriſtians in grottos of the neighbouring mountains.

The walls of this city are of free-ſtone with towers at proper diſtances; but the town is meanly built, and has ſeveral void and uninhabited places. It is governed by a baſha, and has a garriſon of ſix or ſeven hundred ſpahies or horſemen, and about two hundred janizaries; the horſe being of great ſervice in oppoſing the incurſions of the Arabs, who frequently croſs the Euphrates in hopes of plunder. Near the walls are ſeveral pleaſant gardens watered by artificial channels, and the ſoil produces good wine; but Orfa is principally famous for its manufacture of yellow Turky leather.

The caſtle, which ſtands on the ſouth ſide of the city, is defended by a broad deep ditch cut in the rock, and on the top of the caſtle is a ſmall ſquare turret, where they ſay Elias formerly dwelt. They alſo ſhew a well on the ſouth ſide of the town, which they call the well of the handkerchief, and ſay that Abgarus, king of Orfa, ſent meſſengers to our Saviour, beſeeching him to come and heal him, and with the meſſenger ſent a painter to draw the picture of Chriſt: that our Lord anſwered the meſſengers he could not go with them becauſe his paſſion drew nigh; but obſerving the painter taking his picture, he threw a handkerchief over his face, which immediately receiving the impreſſion of his countenance, he gave it them to carry to their prince. But as they were returning they were attacked by robbers near the city of Orfa, when the perſon, who had the handkerchief dropt it into a well, in order to conceal it, and eſcaping to the town related the accident. Upon which the king went the next day, accompanied by all his people in proceſſion to the well, where finding the water riſen to the brim, and the handkerchief floating upon it, the king took it in his hands, and was inſtantly cured of his leproſy; upon which the king and his ſubjects became Chriſtians. They add, that they kept this miraculous picture many years; but at length it being ſtolen by ſome Franks, or European Chriſtians, they carried it to Rome. Hence they ſuppoſe that the water of this well has the property of curing lepers.

On the weſtern bank of the river Tigris, oppoſite the place where Nineveh is ſuppoſed to have ſtood, is the city of Mouſſul, in thirty-five degrees thirty minutes north latitude. It is a large place ſurrounded with high walls; but the houſes are ill built, and in ſeveral places are gone to ruins; however, it has a ſtrong caſtle and a citadel. It has a good trade, from its being ſeated on the road from Aleppo to Perſia, and its having a communication with Bagdat and the Perſian gulph, by means of the Tigris. It is chiefly inhabited by Armenians, Neſtorians, Greeks, and Maronite Chriſtians; but the eſtabliſhed religion is that of the Mahometans. The garriſon uſually conſiſts of three or four thouſand horſe or foot. A great trade is carried on for galls, produced in the neighbouring country.

The city of Diarbec is ſituated about ſix day's journey to the north-eaſt of Orfa, in thirty-eight degrees north latitude, and ſtands on a riſing ground, where the Tigris forms a half moon. It is encompaſſed with a double wall, in the outermoſt of which are ſixty-two towers, and three gates, on each of which is an ancient Greek inſcription, not now intelligible, though the name of Conſtantine is ſeveral times repeated. In the town are two or three handſome bazars, and a magnificent moſque, which was formerly a Greek church. About a league from the city is a canal cut from the Tigris, which ſupplies the town with water, and in this water all the red Turky leather made at Diarbec is waſhed. This leather is remarkable for excelling all others in the beauty of its colour; and in this manufacture, at leaſt one fourth of the natives are employed. The city is ſo populous, that it is ſaid there are about twenty thouſand Chriſtians there, two thirds of which are Armenians, and the reſt Neſtorians and Jacobites. The baſha is beglerbeg or viceroy, and has ſeveral governments under him, in which it is ſaid he can raiſe twenty thouſand horſe, who hold of the crown by military tenures.

SECT. XI.

Of ARMENIA MAJOR, *called by the Turks*, TURCOMANIA.

Its Situation and Climate, with a Deſcription of the Plain and City of Erzerom; of the Cities of Van and Cars. The Religion of the Armenian Chriſtians, their Marriages, and Funerals.

THE province of Turcomania is bounded by Georgia and Natolia towards the north; by Aderbeitzen, or Media, a province of Perſia, towards the eaſt; by Diarbec and Curdiſtan to the ſouth; and by another part of Natolia towards the weſt.

The climate of this country is pretty cold, from its having a chain of mountains frequently covered with ſnow in the middle of June. At the foot of theſe mountains is ſituated the city of Erzerom or Arzerom, in forty degrees latitude, about five day's journey to the ſouthward of the Black Sea, at the end of a fine plain, which is fruitful in all manner of grain; but their harveſt is very backward, it being ſeldom before September. The ſudden alteration of the weather from exceſſive cold to extraordinary heat, with the ſcarcity of wood and other fuel, are great diſadvantages with reſpect to the city of Erzerom; for they have no wood nearer to it than within two or three day's journey, and in all the neighbouring country there is not ſo much as a tree or buſh to be ſeen: hence their ordinary fires are made of cow dung, with ſome other diſagreeable mixtures, which cauſe an offenſive ſmell, and give a taſte to their milk, as well as to the meat they dreſs with it, which is otherwiſe very good; and the country abounds with cattle. The beſt fruit to be met with there is brought from the neighbouring country of Georgia, where they have earlier ſummers.

From the hills near Erzerom fall ſeveral ſmall rivulets, which ſerve the town, and water the adjoining fields; but their wine and ſpirits are the worſt in all Turky, and yet the moſt difficult to be procured, there being no place where the Turks ſee the prohibition againſt drinking them more ſtrictly obſerved.

The city is encloſed with double walls ſtrengthened by towers; but the ditches are neither deep nor well kept, and are about two miles in circumference. The viceroy of the province reſides in an ill-built palace, and the aga of the janizaries, who is independant on him, lives in a caſtle, which ſtands rather above the town. There are computed to be in Erzerom about eighteen thouſand Mahometans, and ſix thouſand Armenians, and in the province there are ſaid to be ſixty thouſand of the latter, and ten thouſand Greeks. Moſt of the Turks in the city paſs under the name of janizaries, who are very numerous in the other parts of the province; but are moſtly tradeſmen, who are ſo far from receiving the pay of janizaries, that the principal part of them give the aga money to purchaſe the privilege of being deemed of that body, and to obtain the power of inſulting the reſt of their people; and thoſe in ſuperior circumſtances are forced to enliſt themſelves, to prevent their being expoſed to the violence of their neighbours; for the janizaries inſult the reſt of their fellow ſubjects with impunity.

Near Erzerom are ſaid to be mines both of ſilver and copper, and among the latter are found ſome lapis lazuli; but in ſmall quantities.

The other cities of Turcomania are Van and Cars. Van is a large city ſeated by a lake, to which it gives its name, in thirty-eight degrees thirty minutes north latitude, and has a ſtrong caſtle erected on a mountain, in which is always kept a numerous garriſon. The town is populous, and is under the government of a beglerbeg, who has nine ſangiacs or leſſer governments under him. The lake of Van abounds with excellent fiſh, with which the neighbouring countries are ſupplied, and is repreſented by ſome travellers as eight day's journey in circumference, while others ſay it is only four; it, however, receives ſeveral rivers, and has no diſcharge.

The city of Cars or Kars is ſituated on a river of the ſame name, in forty-one degrees thirty minutes north latitude. It is of an oblong figure, and is encompaſſed

entablatures atteſt the antient ſplendor of this city. Arka was erected on the ſummit of a mount, and by its ſituation muſt have been in a manner impregnable. This mount is in the form of a cone, and ſeems to be the work of art. In a deep valley below the city is a ſwift ſtream, more than ſufficient to ſupply the place; yet it was thought moſt proper to bring the water from Mount Libanus, which was effected by an aqueduct, whoſe principal arch could not be leſs than a hundred feet in diameter.

SECT. XVII.

Of thoſe Cities of Syria in the Part antiently called Phœnicia, particularly Tripoly, Balbec the antient Heliopolis, Damaſcus, Tyre, and Sidon.

THE antient Phœnicia, now included under the general name of Syria, was bounded on the north by Syria Proper, already deſcribed, on the eaſt by Arabia Deſerta, on the ſouth by Paleſtine, and on the weſt by the Mediterranean Sea; and is comprehended partly under the beglerbeglic of Damaſcus, and partly under that of Syria. Though this is but a ſmall territory, it has made a conſiderable figure in hiſtory, on account of the ingenuity of its inhabitants, to whom are generally attributed the invention of letters, the art of navigation, the making of glaſs, and many other uſeful diſcoveries. In navigation they particularly excelled, and by their commerce not only became a wealthy people, but eſtabliſhed colonies in Europe, Aſia, and Africa. It is remarkable, that the name of Phœnicia is not to be found in the Hebrew text of the holy ſcriptures, though it is in the Greek verſion, it being always called in the ſacred books, Canaan, and the inhabitants Canaanites.

The principal places in this diſtrict are Tripoly, Balbec, Damaſcus, Tyre and Sidon.

Tripoly, called Tripolis of Syria, to diſtinguiſh it from Tripoly in Barbary, received its name from its being anciently formed of three cities at a ſmall diſtance from each other, one of which belonged to the Aradians, or ancient kingdom of Arad, the ſecond to the Sidonians, and the third to the Tyrians, perhaps as a common mart to thoſe maritime powers. The preſent town of Tripoly is built at the diſtance of a mile and a half from the other, upon the declivity of a hill facing the ſea, in thirty-four degrees fifteen minutes north latitude, and in thirty-ſix degrees fifteen minutes eaſt longitude from London. It is ſurrounded with walls, fortified with ſeven high ſtrong towers, and a caſtle, all of Gothic architecture; but the ſtreets are narrow, and the houſes low. The moſt extraordinary building in the place is an aqueduct, with its reſervoirs, ſome of which are twenty or thirty feet high, and being placed at proper diſtances in the town, ſupply moſt of the houſes to the ſecond or third ſtories with water. A ſmall river alſo runs through the town, and ſerves to water the gardens, few of which are without a fountain or caſcade; it likewiſe turns ſeveral mills, and over it is a ſtone bridge. Here is a large and handſome moſque, which was formerly a Chriſtian church: the Chriſtians have ſome monaſteries and neat chapels, among which is that of the capuchins, who are chaplains to the French, and the jeſuits have likewiſe a handſome college. In the ſea oppoſite the town is a ſand bank, which encreaſes ſo much, that it is thought it will in time choak up the harbour, which is two miles weſt of the town, and formed by a round piece of land united to the continent by an iſthmus. On each ſide is a bulwark, in which are an hundred janizaries, and ſome great guns to defend the entrance.

The city contains about eight thouſand houſes, and near ſixty thouſand inhabitants, conſiſting of Turks, Chriſtians, and Jews. The baſha, who reſides in the caſtle, where there is a garriſon of two hundred janizaries, governs the adjacent territory, in which there is plenty of fruit, and a great number of mulberry trees, which enable the inhabitants to carry on a ſilk manufacture, from which they draw conſiderable profit.

We ſhall now proceed to the ſouth-eaſt, and view the remains of ancient magnificence, viſible in the ruins of Balbec; which, like thoſe of Palmyra already deſcribed, both aſtoniſh and humble the ſpectator, and ſhew, that, with reſpect to architecture, we are far from rivalling the ancients.

In deſcribing the ruins of Balbec, we ſhall follow the ingenious and learned Mr. Wood. The valley of Bocat, in which Balbec is ſituated, that author obſerves, might be rendered one of the richeſt and moſt beautiful ſpots in Syria, it being more fertile than the celebrated vale of Damaſcus, and better watered than the rich plains of Rama and Eſdraelon. It at preſent produces corn and ſome good grapes; but though ſhade is an eſſential article of oriental luxury, there are few plantations of trees.

This valley extends in length from Balbec almoſt to the ſea, and its breadth from Libanus to Anti-Libanus appears in few places leſs than ſix miles, or more than twelve. It is watered by the rivers Litane and Bardouni; the firſt riſes from Anti-Libanus, a little to the north of Balbec, and is greatly increaſed by a fine ſpring cloſe by the city walls. The Bardouni riſes from the foot of Libanus, and joins the Litane in the plain. Theſe ſtreams, which are encreaſed by ſeveral conſtant rills from the melting ſnow of Libanus, might be improved to all the purpoſes either of agriculture or pleaſure. Theſe rivers being joined, form the Caſimiah, under which name they enter the ſea near Tyre.

Balbec is agreeably ſituated upon a riſing ground near the north-eaſt extremity of this plain, between Tripoly of Syria and Damaſcus, in thirty-five degrees twenty-five minutes north latitude, and there is not the leaſt doubt of its being the Heliopolis of Cœloſyria, ſometimes called the Heliopolis of Phœnicia. It now contains about five thouſand inhabitants, a few of which are Greek and Maronite Chriſtians, and ſome Jews; but the people are poor, and without trade and manufactures.

When we compare the ruins of Balbec, ſays the above author, with thoſe of many ancient cities we have viſited in Greece, Egypt, and Aſia, we cannot help thinking them the remains of the boldeſt plan that appears to have been ever attempted in architecture.

The traveller, on taking a view of this city from the ſouth, ſees the preſent town encompaſſed with its wall, and at the eaſt end the moſt conſiderable ruins of the ancient Heliopolis, particularly the remains of its magnificent temple. The portico which formed the grand front of that ſtructure is ſo noble, that no ornaments ſeem wanting to render it complete; but it is diſfigured by two Turkiſh towers erected on its ruins. Behind it an hexagonal court, into which the portico leads, is adorned with the moſt magnificent buildings now in ruins; but enough ſtill remains to give an idea of their ancient grandeur. The walls are adorned with pilaſters of the Corinthian order with niches for ſtatues; the doors are finely ornamented, and the entablature, which ſurrounds the building above the pilaſters, is richly adorned with feſtoons; but the colonade, which ſurrounded theſe edifices, has ſcarce any thing remaining but the pedeſtals, and the whole court is covered with broken columns, capitals, and other parts of the buildings.

This opens into a quadrangular court, in which are alſo the remains of magnificent buildings much in the ſame taſte. The portico was crowned with an Attic courſe, which was carried through the two courts, and ſeems to have been adorned with ſtatues.

On paſſing through the portico and the two courts, the traveller comes to the great temple. Little more of this ſtructure remains than nine lofty columns, which ſupport their entablature. It is very remarkable, that the ſhafts of theſe columns conſiſt of three pieces, exactly joined without cement, which is uſed in no part of theſe buildings; they being only ſtrengthened with iron pins, received into a ſocket cut in each ſtone. Moſt of the baſes have two ſuch ſockets, one ſquare and the other circular, correſponding to two others of the ſame ſhape and dimenſions in the under part of the ſhaft. On meaſuring ſome of the largeſt of thoſe that were circular it was found, that the iron pin which they received muſt have been a foot long, and above a foot in diameter; and by the ſockets in all the fallen fragments of this temple, it appears, that each ſtone was faſtened in the ſame manner. How greatly this contributed to the ſtrength of the build-

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A General View of Dublin.

ing is seen in another temple, which is more entire, where a column has fallen againſt the wall with ſuch violence, as to beat in the ſtone it fell againſt, and break part of the ſhaft, while the joinings in the ſame ſhaft have not been in the leaſt opened by the ſhock.

The moſt entire temple is placed irregularly with reſpect to the former, and is erected upon a much lower horizontal plan. It has ſtill a periſtyle of eight columns in front, and fifteen in flank, which continue to ſupport their entablature, though the Turks have made ſeveral attempts to deſtroy them, in order to get the iron uſed in ſtrengthening this noble building. The arch of the portico is divided into compartments by the richeſt carved work and mouldings cut in the ſolid ſtone. Theſe compartments are in an alternate ſucceſſion of one hexagon, and four rhombs encloſing figures and heads in alto relievo. The rhomboid pannels contain heads of gods, heroes, and emperors; the hexagons likewiſe contain the heads of the ſame ſubjects, and ſometimes entire figures relating to the ancient mythology, as a half length of Diana, Leda and the Swan, Ganymede riding on the back of an eagle, &c. On the inſide of the temple a row of fluted Corinthian columns riſe to the top of the building, and ſupport a rich entablature. Between each column is a niche finely ornamented, and above each niche a tabernacle or opening anſwering to it, ſupported by ſmall columns. The roof is fallen in, and many ſhrubs grow out of the ruins of the entablature.

To the weſt of theſe noble remains of antiquity is a magnificent circular temple. This ſtructure is on the outſide of the Corinthian order, and within of both the Corinthian and Ionic; but the ſhafts of all the columns are of one piece. The front of this temple is diſfigured by Turkiſh houſes and modern additions erected againſt it, and on the inſide, the lower, or the Ionic ſtory, is converted into a Greek church, and for that purpoſe is ſeparated from the Corinthian ſtory above.

At the ſouth-weſt end of the city, where a ſmall part of the foot of Anti-Libanus is encloſed by the walls, is a ſingle Doric column of conſiderable height; but nothing in its ſize, proportion, or workmanſhip appears ſo remarkable, as its having on the top of its capital a little baſon, which has a communication with a ſemicircular channel cut five or ſix inches deep down the ſide of the ſhaft. It is ſaid that water was formerly conveyed down from the baſon by this channel; but how the baſon itſelf was ſupplied is at preſent unknown.

The ſmall part of the city now inhabited is near the circular temple, and to the ſouth and ſouth-weſt of it; and within this compaſs are ſeveral moſques with their minorets. The city walls ſeem like the confuſed patchwork of different ages. The broken entablatures, pieces of capitals, and reverſed Greek inſcriptions, which appear in going round them, ſhew that they were repaired after the decline of taſte, with ſuch materials as lay neareſt at hand.

At a ſmall diſtance from the walls of the city is a quarry of free-ſtone, from which probably the immenſe ſtones employed in the body of the great temple were taken, while the more ornamented parts of thoſe buildings were ſupplied by a quarry of coarſe white marble at a greater diſtance to the weſt of the city. There are ſtill remaining in the firſt quarry ſome vaſt ſtones cut and ſhaped for uſe. One of thoſe ſtones thus ſhaped, but not entirely detached from the quarry at the bottom, is ſeventy feet long, fourteen broad, and fourteen feet five inches deep, and conſequently contains fourteen thouſand one hundred and twenty-eight cubic feet, and, were it Portland ſtone, would weigh about two million two hundred and ſeventy thouſand pounds averdupois, or about eleven hundred and thirty-five tons.

All the inhabitants of this country, both Chriſtians, Jews, and Mahometans, confidently maintain, that both Balbec and Palmyra were built by Solomon. Indeed the ruins of both, ſays our ingenious author, anſwer our ideas of his riches and power, and it is not difficult to diſcover his love of pleaſure in the former, and his wiſdom in the latter. It is probable that his character as a wiſe and yet voluptuous prince, may have given riſe to an opinion, which, with reſpect to Balbec at leaſt, ſeems to have ſcarce any other foundation; for no where could an eaſtern monarch enjoy a more luxurious retirement than amidſt the ſtreams and ſhades of Balbec. The natives tell many ſtories of the manner in which he ſpent his hours of dalliance in this retreat: a ſubject on which the warm imagination of the Arabs is apt to be too particular.

It may be more reaſonably enquired, whether the Phœnicians did not erect theſe temples in the neighbourhood of their capital; for it is pretty certain that the ſun was worſhipped here in the flouriſhing times of that people, when this plain was probably a part of their territory. According to Macrobius, the city obtained both its name and worſhip from Heliopolis, in Egypt; and he obſerves, that the ſtatue of Heliopolitan Jove was brought from thence to this city. "This divinity, ſays "he, was both Jupiter and the Sun, which appears both "by the rites of the worſhip, and by the attributes of "the ſtatue, which is of gold, repreſenting a perſon "without a beard, who holds in his right hand a whip, "like a charioteer, and a thunderbolt with ears of corn "in his left, all which point out the united powers of "Jupiter and Apollo; and the temple excels in divi-"nation."

But, inſtead of conſulting the Jewiſh and Phœnician hiſtory for buildings of the Corinthian and Ionic order, it may be thought more proper to ſearch for them during the time when this country was in the poſſeſſion of the Greeks: but we do not find them mentioned from the period when it was conquered by Alexander, to that when it was ſubdued by Pompey. Hence it is reaſonable to conclude, that they were works of a later date; and indeed John of Antioch, ſurnamed Malala, obſerves, that Antoninus Pius erected a temple to Jupiter at Heliopolis, near Libanus, in Phœnicia, that was one of the wonders of the world. This is the only hiſtorian who takes notice of the building of a temple in this place.

We ſhall now proceed to Damaſcus, now called Sham, at a ſmall diſtance from which the river Barrady, which ſupplies that city and its gardens with water, pours down in a ſtream near twenty yards broad from the mountains, which are cleft aſunder to give it admiſſion into the plain below. From a precipice on theſe mountains the traveller has a moſt perfect view of Damaſcus, and no proſpect in the world can appear more delightful. It ſtands in a level plain of ſuch extent, that the mountains which encompaſs it on the farther ſide can ſcarcely be diſcerned, and is only two miles diſtant from the place where the river Barrady breaks out from between the mountains, to which its gardens almoſt extend. The city is about two miles in length; it is thick ſet with moſques, and the gardens, by which it is on all ſides encompaſſed, are ſaid to be no leſs than thirty miles in compaſs: whence it reſembles a noble city ſeated in the midſt of a vaſt wood. Theſe gardens are filled with fruit-trees, kept freſh and verdant by the waters of the Barrady; and from amidſt the trees riſe many minorets, obeliſks, ſummer-houſes, and turrets.

A conſiderable part of the beauty of this proſpect ariſes from the river; which, on its iſſuing from between the clefts of the mountain, ſeparates into three ſtreams: the middlemoſt and largeſt runs through the city, where it ſupplies all the ciſterns and fountains; while the two others encircle it, one to the right, and the other to the left, diſperſing a multitude of little currents through the gardens, where they are improved into fountains and other water-works, which are peculiarly charming in a country where the heat of the climate renders a profuſion of water one of the greateſt luxuries.

On a nearer approach, the garden-walls appear of a ſingular ſtructure, they being built of bricks dried in the ſun, of an extraordinary ſize, and being two yards long, one broad, and half a yard thick. Two rows of them placed edge-ways, one upon another, form in this dry country a durable wall expeditiouſly built at a ſmall expence.

Damaſcus is ſituated in thirty-three degrees north latitude. The ſtreets, as in other hot countries, are narrow, and all the houſes built of no better materials than either ſun-burnt brick, or Flemiſh wall coarſely daubed over; whence, upon any violent ſhowers, the whole city is rendered by the waſhing of the houſes an

entire quagmire; yet the gates and doors of thoſe ſtructures are adorned with marble, carved and inlaid with great beauty and variety, and nothing can appear more ſurpriſing than to ſee ſuch a mixture of mud and marble, meanneſs and grandeur. On the inſide there is generally a large court, encompaſſed by ſplendid apartments, beautified with marble fountains, and floored with variegated marble in Moſaic work. The cielings are, after the Turkiſh manner, richly painted and gilt, and the carpets and cuſhions are extremely beautiful.

In this city is the church of St. John Baptiſt, which the Turks have converted into a moſque. This is a very noble ſtructure; the gates, which are extremely large, are covered with braſs, and before it is a ſpacious court about a hundred and fifty yards long, and eighty or a hundred broad, paved all over. On the three ſides of this court is a double cloyſter, ſupported by two rows of granite columns of the Corinthian order, which are exceeding beautiful and lofty. In this moſque the Turks pretend to have the head of St. John, and ſome other relics; and they here maintain, that at the day of judgment Chriſt will deſcend into this moſque, as Mahomet will into that of Jeruſalem.

The caſtle is a good ruſtic building, three hundred and forty paces in length, and ſomewhat leſs in breadth. In it is depoſited a great quantity of armour and arms taken from the Chriſtians.

In this city is a large coffee-houſe, capable of entertaining four or five hundred people under the ſhade of trees. It has two quarters for the reception of gueſts, one fit for the ſummer, and the other for the winter. That deſigned for the ſummer is a ſmall iſland, waſhed by a large ſwift ſtream, and ſhaded over head with trees and mats. Here a multitude of Turks reſort, there being nothing which they behold with ſuch delight as the ſhade of green trees and water; to which, if a beautiful face be added, they ſay, that all three will baniſh the moſt obſtinate melancholy.

They ſhew here a ſmall grotto, in which is a Chriſtian altar, and a Turkiſh oratory, near each other: this grotto, according to their tradition, was the houſe where Ananias reſtored St. Paul to his ſight.

The Turks will not ſuffer a Frank to ride on horſeback when he goes to ſee the gardens or other curioſities without the city; but he muſt either walk on foot, or ride upon an aſs, there being always aſſes ſtanding ready in the ſtreets equipt and ready for mounting. The rider has no occaſion for either whip or ſpur, for the maſter of the aſs, or his ſervant, follows him wherever he goes, aad forces him along with a goad.

At two or three hours diſtance from Damaſcus is a high hill, which, according to tradition, is the place on which Cain and Abel offered ſacrifice, and where Cain ſlew his brother.

Damaſcus is a place of great trade. One of the principal manufactures carried on there is the making of ſword-blades, knives, and other utenſils of iron and ſteel; the water here being eſteemed excellent for tempering their metal. The making of damaſks is another manufacture in which they excel. They alſo make great quantities of ſope. The principal merchandizes brought from hence, beſides the above, are roſe-water, made of the damaſk-roſes, which grow plentifully here, raw and wrought ſilks of ſeveral kinds, wine, and prunes.

Sidon, called by the Turks Sayd, is ſituated upon the coaſt to the ſouthward of Tripoly, in thirty-three degrees thirty-three minutes north latitude, and was antiently a place of great ſtrength, and had a very extenſive trade; but though it is ſtill populous, it has fallen from its antient grandeur, as the many beautiful columns found in the gardens without the preſent walls ſufficiently prove. It is ſtill a place of ſome trade, and has a pretty well frequented harbour. The city is defended by an old caſtle, and near it is an antient unfurniſhed palace, where the baſha reſides.

About twenty miles to the ſouth of Sidon ſtands the antient Tyre, called by the Turks Sur. This city is ſituated in thirty-three degrees north latitude, and was once famous for a ſhell-fiſh which produced a fine purple, and was thence called the Tyrian-dye. This place is now nothing but a heap of venerable ruins. It has two harbours; that on the north ſide is extremely good, and the other is choaked up by the ruins of the antient city. The preſent inhabitants are only a few poor fiſhermen, who live in vaults and caves. The adjacent country is naturally fertile, being watered by a number of ſprings, but is now neglected.

SECT. XVIII.

Of Judea, *or* Palestine.

Its Situation, Names, Extent, and Climate. A remarkable Aurora Borealis ſeen there by Dr. Shaw. Of the Rocks of Judea, and the natural Productions given to Travellers as Petrifactions and ſacred Relics. Of the River Jordan and the Red Sea; an Account of the bituminous Matter which riſes in that Lake; and of an extraordinary Kind of Pebbles found on the Shore. Several ſuperſtitious Opinions refuted. The antient Fertility of Paleſtine proved even from its preſent State; with an Account of its Vegetables and Animals.

PALESTINE is bounded on the north by Mount Libanus, which ſeparates it from that part of Syria antiently called Phœnicia; on the eaſt by Mount Hermon, which ſeparates it from Arabia Deſerta; on the ſouth by Arabia Petræa; and on the weſt by the Mediterranean. This country received the name of Paleſtine from the Philiſtines, who dwelled on the ſea-coaſt; it was called Judea from Judah, and is termed the Holy Land from its being the ſpot where the antient prophets firſt reſided, where our Saviour himſelf received his birth, preached his holy doctrines, confirmed them by miracles, and laid down his life for mankind. This country is only about a hundred and fifty miles in length, and generally eighty in breadth, though in ſome places it is wider, and in others narrower; it is ſituated in the fourth and fifth climate, between thirty-one and thirty-three degrees thirty minutes north latitude, and the longeſt day is about fourteen hours and a quarter.

The climate of Paleſtine differs but little from that of Barbary, except its being hotter. The eaſterly winds are uſually dry, though they are ſometimes tempeſtuous; and thoſe which are weſterly are attended with rain. Though the heat from the ſituation of the country with reſpect to the equator might be expected to be exceſſive, yet Mount Libanus, from its uncommon height, is covered all the winter with ſnow. The Rev. Dr. Shaw obſerves, that in travelling by night through the vallies of Mount Ephraim, he and his company were attended for above an hour by an ignis fatuus that aſſumed a variety of extraordinary appearances; it was ſometimes globular, then reſembled the flame of a candle; but inſtantly it would ſpread itſelf, and involve the whole company in its pale inoffenſive light; then contracting itſelf, it would inſtantly diſappear; but in leſs than a minute would again become viſible as before; or, moving from one place to another, would expand itſelf, at particular intervals, over two or three acres of the adjacent mountains. It is remarkable that in the preceding evening the atmoſphere had been uncommonly thick and hazy, and the dew unuſually unctuous and clammy.

The firſt rains, as they are called, generally fall about the beginning of November; and the latter rains ſometimes in the middle, and ſometimes towards the end of April. In the country round Jeruſalem, if a moderate quantity of ſnow falls in the beginning of February, and the brooks ſoon after overflow their banks, it is thought to promiſe a fruitful year; and the inhabitants make rejoicings upon this occaſion, like the Egyptians upon the cutting of the Nile: but this country is ſeldom refreſhed with rain during the ſummer ſeaſon.

The ſame learned author obſerves, that in Judea he ſaw the barley in full ear in the beginning of April, and in the middle it began to turn yellow in the ſouthern diſtricts. He found it as forward near Jericho at the end of March, as in the plains of Acra a fortnight after; but in either of thoſe places there was little wheat in the ear, and the ſtalk was ſcarcely above a foot high in the fields near Jeruſalem and Bethlehem.

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The rocks of Judea are in many places covered with a ſoft chalky ſubſtance, in which is incloſed a great variety of ſhells and corals. The greateſt part of the mountains of Carmel, and thoſe of Jeruſalem and Bethlehem, are alſo covered with a white chalky ſtratum. In the former are gathered many ſtones, which, being in the form as it is pretended of olives, melons, peaches, and other fruit, are impoſed upon pilgrims not only as thoſe fruits petrified, but as antidotes againſt ſeveral diſtempers. Indeed the olives, which are the *lapides judaici* of the ſhops, have been an approved medicine againſt the ſtone and gravel; however, little can be ſaid in favour of their peaches and melons, which are only round flint ſtones of different ſizes, beautified on the inſide with ſparry knobs, that are made to paſs for ſeeds and kernels. The waters of Jordan and Siloam; the roſes of Jericho; beads made of the olive ſtones of Gethſemane; the chalk-ſtone of the grotto near Bethlehem, called the Virgin's milk; the little round calculi, called her peaſe; and other curioſities of the like nature, are preſents which the pilgrims uſually receive in return for their charity.

With reſpect to the rivers of this country, the Jordan is not only the moſt conſiderable, but, next to the Nile, is by far the largeſt to be found either in the Levant or in Barbary. Dr. Shaw ſays, that though he could not compute it to be more than thirty yards broad, it is ſo deep, that even at the brink he found it to be nine feet. If we take this, ſays he, during the whole year, for the mean depth of the ſtream, which runs about two miles an hour, then Jordan will daily diſcharge into the Dead Sea about ſix millions ninety thouſand tons of water. So great a quantity of water daily received, without increaſing the limits of that ſea, or lake, has made ſome conjecture, that it is carried off by ſubterraneous cavities, or abſorbed by the burning ſands; but if the Dead Sea is, according to the general computation, ſeventy-two miles long, and eighteen broad, by allowing, according to the obſervation of the great Mr. Halley, ſix thouſand nine hundred and fourteen tons of vapour for every ſquare mile, there will be daily drawn up in clouds, to refreſh the earth with rain or dews, eight millions nine hundred and ſixty thouſand tons, which is almoſt one-third more than it receives from this river. With reſpect to the bitumen, for which this lake has been always remarkable, it is ſaid to riſe at certain times from the bottom in large hemiſpheres, which, on their touching the ſurface of the water, and being acted upon by the external air, burſt with a great noiſe and ſmoke, and diſperſe themſelves in a thouſand pieces. This is ſaid, however, only to happen near the ſhores; for in greater depths the irruptions are ſuppoſed only to diſcover themſelves by the columns of ſmoke which ariſe from the lake. This bitumen is probably accompanied on its riſing with ſulphur, as both are found promiſcuouſly on the ſhore. The latter exactly reſembles native ſulphur, and the former is brittle, and yields a fetid ſmell upon friction, or on its being ſet on fire; it is alſo as black as jet, which it exactly reſembles in its ſhining appearance.

The Rev. Mr. Maundrell found on the ſhore a black ſort of pebbles, that burn on being held to the flame of a candle, yielding a moſt offenſive ſmell; but though they loſe their weight in burning, they do not decreaſe in bulk. Theſe ſtones are common on the neighbouring hills, and are capable of being carved and poliſhed to as great a perfection as marble.

It has been commonly reported, that all the birds that attempt to fly over this lake drop down dead into it, and that neither fiſh nor any other animal can live within theſe deadly waters; but this is ſo far from being true, that birds fly over the lake without any viſible injury, and on the ſhore are the ſhells of fiſh reſembling thoſe of oyſters caſt up by the waves. The water is very limpid, and not only ſalt, but very bitter and nauſeous; and the laſt mentioned reverend gentleman being deſirous of trying its ſtrength, went into it, and found that it bore him up in ſwimming with uncommon force. As to the apples of Sodom, mentioned by ſeveral authors, theſe are alſo a fiction, for nothing of that kind is either ſeen or mentioned near this lake; nor is there any tree from which ſuch kind of fruit might be expected.

Our modern unbelievers have dwelt much on the rocks of Paleſtine, the barrenneſs of the country, and the diſagreeableneſs of the climate, in order to invalidate the accounts given in Scripture of the fertility of that land of promiſe, which is repreſented there as flowing with milk and honey; but the Rev. Dr. Shaw, who ſeems to have examined the country with an uncommon degree of accuracy, and was qualified by the ſoundeſt philoſophy to make the moſt juſt obſervations, ſays, that was the Holy Land as well cultivated as in former time, it would be more fertile than the very beſt parts of Syria and Phœnicia, becauſe the ſoil is generally much richer, and, every thing conſidered, yields larger crops. Thus the cotton gathered in the plains of Zabulon, Eſdraelon, and Ramah, is more eſteemed than that produced near Tripoly and Sidon; and it is impoſſible for pulſe, wheat, or any other grain, to exceed what is commonly ſold at Jeruſalem. Therefore, the barrenneſs, ſays he, of which ſome authors complain, does not proceed from the natural unfruitfulneſs of the country, but from the want of inhabitants, the indolence which prevails among the few who poſſeſs it, and the perpetual diſcords and depredations of the petty princes who ſhare this fine country.

Indeed the inhabitants can have but little inclination to cultivate the earth. "In Paleſtine, ſays Mr. Wood, "we have often ſeen the huſbandman ſowing, accom- "panied by an armed friend, to prevent his being rob- "bed of the ſeed;" and, after all, whoever ſows is uncertain whether he ſhall ever reap the harveſt. As the parts about Jeruſalem in particular have been deſcribed as rocky and mountainous, they have been therefore ſuppoſed to be barren; but this is ſo far from being the caſe at preſent, that, notwithſtanding the want there has been for many ages of a proper culture, the plains and vallies, though as fertile as ever, are almoſt entirely neglected, while every little hill is crowded with inhabitants. It cannot here be urged, that the inhabitants enjoy more ſafety than in the plains; for they have no walls or any fortifications to ſecure either their villages or encampments; and as there are few places of difficult acceſs, both lie equally expoſed to the ravages of an enemy: but they find ſufficient conveniencies for themſelves, and much greater for their cattle, which feed upon a richer herbage; and both are refreſhed by ſprings of excellent water.

Corn, wine, and oil, with milk and honey, were both the food and the principal dainties of the early ages. Theſe were once the produce of this country, as they might be ſtill in the greateſt plenty, only by uſing proper care. The plenty of wine alone is at preſent wanting; yet, from the goodneſs of the little ſtill made at Jeruſalem and Hebron, we find that theſe rocks, barren as they are improperly called, might yield a much greater quantity, did but the Turk and Arab encourage the cultivation of the vine. The wild-honey, once part of the food of St. John Baptiſt, ſhews there was plenty of it in the deſarts of Judea; and by taking the hint from nature, and enticing the bees into hives, the quantity might be vaſtly increaſed. As in ſome places the mountains abound with roſemary, thyme, ſage, and ſuch aromatic plants as are chiefly ſought by the bees; ſo others are as well ſtocked with ſhrubs, and a delicate ſhort graſs, of both which the cattle are more fond than of the plants common to meadows and fallow ground. The milk of the cattle thus fed is not only far richer, but their fleſh is more ſweet and nouriſhing.

Theſe mountainous diſtricts have been alſo valuable on other accounts; they ſeem to have been formerly well planted with olive-trees, one acre of which, if properly improved, is more valuable than twice the extent of arable ground; and ſeveral parts of Paleſtine, no leſs than Idumea, which lies contiguous to it, are repreſented by the antients as abounding in date-trees.

In the beginning of March the plains between Jaffa and Ramah, and other places in the road to Jeruſalem, are particularly diſtinguiſhed by beds of tulips, frutillaries, and other plants of the ſame claſs. The balſam-tree, however, is no longer found in this country,

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and the dudaim, or mandrakes, mentioned in the Scriptures, are equally wanting. What the Chriſtian inhabitants of Jeruſalem take for that fruit are the pods of the jelathon, a leguminous plant peculiar to corn-fields. The boccora, or early-fig, is not ripe before the middle or latter end of June; but no ſooner does it draw near to perfection, than the kermez, or ſummer-fig, ſold by the grocers, begins to be formed, and is ſeldom ripe before Auguſt, when it frequently puts forth another crop, uſually of a much larger ſhape, and of a darker colour, that hangs ripening on the tree even after the leaves are ſhed, and if the winter proves mild, is gathered as a delicious morſel in the ſpring; and as the fruit of this plant always precedes the leaves, when our Saviour ſaw one of them in full vigour having leaves, he might, according to the common courſe of things, juſtly "look "for fruit, and haply find ſome," of the former or latter kind.

Every part of the country abounds with plenty of game, as antelopes, hares, and rabbets; and of the winged kind, woodcocks, partridges, teal, ſnipes, and ſeveral others, which are all caught by hawking and the chace. The hawks are uſually of the nature and ſize of our goſs-hawks, and ſo ſtrong as to bring down a buſtard and ſtop an antelope in full career. Among the uncommon animals is the daman Iſrael, which ſignifies Iſrael's lamb; this is the ſaphan of the Scriptures, and is common both in Mount Libanus and in other places of this country. It is of the ſize of a rabbet, but is of a browner colour, with ſmaller eyes, and a more pointed head. The fore-feet are ſhort, and thoſe behind very long in proportion to them. Theſe animals uſually ſhelter themſelves in holes and cleſts of the rocks, but ſometimes burrow in the ground.

SECT. XIX.

Of the principal Places of Paleſtine, with a particular Deſcription of Jeruſalem, and of the Ceremonies performed in the Church of the Holy Sepulchre and in that city: with the moſt remarkable places in the neighbouring Country uſually viſited by Pilgrims.

ACRA, antiently called Accho, ſituated in thirty-two degrees forty minutes north latitude, is one of the places from which the Iſraelites could not expel the antient Canaanites; but in after times being enlarged by Ptolemy I. he, from his own name, called it Ptolemais; but it has ſince reſumed ſome reſemblance of its antient name. This city was the ſcene of many obſtinate diſputes between the Croiſaders and the Saracens. In the year 1191 it was taken by Richard I. king of England and Philip of France, and given to the knights of St. John of Jeruſalem, who kept poſſeſſion of it an hundred years; when the Turks, after a long ſiege, took and razed it to the ground, in order to prevent ſuch ſlaughter for the future. Its ſituation is as advantageous as poſſible; on the north and eaſt it is encompaſſed by a ſpacious fertile plain, on the weſt it is waſhed by the Mediterranean, and on the ſouth by a large bay which extends from the city as far as Mount Carmel; it, however, contains little more than a few cottages, and prodigious heaps of ruins, that only ſerve to ſhew its former ſtrength.

The remains of the following ſtructures diſtinguiſh themſelves from the general heap by evident marks of magnificence and ſtrength: the cathedral of St. Andrew riſes higher and more conſpicuous than the reſt; the church of St. John; the convent of the knights hoſpitallers; the palace of the grand maſter of that order, and ſome remains of a large church, that once belonged to a convent, of which the Chriſtians there tell the following remarkable ſtory. The Turks, after a long ſiege, took the city by ſtorm in the year twelve hundred and ninety-one, when the abbeſs of the convent dreading leſt ſhe and her nuns ſhould be treated as is uſual in ſuch caſes, aſſembled them, and exhorting them to mangle their faces, as the only means of preſerving their virginity, inſtantly, with an heroic courage, ſet them the example, which the nuns boldly followed, by cutting off their noſes, and diſfiguring their faces in ſuch a manner as rendered them more adapted to excite horror than luſt. Hence the ſoldiers ſoon after breaking into the convent, were ſo diſappointed at ſeeing, inſtead of a number of blooming beauties, ſuch diſmal objects, that they cruelly put them to the ſword.

The city appears to have been formerly encompaſſed by a double wall defended with towers; and without the walls are ditches, ramparts, and a kind of baſtions faced with ſtone.

To the ſouth of Acra is Sebaſta, the ancient Samaria, the capital of the ten tribes after their revolt from the houſe of David; and it being rendered by Herod a very magnificent city, he gave it the name of Sebaſta in honour of Auguſtus Cæſar. It is ſeated on a long mount, of an oval figure, which riſes in a fruitful valley, ſurrounded by a range of hills, and is now entirely converted into gardens, having no other remains of its being once a famous city, but a large ſquare encompaſſed with columns, and the ruins of a great church ſaid to be erected over the place where John the Baptiſt was impriſoned and beheaded. In the body of the church is a ſtair-caſe into the dungeon, where they ſay his blood was ſhed. There are here a few poor families of the Turks, who have a great veneration for this priſon.

A little farther to the ſouth is Naploſa, the ancient Sychem, which ſtands in a narrow valley between mount Ebal on the north, and Gerizim on the ſouth. The Samaritans, whoſe chief reſidence is at Sychem, have a ſmall temple upon mount Gerizim, to which they ſtill repair at certain ſeaſons, for religious worſhip, and it is ſaid aſſemble once a year to offer ſacrifices there. Upon one of theſe mountains God commanded the children of Iſrael to ſet up great ſtones plaſtered over, inſcribed with the body of the law, and to erect an altar and offer ſacrifices, feaſting and rejoicing before the Lord, Deut. xxvii. 4. But whether Ebal or Gerizim was the place appointed for this ſolemnity, is not eaſily determined; as the Hebrew Pentateuch, and ours from it, aſſert, that mount Ebal was appointed for that uſe, while the Samaritan ſays that it is Gerizim.

Mr. Maundrell, who viſited the chief prieſt of the Samaritans, diſcourſed with him about this and other difficulties, when the chief prieſt aſſerted, that the Jews, out of hatred to the Samaritans, had altered the text, putting Ebal for Gerizim, becauſe the Samaritans worſhipped in the latter mountain, which, for that reaſon, they would not have to be the true place appointed by God for his worſhip; to confirm which he alledged, that Ebal was the mountain of curſing, and naturally unpleaſant, while Gerizim was pleaſant and fertile, and the mountain of bleſſing appointed for religious feſtivals. However, he acknowledged that none of the great ſtones, which Joſhua was directed to ſet up, were to be found on Gerizim.

At a ſmall diſtance from Naploſa is Jacob's well, moſt famous for our Saviour's conference with the woman of Samaria. Over this well there once ſtood a large church built by St. Helena, of which none but the foundation now remains. This well is at preſent covered with an old ſtone vault, into which pilgrims are let down thro' a ſtreight hole, when removing a broad flat ſtone, they diſcover the mouth of the well, which is dug in the firm rock; it is about three yards in diameter, and thirty-five in depth, about five of which are filled with water. This, ſays Mr. Maundrell, proves the falſhood of the ſtory told by travellers, that it is dry all the year round, except on the anniverſary of the day when Chriſt ſat upon its ſide, at which time they pretend that it bubbles up with plenty of water.

Jeruſalem is encompaſſed with hills, ſo that the city ſeems as if ſituated in an amphitheatre; but no place affords a diſtant view of it: that from the mount of Olives, which is the beſt, and perhaps the fartheſt, is ſo near, that when our Saviour was there, Dr. Shaw obſerves he might be ſaid almoſt in a literal ſenſe, to weep *over* it. There are, however, few remains either of that city as it appeared in our Saviour's time, or as it was afterwards built by Adrian, its very ſituation being changed; for mount Sion, the higheſt part of the ancient Jeruſalem, is now almoſt entirely excluded; while the places adjoining

joining to mount Calvary, where Chriſt ſuffered without the gate, are at preſent almoſt in the center.

This city, which is about three miles in circumference, is ſituated in the thirty-firſt degree, fifty minutes of north latitude, and in the thirty-ſixth degree of eaſt longitude from London, on a rocky mountain, on all ſides of which are ſteep aſcents, except towards the north; and is ſurrounded by a deep valley, which is again encompaſſed with hills. The walls are not ſtrong, nor have any baſtions; but towers are erected upon them, after the old method of fortification, and on one ſide only it is defended by an inconſiderable ditch. The city has ſix gates; theſe are that of Bethlehem, mount Sion, Sterquilina, or the dunghill gate, St. Stephen's, Herod's, and that of Damaſcus, beſides the golden gate, which is ſhut up.

The private buildings are mean, the ſtreets are narrow, and this ancient city but thinly inhabited. The reſort of pilgrims thither, and accommodating them with neceſſaries, ſeems the principal buſineſs of the inhabitants. A Turkiſh baſha reſides there in order to preſerve good order, and collect the grand ſeignior's tribute from the pilgrims, and the prieſts who reſide there, and alſo to protect them from the Arabs, when they viſit the holy places in the adjacent country.

No French or European Chriſtian is allowed to enter the city till the governor is informed of his arrival, and he has paid the duties required, nor are any permitted to enter on horſeback or with arms, except they come with ſome public miniſter or conſul. The Europeans, whether papiſts or proteſtants, always go to the Latin or Popiſh convent, where they are entertained by the guardian and friars for their money, though ſome diſtinction is made between thoſe who travel thither out of devotion, and thoſe who only come out of curioſity.

The pilgrims are indeed treated with peculiar marks of reſpect. The druggerman, or interpreter, with ſome others deputed by the convent, uſually meet the pilgrims without the gate of the city, where they pay the duties, and bring them to the cloiſter, where they are handſomely entertained, and an apartment is aſſigned them, where their feet are waſhed. Some time after they are conducted to the chapel, to which the father guardian comes with all his monks, and having made the pilgrims ſit on a couch of crimſon velvet, waſhes their feet in veſſels of water mixed with roſes, and kiſſes them; and after the guardian has done, the ſame ceremony is performed by all the monks, who in the mean while ſing hymns and anthems. At the concluſion of this ceremony, each of the pilgrims receives a wax taper, and they all make a proceſſion about the cloiſter, ſinging Te Deum for bringing them in ſafety to the holy city, and this they perform at three altars, that is, the high altar, dedicated to the Holy Ghoſt; at the altar of our Lord's laſt ſupper; and at the altar of Chriſt's appearing to St. Thomas after his reſurrection.

One of the principal places viſited by the pilgrims, is the church of the holy ſepulchre upon mount Calvary, which is about one hundred paces long, and ſixty wide. In order to lay the foundation of this church, the founders were obliged to reduce the top of the mount to a plain area, by cutting down ſeveral parts of the rock, and raiſing others; but they ſay that care was taken that no parts of the hill more immediately concerned in our Saviour's paſſion ſhould be altered, and therefore that part of the mount, where Chriſt was faſtened to the croſs, is left entire, and at preſent ſtands ſo high above the common floor of the church, that there are twenty-one ſteps to go up to the top; and the holy ſepulchre, in which our Lord's body was laid, which was originally a cave hewed in the rock, is now a grotto above ground, the rock being cut away from it.

This church, with many others throughout Paleſtine, is ſaid to have been founded by the empreſs Helena, the mother of Conſtantine the Great. At the weſt end of it is a ſquare tower or ſteeple, which appears ſomewhat ruinous; but the edifice in general is kept in good repair, and has a ſumptuous appearance. The body of the church is round, and has two circular galleries above each other, ſupported by large ſquare pillars, formerly faced with white marble; and here are ſeveral moſaic pictures in niches, repreſenting prophets, apoſtles, and among the reſt, Conſtantine, the firſt Chriſtian emperor, and his mother Helena. This part of the church is covered with a dome of a prodigious ſize, ſupported by rafters of cedar, with an opening at the top, through which it receives ſufficient light. Exactly underneath this aperture is the holy ſepulchre, which riſes conſiderably above the pavement; and the rock on the outſide is hewn into the form of a chapel, adorned on the outſide with ten beautiful columns of white marble, adjoining to the wall, and ſupporting a cornice. People are obliged to ſtoop very low in entering the door, which does not exceed a yard in height; but within it is about eight feet ſquare, and as much high, all cut out of the ſolid rock, and lined with white marble. The tomb in which they ſay our Lord was laid is raiſed in the form of an altar, almoſt three feet from the floor, extending the whole length, and half the breadth of this little chapel, ſo that there is not room for more than three perſons to kneel without great inconvenience. The multitude of lamps here kept continually burning, render the place extremely hot, the ſmoke of which eſcapes through vent-holes cut through the roof, over which is a ſmall canopy covered with lead, ſupported by ſix double Corinthian columns.

The choir has ſome reſemblance to that of our cathedrals; and is ſeparated from the body of the church by a wall, which has a door oppoſite to that of the holy ſepulchre; terminating to the eaſt in a ſemicircle, where the high altar ſtands, which is richly gilt, and hung round with the pictures of ſeveral ſaints, painted full-faced, after the manner of the Greeks, to whom the choir belongs.

Though the church of the ſepulchre is leſs than one hundred paces in length, and not more than ſixty in breadth, it is ſuppoſed to contain twelve or thirteen places conſecrated by ſome action relating to our Saviour's death and reſurrection. As the place where the ſoldiers derided him; where they divided his garment; where he was confined while they dug the hole in which they erected the croſs; where he was nailed to it; where the croſs was erected; where the ſoldiers ſtood who pierced his ſide; where his body was anointed in order for burial; where it was depoſited in the ſepulchre; where the angels appeared to the women after his reſurrection; where Chriſt himſelf appeared to Mary Magdalen; all which, and many others, are ſuppoſed to be contained within the narrow limits of this church, and are all adorned with ſo many altars.

Anciently every Chriſtian nation had a ſmall ſociety of monks, who reſided in the galleries about the church, and the little buildings annexed to it; but the greateſt part of them have forſaken theſe apartments on account of the heavy rents impoſed upon them by the Turks, and none remain but the Latins, Greeks, Armenians, and Coptics. Every fraternity had alſo their altars and a ſanctuary for their ſeparate uſe, from whence other nations were excluded. The ſeveral ſects have contended to have the holy ſepulchre as their own property, and in particular the Greeks and Latins have ſo warmly diſputed the privilege of ſaying maſs there, that they have ſometimes come to blows, and wounded each other at the very door of the ſepulchre: however, by the interpoſition of the French king, it was put into the hands of the Latins, who have the ſole privilege of ſaying maſs in it, though the Chriſtians of all nations may enter it, and perform their private devotions there.

Ten or twelve Latins, with a preſident over them, always reſide in the church, and are daily employed in trimming the lamps; and every day they alſo make a ſolemn proceſſion, in which they carry tapers and crucifixes to the ſeveral ſanctuaries, ſinging at each a little hymn, relating to the ſubject of the place. But in the holy week before Eaſter, when the pilgrims uſually flock to Jeruſalem, this is performed with greater ſolemnity than at other times. On the evening of Good-Friday, as ſoon as it begins to grow dark, all the friars and pilgrims aſſemble in the chapel of the Apparition, a ſmall oratory on the north ſide of the holy grave, in order to go in proceſſion round the church; but before this begins one of the friars preaches a ſermon in Italian, on the darkneſs at the crucifixion, and he has no ſooner

begun, than all the candles are put out, to give a more lively image of that darkneſs; and thus they continue without light, till the preacher having concluded his diſcourſe, every perſon preſent has a large lighted taper put into his hands, and the crucifixes and other utenſils are put in order for the proceſſion. Among the reſt is a large crucifix, which bears the image of our Lord, as big as the life, faſtened on with great nails. This image, which is well painted, and crowned with thorns, is carried at the head of the proceſſion, firſt to the pillar of Flagellation, a large piece of which they pretend to have in a little cell juſt by the chapel of the Apparition. They there ſing an hymn, and preach in Spaniſh on the ſcourging of our Lord. From hence they proceed to the priſon, where, they ſay, Chriſt was ſecured, while the ſoldiers prepared for his crucifixion: here alſo they ſing an hymn, and a third friar preaches in French. They next proceed to the altar of the diviſion of Chriſt's garments, where they only ſing an hymn. From thence they go to the chapel of Deriſion, where they ſing an hymn, and have another ſermon in French. From this place they go to Calvary, leaving their ſhoes at the foot of the ſtairs. Here are two altars, one where Chriſt was nailed to the croſs, at which they lay down the great crucifix, and act the part of the Jews in nailing our Saviour to it; and after the hymn, one of the friars preaches another ſermon upon the crucifixion. At the other altar is a hole in the rock, in which they pretend the foot of the croſs ſtood, and here they ſet up their croſs with the bloody image upon it, and leaving it, ſing an hymn, after which the father-guardian, ſeating himſelf before it in a chair, preaches a paſſion ſermon, in Italian. In this manner Mr. Maundrell ſaw it performed.

About four feet from the hole in which they fix the foot of the croſs, is a cleft in the rock, ſaid to be made by the earthquake, which rent the rocks at the death of Chriſt. It has the appearance of a natural breach about a ſpan wide at its upper part, and the ſides of it anſwer each other, running in ſuch intricate windings as ſeem above the power of art to imitate. The chaſm is about two ſpans deep, after which it cloſes; but again opens below, as may be ſeen in another chapel by the ſide of mount Calvary, where it runs down to an unknown depth.

After this ſermon, two friars repreſenting Joſeph of Arimathea and Nicodemus, go with a grave and ſolemn air to the croſs, draw out the nails, and take down the pretended body, which is ſo contrived that the joints are flexible as if it was really fleſh and bone, and the ſtranger is ſurpriſed to ſee them bend down the arms, which were before extended, and lay them upon the body, which is received in a large winding-ſheet, and carried down from mount Calvary, while all the company attend it to the ſtone of unction, which, they ſay, is the place where Chriſt was anointed and prepared for burial; and here they caſt over the fictitious corpſe ſweet powders and ſpices, and in the mean while ſing an hymn, after which a friar preaches a funeral ſermon in Arabic. The pretended body is then carried away, and laid in the ſepulchre, where it is ſhut up till Eaſter Monday.

There is another ceremony obſerved in this church, which is too ſingular to be omitted. This is a pious fraud performed by the Greek prieſts, who pretend that upon every Eaſter-eve a miraculous flame deſcends into the holy ſepulchre, and kindles all the lamps and candles there. The Eaſter of the Greeks happening a week after that of the Latins, when Mr. Maundrell was at Jeruſalem, he went on the evening before their Eaſter Sunday to this church, which he found crowded with a diſtracted mob, making a hideous clamour, and with difficulty preſſing through them, got into the gallery next the Latin convent, where he had a view of all that paſt. The people ran with all their might round the holy ſepulchre, crying, "Huia, huia;" "this is he, this "is he." And having at length, by their running round and their vociferation, almoſt turned their brains, they acted the moſt antic tricks imaginable, ſometimes dragging one another along the floor, and carrying others upon their ſhoulders round the ſepulchre: ſometimes they carried men with their heels upwards, with ſuch indecency, as to expoſe their nudities; and ſometimes they tumbled round the ſepulchre, like tumblers on a ſtage; and, in ſhort, nothing can be more rude and extravagant than their behaviour upon this occaſion. This frantic tumult laſted from twelve to four in the afternoon; and then the Greeks ſet out in a proceſſion round the ſepulchre, followed by the Armenians, encompaſſing it three times, dreſſed in their embroidered habits, and carrying crucifixes, ſtandards, and ſtreamers. Towards the end of the proceſſion a pigeon came fluttering into the cupola over the ſepulchre, at which the people redoubled their ſhouts and clamour. The Latins obſerved to the Engliſh gentlemen, that this bird was let fly by the Greeks to deceive the people into the belief that this was a viſible deſcent of the Holy Ghoſt. After the proceſſion the ſuffragan of the Greek patriarch, and the principal Armenian biſhop, approached the door of the ſepulchre, cut the ſtring with which it was faſtened, and breaking the ſeal, entered in, ſhutting the door after them, all the candles and lamps within having been before extinguiſhed in the preſence of the Turks. As the accompliſhment of the miracle drew nearer, the exclamations were redoubled, and the people preſſed with ſuch violence towards the door, that it was not in the power of the janizaries who ſtood to guard it to keep them off with the ſevereſt blows. This crowding was occaſioned by their deſire to light their candles at the holy flame, as ſoon as it was brought out of the ſepulchre.

The two biſhops had not been above a minute in the ſepulchre, before a glimmering of the holy fire was ſeen through ſome chinks of the door, at which the mob behaved with the moſt extravagant kind of phrenzy. Soon after the two biſhops came out with blazing torches in their hands, which they held up at the door, while the people thronged about them to light their tapers at the divine flame, though the Turks endeavoured to keep them off with their clubs, and laid on without mercy. Thoſe who got the fire inſtantly applied it to their faces and boſoms, pretending that it would not burn like an earthly flame; but none of them would try the experiment long enough to make good this pretenſion. However, ſuch numbers of tapers were preſently lighted, that the whole church ſeemed in a blaze, and this illumination concluded the ceremony.

The Latins take great pains to expoſe this ceremony as a ſhameful impoſition and ſcandal to the Chriſtian religion. Mr. Thevenot obſerves, a flint and ſteel would ſoon produce fire were there none in the ſepulchre before; and, according to him, the Turks have diſcovered the cheat, and would have puniſhed them for it; but the patriarch repreſented, he could not pay them the money required of him if they took from him the profit of the holy fire: they are therefore ſuffered to continue the juggle, and the prieſts have acted the cheat ſo long, that they are now in a manner compelled to ſtand to it, for fear of endangering the apoſtacy of the people.

The zealous among theſe bigots ſmear pieces of linen with the melted wax which drops from theſe tapers, and lay them up for winding-ſheets for themſelves and their friends, imagining, ſays the Rev. Mr. Maundrell, that nothing can be a better ſecurity againſt their ſuffering by the flames of hell.

The Armenians have a ſpacious convent on a pleaſant ſpot of ground, which, with the gardens, covers all that part of Mount Sion which is at preſent within the city walls; and they aſſert, that their church is built over the place where St. James, the brother of John, was beheaded. In this ſtructure are two altars richly adorned, and in the middle of the church ſtands the pulpit covered with tortoiſe-ſhell and mother of pearl, with a beautiful cupola over it of the ſame fabric; and, it is ſaid, that the tortoiſe-ſhell and mother of pearl are ſo exquiſitely mingled and inlaid, that the workmanſhip greatly exceeds the value of the materials.

The Armenians have a chapel in the convent where they ſay the houſe of Annas ſtood, and on the inſide they ſhow a hole in the wall to point out the place where one of the officers of the high prieſt ſmote our Saviour. In the court before the chapel is an olive-tree, to which they pretend that Chriſt was chained by order of Annas, to prevent his eſcape. They have alſo another ſmall chapel on the ſpot where the houſe of Caiaphas ſtood, and

and under the altar they pretend is the ſtone that lay at the door of our Saviour's ſepulchre, which they ſay the Armenians ſtole from the church of the ſepulchre and brought thither, though it is two yards and a quarter long, one yard broad, and a yard thick. It is plaiſtered over; only about five or ſix places are left bare to receive the kiſſes of the pilgrims. In this chapel is alſo ſhewn a ſmall cell, ſaid to be our Lord's priſon, till the morning when he was carried before Pilate.

Juſt without Sion-gate is the church of the Cænaculum, where they ſay Chriſt inſtituted his laſt ſupper; but this being converted into a moſque, the Chriſtians are not permitted to enter it. Near it are the ruins of a houſe in which the Virgin is ſuppoſed to have died; and at ſome diſtance from it is a place where they ſay a Jew arreſted her body as they were conveying it to the grave; but the hand with which he ſeized the bier was withered.

At the bottom of Mount Sion, without the city, is ſhewn Bathſheba's pool, where ſhe was waſhing herſelf when David ſaw her from the terrace of his palace. At a ſmall diſtance from thence is the Potters-Field, afterwards called The Field of Blood, but now named *Campo Sancto*: this piece of ground is only about thirty yards long and fifteen broad, one-half of which is taken up by a ſquare building erected for a charnel houſe. It is twelve yards high, and bodies are let down into it from the top, where five holes are left open for that purpoſe, through which they may be ſeen under different degrees of putrefaction. A little below the Campo Sancto is a cave, conſiſting of ſeveral rooms one within another, where the diſciples are ſaid to have hid themſelves when they forſook their maſter.

On Mount Olivet they ſhew ſeveral caves cut with intricate windings, called the ſepulchres of the prophets, and twelve arched vaults, where it is pretended the apoſtles compiled their Creed; and at the top of the Mount they ſhew the place of our Saviour's aſcenſion, where there was antiently a large church, but all that remains of it is an octagonal cupola about eight yards in diameter, which is ſaid to be over the place where our Lord ſet his laſt footſteps on earth; and upon a hard ſtone under the cupola is ſhewn the print of one of his feet. This chapel of the Aſcenſion is in the cuſtody of the Turks, who uſe it for a moſque.

On another ſide of the mountain they ſhew the place where Chriſt beheld the city and wept over it, and near the bottom is a great ſtone, upon which the bleſſed Virgin dropt her girdle after her aſſumption, in order to convince St. Thomas; and there is ſtill to be ſeen a ſmall winding channel upon the ſtone, which they ſay is the impreſſion of the girdle when it fell. A little lower is ſhewn Gethſemane, an even piece of ground between the foot of mount Olivet and the brook Cedron. It does not exceed fifty-ſeven yards ſquare, but is well planted with olive-trees, which the people are ſo credulous as to believe are the ſame which grew there in our Saviour's time; and the olives, ſtones, and oil produced from them are purchaſed at a high price by the Spaniards: and yet Joſephus obſerves, that Titus cut down all the trees within a hundred furlongs of Jeruſalem.

At the upper part of this garden is a flat ledge of naked rocks, ſaid to be the place on which Peter, James, and John fell aſleep during our Saviour's agony; and by it is a cave, in which, it is ſaid, he underwent that bitter part of his paſſion. Near it is a narrow piece of ground, twelve yards long and one broad, ſaid to be the path on which Judas walked up to Chriſt, and ſaying, "Hail "maſter," kiſſed him. This narrow path is diſtinguiſhed by a wall on each ſide, as a *terra damnata*, which was done by the Turks, who, as well as the Chriſtians, deteſt the ground on which that infamous piece of treachery was acted. They alſo ſhew the place where the palace of Pilate ſtood; but upon this ſpot is now only an ordinary Turkiſh houſe, from the terrace of which people have a full view of the ſpot on which the temple ſtood; and, it is ſaid, that a fitter place for an auguſt building could not be found on the whole earth; but no Chriſtian is permitted to enter within the borders of that ground. In the middle of the area ſtands a moſque of an octagonal figure, ſaid to be erected on the ſpot where formerly ſtood the Holy of holies. In the above pretended houſe of Pilate they ſhew the room where Chriſt was mocked with enſigns of royalty, and buffeted by the ſoldiers. On the other ſide of the ſtreet is a room, which belongs to a weaver's ſhop, where it is ſaid our Saviour was ſcourged. In what is called the dolorous way, they ſhew the place where Pilate brought out our Lord to the people, ſaying, "Behold the man;" where Chriſt fainted twice under the croſs; where the Virgin Mary ſwooned at this tragical ſight; where St. Veronica preſented him a handkerchief to wipe his bleeding brows; and where the ſoldiers compelled Simon to bear his croſs.

They ſhew many other places in the city of Jeruſalem, and its neighbourhood, diſtinguiſhed by ſome action of our Saviour or his apoſtles; ſo that there is not the leaſt circumſtance relating to his behaviour either recorded in the Holy Scriptures, or believed as traditions, but they can point out the very ſpot where it was performed, with much greater exactneſs than thoſe who lived when thoſe events were performed. We ſhall now lead our reader to a few of thoſe places at a diſtance from Jeruſalem, celebrated on account of the events performed there.

We ſhall begin with Bethlehem, which is famous for being the birth-place of our Saviour. It is ſeated two miles to the ſouth of Jeruſalem, on the ridge of a hill, in thirty-one degrees thirty minutes north latitude; but at preſent is only an inconſiderable place, though it is much viſited by the pilgrims. It has, however, a church erected by Helena, which is yet entire, and in the form of a croſs. The roof is of cedar, ſupported by four rows of columns, ten in each row, made of one entire block of white marble, in many places beautifully ſpeckled. The walls are covered with large ſquares of white marble almoſt to the top, and the reſt is adorned with Moſaic painting. Over the midſt of the chancel is a handſome cupola, covered with lead and adorned with figures in moſaic work. Under the church, in a cave hewn out of the rock, is the chapel of the nativity, in which they pretend to ſhew the manner in which Chriſt was laid, alſo cut out of the rock, and now encruſted with marble. An altar, with the repreſentation of the nativity, is erected here, and lamps kept burning before it. Here is alſo the chapel of St. Joſeph, the ſuppoſed father of our Lord, and of the Holy Innocents. The place is chiefly inhabited by a few poor Greeks, and at a ſmall diſtance is a monaſtery of Franciſcan friars.

Near Bethlehem they ſhew the place where the ſhepherds were watching their flocks when they received the glad tidings of Chriſt's birth, and at a ſmall diſtance is the village where they dwelt.

The wilderneſs of St. John, though very rocky, is well cultivated, and produces plenty of corn, vines, and olive-trees. In this wilderneſs they ſhew a cave and fountain, where they ſay the Baptiſt uſed to exerciſe his auſterities. Between this wilderneſs and Jeruſalem is the convent of St. John, which is a large, ſquare, and neat modern ſtructure; and its church is particularly beautiful. It conſiſts of three iſles, and at the upper end of that to the north is a deſcent of ſeven marble ſteps to a ſplendid altar, erected on the place where the Baptiſt is ſaid to have been born. This church has a handſome cupola in the middle, under which is a pavement of moſaic work that is ſaid to equal, if not exceed, the fineſt works of the kind among the antients.

Nearer to Jeruſalem is a neat convent of the Greeks, that takes is name from the holy croſs. It ſtands in a delightful ſituation; but what is moſt extraordinary, is the reaſon they here give for its name and foundation; for they ridiculouſly pretend, that here is the earth which nouriſhed the root that bore the tree of which the croſs was made. Under the high altar they ſhew a hole in the ground, where the ſtump of the tree ſtood, and many pilgrims are ſo blindly ſuperſtitious as to fall down and worſhip it. Here the father guardian waſhes the feet of all the pilgrims who come thither, while the whole ſociety ſtand round ſinging hymns; and when the guardian has finiſhed his office, the pilgrims feet are kiſſed by every friar.

Nazareth

Nazareth is now a ſmall village, ſituated in a kind of round concave valley on the top of a high hill, in thirty-two degrees thirty minutes north latitude. The church of Nazareth is partly formed by a cave, where it is ſaid the Virgin Mary received the meſſage from the angel, "Hail, thou that art highly favoured, &c." This ſtructure is in the form of a croſs, and is fourteen paces long and ſix over, running directly into the cave, having no other arch over it but that of the natural rock. The tranſverſe part, which is erected acroſs the mouth of the cave, is nine paces long and four broad; and where theſe join are two granite pillars; one ſuppoſed to ſtand where the angel, and the other where the Virgin ſtood, at the time of the anunciation. The pillar of the Virgin has been broken, and eighteen inches in length taken away between the pillar and its pedeſtal, and yet it touches the roof, to which it probably hangs, though the friars maintain that it is ſupported by a miracle. In this village they ſhew the houſe of St. Joſeph, where Chriſt lived near thirty years in ſubjection to his ſuppoſed father. Near it they point out the place where ſtood the ſynagogue, in which Jeſus preached the ſermon by which his countrymen were ſo exaſperated. At each of theſe laſt places are the ruins of a handſome church erected by Helena.

The next place we ſhall mention is Mount Tabor, a high, round, and beautiful mountain near Jeruſalem, thought to be that on which our Saviour was transfigured. People are near an hour in aſcending to the top, where they find a moſt fruitful and delicious plain of an oval form, about two furlongs in length, and one in breadth. It is every where encompaſſed with trees, except towards the ſouth, and was antiently encompaſſed with walls, trenches, and other fortifications, many remains of which are ſtill viſible. In ſeveral places are ciſterns of good water, and near the plain are three caves, formed to repreſent the tabernacles Peter propoſed to erect; when, beholding the glory of the transfiguration, he cried out, "Lord, it is good for us to be here, let us "make three tabernacles, &c." The top of this mountain affords a moſt delightful proſpect. The north-weſt affords a view of the Mediterranean, and all round are the fine plains of Galilee and Eſdraelon. To the eaſtward is Mount Hermon, and at the foot is ſeated Nain, famous for our Lord's reſtoring the widow's ſon to life. Due eaſt is the ſea, or rather lake of Tiberias; and cloſe to it a ſteep mountain, down which the ſwine ran and periſhed in the water. Towards the north is what they call the Mount of the Beatitudes, a ſmall riſing from which Chriſt delivered his ſermon; and near this little hill is the city of Saphet, ſtanding upon a high mountain, which, being then in view, our Saviour may be ſuppoſed to allude to it when he ſays, "A city ſet on "a hill cannot be hid;" and to the ſouthward is a view of the mountains of Gilboa, fatal to Saul.

Mr. Maundrell obſerves, that it is pretty extraordinary that almoſt every thing repreſented to be done in the Goſpel is ſaid by the people who ſhew the places to be done in caves, even where the circumſtances of the actions themſelves ſeem to require very different places: thus thoſe of the birth of the Virgin Mary, of the anunciation, of Mary's ſalutation of Elizabeth, of the nativity of Chriſt and John the Baptiſt, of the transfiguration, and of St. Peter's repentance, are repreſented as being done under ground.

SECT. XX.

Of Natolia, *or* Asia Minor.

Its Names, Situation, Extent, Climate, Soil, and Rivers; with a particular Deſcription of the Euxine or Black Sea. The Diviſions of the Country; with a conciſe Account of Caramania, Aladulia, and Amaſia; which contain the antient Provinces of Lydia, Pamphylia, Piſidia, Lycaonia, Cilicia, Cappadocia, Pontus Cappadocius, Pontus Polemoniac, and Pontus Galaticus.

NATOLIA, or Anatolia, formerly called Aſia Minor, is the moſt weſterly part of Turky in Aſia: it received its name of Anatolia, or Natolia, from its eaſtern ſituation with reſpect to Europe, and on the ſame account is called the Levant. This country is a very large peninſula, which extends from the river Euphrates as far as the Archipelago; which, with the ſea of Marmora, the ſtreights of Galipoli, and of Conſtantinople, ſeparate it from Europe on the weſt; and it is bounded on the north by the Euxine or Black Sea, and by the Mediterranean and Syria on the ſouth, extending from thirty-ſeven to forty-one degrees thirty minutes north latitude, and from twenty-ſeven to forty degrees eaſt longitude. Its utmoſt length from eaſt to weſt is computed to be about ſix hundred miles, and its breadth from north to ſouth about three hundred and twenty. This country is uſually divided into four parts, Caramania, Aladulia, Amaſia, and Natolia Proper.

The air is healthy, and the whole county has a rich and fertile ſoil, though the tyranny of the Turkiſh government has almoſt reduced it to a deſart; for, notwithſtanding the fields are naturally rich and well watered, they lie for the moſt part uncultivated, and are overrun with brambles and weeds. The few plains improved by agriculture yield excellent corn of ſeveral ſorts, and a variety of fruits, as exquiſite grapes, olives, citrons, oranges, lemons, figs, and ſeveral others; beſides plenty of coffee, rhubarb, galls, balſam, opium, and other valuable gums and drugs.

This country is watered by a conſiderable number of rivers, the principal of which are the Porteni, Zagari, or Sangarius, the Aitoeſu, Ali, Hali, or Otmigiut, and the Iris, or Caſalmach, which diſcharge themſelves in the Euxine Sea; the Jechel-Irma, or Green River, that falls into the Kara, or Black River, which diſcharges itſelf into the Euphrates; the Satalia, the Cydnus, or Caraſu, and the Xanthus, or Sirbis, which run into the Mediterranean; the Madre, antiently the Mæander, the Granicus, the Cayſter, or Caraſou, the Samander, or Scamandra, and the Hermus, now Sarabat, which receives the Pactolus, the Caicus, the Caſtri, or Girmaſti, and falls into the Archipelago.

As the Black or Euxine Sea waſhes the northern coaſt of Natolia, it is proper here to give a particular deſcription of it. It lies between Europe and Aſia, and is bounded on the north by Tartary; on the eaſt by Mingrelia, Circaſſia, and Georgia; on the ſouth by Natolia; and on the weſt by Romania, Bulgaria, and Beſſarabia, extending from the forty-ſecond to the forty-ſixth degree of north latitude, and from the twenty-ninth to the forty-fourth degree of longitude, its form being generally compared to that of a bended bow. It is entirely ſurrounded by the Turkiſh dominions, who have the ſole navigation of it. The Ruſſians have indeed attempted to trade upon this ſea; but by late treaties, they have been obliged to give up all their fortreſſes on its coaſt, and conſequently to abandon its navigation.

This ſea has been denominated black, not from the colour of its water, or of its ſand, but from the furious tempeſts ſaid to rage here; though it has not more frequent nor more violent ſtorms than other ſeas. But probably ſome particular perſons being loſt there, when navigation was much leſs underſtood than it is at preſent, the people were taught to entertain terrible apprehenſions of it; which being improved by Ovid, and other poets, it is no wonder that it was at length called Black, or Terrible.

We ſhall begin with Caramania, which lies contiguous to the province of Syria, and is under the government of a beglerbeg. This province contains the antient Lycia, Pamphylia, Piſidia, Lycaonia, and Cilicia.

Lycias, at preſent called Mentiſeli, is bounded on the north and eaſt by Phrygia Major and Pamphylia; on the ſouth by the Mediterranean, and on the weſt by Caria. The mountains which branch out of Taurus ſurround it on three ſides, as does the ſea on the fourth. The river Xanthus divides it into two, and ſeveral leſſer ſtreams run acroſs it; which once rendered it very rich and fertile; but at preſent it is entirely neglected. It has a remarkable mountain named Chimæra, about ſix miles from the ſea; which has been celebrated by Virgil for its volcano, near which the Lycians built a city called Hepheſtiæ, and dedicated it to Vulcan. From its having

having lions at the top, goats about the middle, and ſnakes at the bottom, it is ſaid the poets feigned the monſter Chimæra, which they repreſent as having the head, body, and hind parts of thoſe animals.

This country had anciently ſeveral conſiderable cities, but the face of things is entirely changed, and it does not appear that any conſiderable remains are left to proclaim their former grandeur.

Pamphylia is bounded on the north by Piſidia; on the eaſt by Cilicia; on the ſouth by the Mediterranean; and on the weſt by Lycia. The inland country is extremely mountainous, and abounds with large flocks of goats, and the natives make excellent camblets of their hair; but towards the ſea-coaſt the country is naturally fertile. The principal town is Attalia, now called Sattalia, which has a pretty good harbour, but the entrance is difficult, and it is defended by a caſtle, which is conſidered in that part of the world as a fortification of conſiderable ſtrength. There is alſo the city of Perga, which was anciently famous for its temple dedicated to Diana.

Piſidia, another diviſion of Caramania, lies to the north of Pamphylia, and conſiſts of a fruitful plain entirely ſurrounded by mountains, which affords ſome minerals, paſture, and great quantities of wood. Antioch, called Antiochia Piſidiæ, to diſtinguiſh it from the city of the ſame name in Syria, was the capital of this province when it was under the Roman government, and was likewiſe called Cæſarea; but like the other places of Aſia, it is now reduced to a very mean town.

Lycaonia, or Iſauria, is ſituated to the eaſtward of Piſidia, and is a fine champain country. Its principal town is Iconium, now Cogni, which is the capital city, not only of Lycaonia, but of all Caramania, where the beglerbeg himſelf reſides. It is ſituated about an hundred miles north of the ſea-coaſt, near a freſh water-lake. The other towns are Lyſtra, where the people attempted to offer ſacrifices to St. Paul and Barnabas; Derbe, which is towards the ſouth part of the country; and Iſauria, which once gave name to the province, but is now entirely deſtroyed.

Cilicia extends near two hundred and fifty miles along the coaſt of the Mediterranean, having Syria on the eaſt, and Pamphylia on the weſt; but does not exceed fifty miles in breadth from north to ſouth. On the north and eaſt the country is rocky and mountainous, and the paſſes between the mountains exceeding narrow; but the plain country is very fruitful. The principal towns are Iſſus, now called Lajazzo, or Aiazzo, which is ſituated on a bay to which it gives its name, and is remarkable for the victory obtained by Alexander over Darius among the mountains in its neighbourhood. Tarſus, the capital of the province, at preſent called Theraſſa; Sole, or Pompeopolis; Philadelphia, Seleucia, Trachea, and Silenus.

The next grand ſub-diviſion of Natolia, called Aladulia, extends eaſtward to the river Euphrates, and contains all the ancient Cappadocia. This is a country of very great extent, which formerly abounded in corn, wine, and fruits, of which it is not deſtitute at preſent; but as the Turks cultivate no more land than they want for their own private uſe, and export nothing from hence, it is impoſſible that the face of the country ſhould appear ſo delightful, or that it ſhould enjoy ſuch plenty as formerly. A large ridge of hills run acroſs the country, and contain mines of ſilver, copper, and allum; there is here alſo a good breed of horſes, and plenty of oxen, buffaloes, ſheep, deer, and wild fowl.

The principal towns are Cæſarea, now Caiſar, which was the capital of Cappadocia when it was under the dominion of the Romans. It is ſituated on a rock at a ſmall diſtance from the river Melus, and is a pretty handſome city well peopled. Maroſch, antiently called Melita, is ſeated near the banks of the Euphrates, and is a large town in which the beglerbeg reſides.

The next diviſion of Natolia is Amaſia, which contains Pontus Cappadocius, Pontus Polemoniac, and Pontus Galaticus.

Pontus Cappadocius is bounded by Georgia on the eaſt, by the Euxine or Black-Sea on the north, by Armenia Minor on the ſouth, and by Pontus Polemoniac on the weſt. The principal town is Trebiſond, which is ſituated on the Black-Sea, in forty degrees forty-five minutes north latitude, at the foot of a little ſteep hill by the ſea-ſide. The walls, which are very lofty, are ſuppoſed to ſtand upon the ancient foundations, becauſe the town is ſtill an oblong ſquare: they have high battlements, and are evidently built out of the ruins of ancient buildings; as appears from inſcriptions found on pieces of marble in ſeveral parts of them. The town is large, but not very populous; for it has more groves and gardens than houſes, and theſe are only one ſtory high. The caſtle is large and ſituated on a flat rock, in which the ditches are cut. The port is at the eaſt end of the town, and was formerly ſo commodious, that it occaſioned a very great trade; but it is now almoſt deſtroyed, and cannot be entered by veſſels larger than the Turkiſh ſaiques. The ſuburbs, which are much bigger than the city, are chiefly inhabited by Greeks and Armenians, who are allowed the free exerciſe of their religion. Neither the hills nor the vallies about the town are ſo fertile as in other parts of Natolia, on which account proviſions are neither ſo cheap, nor ſo good as in other places: they have fleſh in their markets but few months in the year, and fiſh is ſtill ſcarcer. The country produces excellent oil, but their wine is not extraordinary.

The Greek and Roman emperors were maſters of this city by turns. In 1209 the emperor Alexis Commines, ſurnamed the Great, uſurped the ſovereignty of it with the title of duke; and John Commines, his ſucceſſor, is ſaid to be the firſt who permitted the Greeks to ſtile him emperor of Trebiſond; a title which its princes enjoyed till 1460, when Mahomet II. carried David Commines priſoner to Conſtantinople, where he was ſome time after put to death, and this place has ever ſince been under the dominion of the Turks.

Pontus Polemoniac is ſituated to the weſtward of Pontus Cappadocius. Its principal town is Neoceſarea, now Tocat, which is the capital of the province, and the ſeat of the beglerbeg. This is a handſome city built at the foot of a very high mountain, and encompaſſes a round rock, which riſes in the midſt of the town, and has a caſtle at the top of it. The ſtreets are narrow, but the houſes pretty well built, and one of the moſques is very magnificent. The city is inhabited by Mahometans, Greeks, Armenians, and Jews, and for fourteen or fifteen leagues round Tocat the country is chiefly inhabited by Armenian Chriſtians, who work in ſeveral mechanic branches of trade, particularly in copper, all manner of veſſels of that metal being made here, and exported to Conſtantinople and Egypt. They have alſo a great manufactory of Turky leather. The wine is excellent, and they have almoſt all ſorts of fruit in great plenty; and as this is one of the greateſt thoroughfare towns of the eaſt, they have better accommodations for merchants and travellers than in moſt other places. Here the caravans lodge which come from Conſtantinople, Smyrna, Perſia, Diarbec, and Bagdat. About a mile from the city is a river over which is a beautiful ſtone bridge. This river waters a very large and fertile plain, that produces great quantities of ſaffron, which is extremely profitable, it being ſent to the Indies, where it is purchaſed at a high price, and uſed by the natives in their food.

SECT. XXI.

Of Natolia Proper, its Extent and Diviſions; particularly Pontus, Paphlagonia, Galatia, Phrygia Major, Lydia, Doris, Caria, Ionia, Æolis, Myſia, Phrygia, and Bithynia; with the Cities in each, and a particular Deſcription of Smyrna, and of the Cameleons near that City.

NATOLIA Proper extends from the Archipelago, that is, from twenty-ſix degrees thirty minutes eaſt longitude to almoſt the thirty-fifth, where it is bounded by the beglerbeglics of Amaſia and Aladulia, and extends from the coaſt of the Black Sea on the north, to the government of Caramania on the ſouth; that is, from thirty-ſeven to forty-one degrees twenty minutes north latitude, and is by far the largeſt diviſion of Natolia. It

contains many fine provinces; theſe are, Pontus, Paphlagonia, Galatia, Phrygia Major, Lydia, Doris, Caria, Ionia, Æolis, Myſia, Phrygia, and Bithynia.

Pontus and Paphlagonia are uſually joined together, and have the Euxine Sea on the north, Cappadocia on the eaſt, Galatia on the ſouth, and Bithynia on the weſt. The name of Pontus was formerly given to the whole coaſt of the Euxine Sea, which from thence was called Mare Ponticum; but what we now treat of, is only a ſmall part of it. The chief towns are,

Amaſtris, now Semaſtro, a ſea-port at the mouth of the river Parthenius.

Heraclea Ponti, now Penderachi, a ſea-port in the north-weſt part of the country.

Claudiopolis, now Caſtromena, an inland town.

The principal city in that part of this diviſion named Paphlagonia is, Cinope, which is ſituated upon the iſthmus of a peninſula about ſix miles in circumference. This city Mithridates, king of Pontus, made the capital of his dominions, and Lucullus added it to the Roman conqueſts. The whole peninſula conſiſts of pleaſant fields and gardens, and the city has a double wall, with triangular and pentagonal towers; but the caſtle is run to ruin, and has only a ſmall garriſon. The city is inhabited only by the Turks; for the Greeks and Jews are forced to live in the ſuburbs. There are ſome little remains of the ancient grandeur of this city to be ſeen in the modern buildings, particularly pieces of marble columns are interſperſed among the other ſtones in the walls; and in the Turkiſh burying-place are a prodigious number of pedeſtals, baſes, and capitals, which the Turks have carried thither to erect and adorn their tombs. The adjacent country produces good corn, wine, and oil.

Galatia is bounded by Cappadocia on the eaſt, by Pamphylia on the ſouth, by Phrygia on the weſt, and by Paphlagonia on the north.

The principal city of Galatia is Ancyra, now called Angouri, which is ſituated on the river Melus, and is one of the beſt cities of Natolia. The ſtreets abound with old marble columns, among which ſome are of a kind of reddiſh porphyry, veined with white; and there are found ſome pieces of white and red jaſper. Though the houſes of the city are moſtly built with clay, there are frequently fine pieces of marble uſed to adorn them; and though the city walls are low, they are compoſed of pieces of the ſhafts of columns, baſes, capitals, and entablatures: but theſe are moſt frequently found in the gates and towers. The caſtle has a triple wall compoſed of large pieces of white marble, and of ſtones reſembling porphyry, on which are ſeveral inſcriptions; but at preſent moſt of theſe are not legible.

The inhabitants of this city are ſaid to amount to about forty thouſand Mahometans, four or five thouſand Armenians, and a thouſand Grecks. The Armenians have ſeven churches here, and the Greeks two.

In the adjacent country are ſaid to be the fineſt breed of goats in the world; they are perfectly white, and their hair, which is as fine as ſilk, is curled, and eight or nine inches long. Of this hair they make fine ſtuffs, which are the chief manufactures of the country, and in which the inhabitants carry on a great trade. Theſe goats are only to be found within four or five day's journey from the city; for the breed degenerates if they are carried farther.

The next province we ſhall mention is Phrygia Major, now called Germian, formerly a fruitful and pleaſant country, but now in a great meaſure uncultivated. It is bounded on the north by Bithynia, on the eaſt by Galatia, on the ſouth by Pamphylia, and on the weſt by Myſia. The rivers Mæander, Sangarius, Hemus, and Marcius, have all their ſources in this diſtrict. The principal towns are,

Cotæum, now Chintaia, a conſiderable town, the ſeat of the beglerbeg, and once of the Turkiſh emperors, before the taking of Conſtantinople.

Gordium, where Gordius king of Phrygia is ſaid to have tied the famous knot in Apollo's temple, of which it was foretold, that the perſon who untied it ſhould be emperor of the world; but Alexander finding great difficulty in accompliſhing it, cut it with his ſword, and by that means performed the taſk.

Coloſs, now Chonoſs, is ſeated on the ſouth ſide of the Mæander. To the inhabitants of this city St. Paul wrote his epiſtle to the Coloſſians.

Apamia, ſituated near the conflux of the Mæander with the Marcius, and was formerly a place of good trade. Hieropolis, now Bamboukale, ſeated in the frontiers of Lydia, and at preſent famous only for its noble ruins and hot ſpring.

Lydia, or Mæonia, is a fruitful country watered by ſome conſiderable rivers, particularly the Pactolus, Caicus, Hemus, and Caiſtratus, and is bounded by Phrygia Major on the eaſt, by Caria on the ſouth, and by Æolis and Myſia on the weſt. The wealthy Crœſus was formerly king of this country. The principal towns are,

Sardis, which was one its capital, but is now a poor village on the river Pactolus, about ſeventy miles to the eaſtward of Smyrna. This was one of the ſeven churches of Aſia, but was deſtroyed by an earthquake; there are, however, ſtill ſome noble ruins, which afford a proof of its ancient grandeur.

Laodicea, or Eſkihiſar, was ſituated on the eaſtern boundaries of Lydia; it was alſo one of the ſeven churches, and was a large city, as appears from its ruins, among which are three theatres of white marble almoſt entire, and a noble circus; but it is now uninhabited.

Philadelphia, or Alachſheyer, another of the ſeven churches, is ſituated in a fruitful plain, but is fallen much from its primitive grandeur; however, according to ſome travellers, it has ſtill two thouſand Chriſtian inhabitants, who have four churches.

Thyatira, another of the ſeven churches, now called Akhiſar, ſtands about thirty miles to the north-weſt of Philadelphia, near the ſouth bank of the river Hemus, where are ſeen the ruins of ſeveral ancient marble ſtructures, though the modern houſes are only built with clay. It, however, carries on ſome trade for corn and cotton.

Magneſia, now Guſethiſar, ſituated on the river Mæander, was anciently a conſiderable city, as appears from its ruins, and is ſtill a pretty large walled town, which trades to Smyrna in cotton and yarn.

Doris and Caria are uſually joined together under the name of Adinelli, and are bounded by the river Mæander on the north, and by the ſea on the ſouth and weſt. The chief towns in Doris are,

Myndus, a ſea-port ſituated on a ſmall bay called Iaſicus Sinus, and is the ſeat of a Turkiſh baſha.

Halicarnaſſus, once the capital of Caria, but now a heap of ruins. It was famous for the tomb built by queen Artemiſia in honour of Mauſolus, her huſband, which was ſo ſuperb a ſtructure, that it was eſteemed one of the wonders of the world; and from thence all magnificent tombs have obtained the name of Mauſoleum.

Miletus, now Palatſhia, was anciently a large city, and had a magnificent temple dedicated to Apollo; but is now only an inconſiderable village, conſiſting of ſhepherds cottages.

Æolis and Ionia are likewiſe uſually joined together, and form a long tract of country extending from north to ſouth, and bounded on the weſt by the Archipelago or Ægean Sea. The ancient capital of Æolis was Cuma, which, with Phocea, and ſome other ancient towns, lie oppoſite to the iſland of Leſbos.

Ionia lies to the ſouthward of Æolis, and had ſeveral towns famous in hiſtory; theſe were,

Clazomene, a maritime town about twenty-eight miles to the ſouth-weſt of Smyrna, and is now called Urla. It was a conſiderable city in the time of the Romans, but is now a mean village.

Colophon lies about thirty miles to the ſouth of Smyrna, and claims the honour of being the birth-place of Homer.

The celebrated city of Epheſus was ſituated in a pleaſant country fifty miles to the ſouth of Smyrna, but is now only a poor village of twenty or thirty houſes; though it is near a fine haven, and under the Romans

was

was the metropolis of Asia Minor. This city was famous for the temple of Diana, esteemed one of the wonders of the world, it being four hundred and twenty-five feet long, two hundred and twenty broad, and supported by a hundred and twenty-seven marble columns seventy feet in height; but was destroyed by Erostratus, from no other motive but to eternize his name, who set it on fire the very night in which Alexander the Great was born. St. Timothy was the first bishop of this city, and St. Paul honoured the Ephesians with an epistle. There are still the remains of a Roman circus, a theatre, an aqueduct, and heaps of magnificent ruins.

That part which is at present inhabited is bounded on the east by a large plain that extends as far as the sea, and on the sides by high hills. The most remarkable building in this part is the old church of St. John the Evangelist, which had antiently four gates, but two of them are walled up. On the inside the roof is supported by four columns of porphyry, the shafts of which are twelve feet and a half in circumference, and thirty-six feet in height. It has two domes, and is covered with lead. As the Turks have converted it into a mosque, they have added a minoret, and adorned it after their manner; but its greatest ornaments, when it was a church, were carried to Constantinople to adorn the mosque erected there by Sultan Soliman; so that on the outside it makes but an indifferent appearance.

The largest and richest city at present in Asia Minor is Smyrna, or Ismir, which is situated in thirty-eight degrees twenty-eight minutes north latitude, about a hundred and eighty-three miles west-by-south of Constantinople; and the goodness of its harbour has caused it to be rebuilt several times after it had been destroyed by earthquakes. This was one of the seven churches to whom St. John addressed himself in his Apocalypse. The town runs about half a mile along the shore, from whence it rises gradually on the side of a hill facing the sea. The houses of the English, French, and Dutch consuls are handsome structures; these, with most of the Christian merchants, are washed on one side by the sea, forming a street, named Frank-street, from its being solely inhabited by European Christians. The port is one of the finest of the Levant, it being able to contain the largest fleet; and indeed those are seldom fewer than an hundred ships of different nations.

A castle stands at its entrance, and commands all the shipping which sail in or out. There is likewise an old ruinous castle, near a mile in circumference, which stands in the upper part of the city, and, according to tradition, was built by the empress Helena; and near it is an antient structure said to be the remains of a palace where the Greek council was held when Smyrna was the metropolis of Asia Minor. They also shew the ruins of an amphitheatre, where it is said St. Polycarp, the first bishop, fought with lions.

The city is about four miles in circumference, and nearly of a triangular form; but the side next the mountain is much longer than the others. The houses are built low, and for the most part with clay-walls, on account of the earthquakes to which it is subject; but the caravanseras and some other of the public buildings have an air of magnificence. The streets are wide, and almost a continued bazar, in which great part of the merchandize of Europe and Asia is exposed to sale, with plenty of provisions; though these are not so cheap as in many other parts of Turky, on account of the populousness of the place, and the great resort of foreigners. It is said to contain fifteen thousand Turks, ten thousand Greeks, eighteen hundred Jews, two hundred Armenians, and two hundred Franks. The Turks have nineteen mosques, two churches belong to the Greeks, one to the Armenians, and the Jews have eight synagogues. The Romans have three convents, one of the Jesuits, another of the Franciscans, and a third of Recollects. There is also one of the fathers Della Terra Santa. Here resides an archbishop of the Greek church, a Latin bishop, who has a salary from Rome, with the title of bishop of Smyrna *in partibus infidelium*, and the English and Dutch factories have each their chaplain.

The walks about the town are extremely pleasant, particularly on the west side of Frank-street, where there are several little groves of orange and lemon-trees, which being always cloathed with leaves, blossoms, and fruit, regale several of the senses at the same time. The vines which cover the little hills about Smyrna afford both a delightful prospect and plenty of grapes, of which good wine is made. These hills are agreeably interspersed with fertile plains, little forests of olives and other fruit-trees, and many pleasure-houses, to which the Franks usually retire during the summer. In the neighbourhood of Smyrna is great plenty of game and wild-fowl, particularly deer and wild hogs, and the Franks frequently take the diversions of hunting and shooting. The sea also abounds with a variety of good fish. The European Christians are likewise allowed all imaginable liberties in the city, and usually clothe themselves after the European manner.

The chief commerce of this city consists in raw silk, silk stuffs, grograms, and cotton yarn.

However, the unhealthfulness of the situation, and more especially the frequent earthquakes, from which 'tis said they are scarce ever free two years together, and have been felt forty days successively, are an abatement of the pleasure that might otherwise be taken here. A very dreadful one happened in June 1688, which overturned great part of the houses; and the rock opening where the castle stood, swallowed it up, and no less than five thousand persons perished on this occasion.

Near Smyrna are a great number of cameleons, an animal which has some resemblance to a lizard, but hath his back gibbous like a hog, and its feet have two claws before and three behind, which are not separated from each other till near the ends. It has a long tail like a rat, and is commonly as big, but it has very little or no motion with its head. The cameleons are in great abundance about the old walls of the castle, where they breed and lie in holes and heaps of ruins. Sir George Wheeler kept two of them twenty days, during which he made the following observations: their colour was usually green, darker towards the back, and lighter towards the belly, where it inclined to a yellow, with spots that were sometimes reddish and at others whitish; but the green often changed into a dark colour like that of earth, without any appearance of green; and the whitish spots often vanished; but sometimes turned into the same dirt colour, and at others into a dark purple. Sometimes from being green all over, they would be spotted with black; and when they slept under a white woollen cap, they would commonly, when uncovered, be of a white or cream colour; but they would also turn white under a red cap, for they never turned either red or blue, though they often lay under those colours; but being placed upon green they would become green, and upon the dark earth would change so as exactly to resemble it.

As our author was walking by the side of the hill near the old castle, he saw many that had changed themselves so as to resemble the colour of the speckled stone-wall, and were grey with spots like moss. He found one on the top of a green bush, which, when he first observed it, was of a bright green; but it no sooner perceived that he saw it, than it immediately dropped to the ground; he then lost sight of it; but searching, he observed it creeping away to a hole in the rock, it being changed to a dark brown, exactly like the earth; which was then, after a shower of rain, of that colour.

The power of thus changing its colour is given it by nature for its preservation; for it moves very slowly, lifting up its legs high, and not quick, as if it searched for hold to climb upwards, which it can do very well up a tree, a bush, or wall. When it saw itself in danger of being caught, it opened its mouth, and hissed like a snake.

The eyes of the cameleon are no less wonderful than the variation of the colours of the body: they are large in proportion to the size of its head, being generally bigger than a pea, and covered all over with a skin of the same substance with the body, the grain being in circles just to the centre, where there is an hole no bigger than a small pin's head, by which it receives light, which must make the angle of its vision very acute. The head being immoveable, it cannot immediately turn to objects,

jects; but to remedy this inconvenience it cannot only move its eyes backward and forward, upward and downward, but one forward and the other backward, or one upward and the other downward, one fixed on one object, and the other moving according to the motion of some other object.

The tongue is a kind of little trunk of a gristly substance, about half an inch long, and hollow, joined to its throat by a strong membranous and fleshy substance, in which it is sheathed when in the mouth. It will dart this above an inch out of its mouth, smeared with a glutinous substance to catch flies, which stick fast to it as to birdlime, and so are brought into the mouth. These flies are their ordinary known food, but, like many other animals of the same cold nature, as lizards and serpents, they will live a long time without sustenance.

Its tail is of very great use in climbing, for it will twine about any thing so fast, that if its feet slip, it will sustain and recover its whole body by it. Our author put one he caught into a glass so deep, that it could not reach near the brim with its fore-feet, nor could take any hold with its claws; and yet it got out, and almost escaped from him, as he afterwards saw, by standing upon its fore-feet, and raising itself up backwards, till it caught hold of the brim of the glass with its tail, by the help of which it lifted out its whole body.

Mysia and Phrygia Minor are bounded on the north by the Propontis, or Sea of Marmora; towards the east by Bithynia and Phrygia Major; on the south by Lydia; and on the west by the Egean Sea, or Archipelago. The principal river in this district is that which was antiently called the Granicus, which rises in the mountains of this country, and after running fifty or sixty miles from south to north falls into the sea of Marmora. This river is famous for the battle fought upon its banks by Alexander and Darius. In this province is also situated Mount Ida, where the poets represent Paris giving judgment between the goddesses. The chief towns were,

Troy, or Ilium, which was situated near the sea opposite the island of Tenedos, and rendered famous by Homer and Virgil for its ten years siege: but Mr. Wood observes, that there is not a single stone to shew its axact situation.

Troas Alexandria was seated to the southward of Troy, and was once the metropolis of the province, though it is now a ruinous place.

Pergamus is seated in a plain near the banks of the river Caicus. It was another of the seven churches, and was antiently a noble city. Parchment and tapestry are said to be first invented here; and here Galen received his birth; but it is now a very indifferent town, it having only one Christian church and a mosque.

Abydus, or Avido, a fortress opposite to Sestus, at the mouth of the Hellespont, is celebrated by the poets for the loves of Hero and Leander, and for the obstinate resistance made by the inhabitants against Philip of Macedon, who, when they could no longer defend the place, destroyed themselves. It is now the southern castle of the Dardanels, thus named from Dardanus, a little town that lies to the southward of it.

Bithynia, now called by the Turks Becsangil, is separated from Europe only by the Thracian Bosphorus, and is so near Constantinople that Scutari, which stands on the Asian side, is esteemed only a suburb to that city. The principal towns were,

Nicomedia, or Ischmit, is situated at the bottom of a bay, in forty degrees forty-six minutes north latitude, fifty miles south-east of Constantinople. It received its name from Nicomedes, king of Bithynia, who enlarged it, and was once reckoned the capital of that kingdom. It was formerly a very large place, and the ruins of its antient buildings and fine palaces are very considerable. However, it is still a place of consequence, and contains thirty thousand inhabitants, who consist of Greeks, Armenians, Turks, and Jews. The Turks have twenty mosques; the Christians have also some churches, and it is the see of a Greek archbishop; the Jews have likewise two synagogues. Most of the ships of Constantinople are built here, and the inhabitants carry on a considerable trade in silk, cotton, glass, and earthen-ware.

Chalcedon, which stood two miles from the place where Scutari now stands, was once a flourishing city, but is now reduced to a poor village.

Nice, or Isnic, was antiently a noble city, and is famous for the great general council assembled there in 325, who endeavoured to suppress the doctrines of Arius; and from its being the residence of the Greek emperors when Constantinople was taken by the Latins. It is situated in forty-seven degrees fifteen minutes north latitude, seventy-five miles south-east of Constantinople, in a pleasant country fertile in corn and excellent wine. The present city is large and pretty well peopled, the Jews inhabiting the greatest part of it: but there are now no remains of its antient splendor, except an aqueduct.

Prusa, by the Turks called Bursa, is the capital of Bithynia, as it was of the Ottoman empire before the taking of Constantinople. It is situated in thirty-five degrees fifty-three minutes north latitude, seventy-five miles south of Constantinople, upon several little hills at the foot of Mount Olympus, from which it is not above two or three leagues distant, and at the edge of a large and fine plain, full of mulberry and other fruit-trees. It is watered by so many springs, which descend from Mount Olympus, that almost every house has a fountain. The most considerable of these springs issues in a stream as large as a man's body, and being conveyed to the town by a marble aqueduct, is dispersed to every part of the city.

Bursa is about half a league in length, and is still surrounded by the antient wall it had when in the possession of the Christians, but is much out of repair, it being in several parts broken and ruinous. The mosques, which are very fine, are covered with lead, and adorned with domes. These structures are said to amount to above thirty. The caravanseras are magnificent and commodious. The bezestine, or exchange, is a large structure full of ware-houses and shops, containing all the commodities of the East, besides their own manufactures of silk. This city is in general very pleasant, and the quarter of the bazars is particularly neat and well paved. The city contains above forty thousand Turks, who alone are permitted to dwell within the walls; but the suburbs, which are vastly finer and better peopled, are filled with Jews, Armenians, and Greeks, of which there are said to be five hundred families of Armenians, four hundred of Jews, and three hundred of Greeks. The Jews came hither from Granada, in Spain, and, it is said, still speak good Spanish. Here are the best workmen in all Turky, and excellent imitators of the tapestry of France and Italy.

The Grand Seignior's palace in this city is situated on a high rock, and enclosed with a double wall; but it is in a ruinous condition. Here they shew the sepulchres of the first Turkish emperors, and their sultanas, in small chapels covered with domes.

The baths of Calypso are a little more than a mile from the city, and are very handsome structures covered with domes, like those we have already described, and are so famous for the cures they have effected, that people come a hundred miles to receive the benefit of them.

Mount Olympus, which is situated in the neighbourhood of the city, is of a prodigious height, and the top of it barren and covered with snow; from thence Constantinople is supplied with it, though it is at one hundred miles distance. The middle of the mountain is planted with firs, and other trees, and the vallies beneath abound with a variety of fruits, particularly apples, grapes, mulberries, melons, and nuts. Flesh, fish, and fowl are no where more plentiful than at Bursa, and the fields around it would produce all manner of corn were they cultivated; but the tyranny of the Turkish government makes them sow little more corn than is necessary for their own immediate use.

Thus we have given a view of the whole continent of Asia, the great scene of action in the first ages of the world, and once the seat not only of the most mighty empires, but of the arts and sciences. From the ruins

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that have been deſcribed, and from the ancient hiſtories of theſe countries we may form ſome idea of the magnificence of their cities and temples, which exceeded in ſplendor every thing of the kind produced by the moderns in Europe; but this ſplendor and magnificence is no more, and while we judge of it from its ruins, we have reaſon to be humbled when we conſider the inſtability of all human affairs, which involves in it not only the deſtruction of arts, but of cities erected with the moſt durable marble, that ſeem to have been founded with the expectation of continuing their grandeur to the lateſt ages, and of empires raiſed by valour, and ſupported by the utmoſt efforts of human policy.

The arts and ſciences are now removed to Europe, and ſome of them are arrived to much greater perfection than ever they were known in the Eaſt. May theſe ever flouriſh! and while they are protected by moderate governments, founded on reaſon, and conducted by humanity and virtue, we may juſtly flatter ourſelves they will never decay. It is not the religion of Mahomet or of Paganiſm that has baniſhed the arts, depopulated countries, and converted the moſt fertile lands into barren deſarts and uncultivated wilds; but ſavage ignorance, the lawleſs tyranny of deſpotic power, the luſt of ambition, and thoſe national vices, that degrade the human mind, and call down the reſentment of offended heaven.

Indeed, governments founded on the mild laws of Chriſtianity have a more ſolid baſis; and where it ſhall prevail in all its purity, liberty and the arts ſhall go hand in hand; the thrones of princes will be as immoveable as the rocks and mountains; ambition will be confined within the bounds of equity; mankind will conſider each other as brethren, and the law of nations will be the invariable law of nature and humanity.

CHAP. XXVIII.

Of the ASIATIC ISLANDS ſubject to the TURKS.

SECT. I.

Of the Iſland of CYPRUS.

Its Situation, Extent, Climate, and Produce; with a conciſe Account of the Revolutions that have happened in its Government; of its moſt conſiderable Cities, and the Poverty of its Inhabitants.

THE iſland of Cyprus has been famous in all ages for the fertility of its ſoil, the excellence of its climate, and the advantages of its ſituation. It lies between the thirty-fourth and thirty-ſixth degree of north latitude, and between the thirty-third and thirty-fifth degree eight minutes eaſt longitude. It is ſixty-nine miles ſouth of the coaſt of Caramania or Cilicia, and thirty-ſix weſt of the coaſt of Syria. This iſland ſtretches from the ſouth-weſt to the north-eaſt, and is about one hundred and fifty miles in length, and ſeventy in breadth in the broadeſt part.

This iſland was in ancient times conſecrated to Venus, who was ſtiled by the poets the Cyprian goddeſs, probably from the wantonneſs of its inhabitants. The longeſt day is fourteen hours and a half, and the weather in ſummer is extremely hot, ſo that ſometimes their brooks and even their rivers are dried up. It is ſaid, that in the reign of Conſtantine the Great, this iſland had no rain for thirty-ſix years together, on which account it was in a great meaſure deſerted.

It abounds with corn, wine, oil, ſugar, honey, cotton, allum, wool, verdigris, turpentine, all ſorts of metals, and moſt excellent ſalt. They have likewiſe ſeveral kinds of earth fit for the uſe of the painters, particularly red, yellow, and black; but with theſe advantages they are ſubject to ſwarms of locuſts, which viſit them in the hot ſeaſon, appearing at a diſtance like clouds; and were they not driven into the ſea by a north wind, which happens about that time, would devour all the fruits of the earth: they have alſo great plenty of fleſh, fiſh, and fowl.

This iſland was anciently governed by kings, and it had nine of them when it was reduced by Cyrus, who rendered them all tributary to himſelf. Long after this the iſland was conquered by Alexander the Great, and upon the diviſion of his empire, it fell to the ſhare of Ptolemy king of Egypt, under whoſe ſucceſſors it remained, till the Romans, without any colour for invading it, ſent Portius Cato to reduce it under their power, which he accompliſhed and brought back to Rome the ſpoils of the iſland, which amounted to ſeven thouſand talents. After the diviſion of the Roman empire, it belonged to the Greeks; from whom it was taken by the Saracens, but was recovered from them and governed by dukes or princes. In 1191 it was conquered by Richard I. king of England, who putting in here for freſh water in his voyage to the Holy Land, met with a very hoſpitable reception; in return for which, he ſubdued the iſland, and transferred his right to it to Guy Luſignan, the titular king of Jeruſalem, whoſe family held it for many generations. Under theſe princes it was divided into twelve counties, containing forty-eight great towns, and upwards of eight hundred villages. The Venetians obtained the poſſeſſion of it in 1473, and kept it almoſt an hundred years; but it was at laſt taken from them by Soliman II. emperor of the Turks, after a long and brave defence.

The capital of the iſland, named Nicoſia, was formerly the reſidence of their kings, as it is now of the beglerbeg or viceroy. It ſtands near the middle of the country, and is about three miles in circumference; but is fallen to decay ſince its being in the power of the Turks. The cathedral, which was dedicated to St. Sophia, is converted into a Turkiſh moſque. In the city are three or four Greek churches, and it is ſtill the ſee of an archbiſhop, who has three ſuffragans under him; theſe are the biſhops of Larneza, Cerenes, and Batto. The Latins and Armenians have alſo ſeveral churches there.

The other towns moſt worthy of notice are,

Famaguſta, the ancient Salamis, a port town on the eaſt part of the iſland. It had a good harbour defended by two forts, which are oppoſite to each other; but it is now almoſt choaked up, and has conſequently loſt its trade. In the year 1570 it was taken from the Venetians by the Turks after a vigorous defence, and a ſiege which laſted ſix months; when, though the place ſurrendered on honourable conditions, the cruel conquerors barbarouſly flayed the Venetian governor alive, and murdered the inhabitants in cold blood.

Paphos, now called Baffo, is ſituated at the weſt end of the iſland, and is a large and agreeable place. There are conſiderable ruins near the port, particularly ſome broken columns, which probably belonged to the temple of Venus.

In ſhort, tho' this iſland has ſeveral good ports; and though it affords all the commodities that can be deſired for carrying on a great trade, it is at preſent thinly peopled, and not half cultivated. Long ago a Turkiſh baſha deſtroyed all the ſugar-canes, to prevent the Cypriots growing too rich; an evil which there is now no reaſon to fear; for at this day it affords the cleareſt proof how much a bad government can defeat the kind intentions of nature; ſince, in ſpite of all the advantages that a country can poſſibly have, there never was a more diſmal

mal or deſolate place than this iſland is at preſent. From having ſome millions of people, it has now ſcarce thirty thouſand: from a climate that produced a perpetual ſpring, it is become both unwholeſome and unpleaſant: from cities and towns that extended to each other, there are only villages and heaps of ruins; and from the greateſt affluence, the inhabitants are reduced to penury. Thus the face of modern Cyprus ſeems to refute all that the ancients have ſaid in its favour. Such are the dire effects of an arbitrary and deſpotic government!

SECT. II.

Of the Iſland of RHODES.

Its Situation, Extent, Climate, Soil, and Produce; with a Deſcription of the City of Rhodes, the Capital of the Iſland, and of the famous Coloſſus.

WE ſhall next proceed to Rhodes, which is ſituated between the thirty-ſixth and thirty-ſeventh degrees of north latitude, about two hundred and fifty miles to the weſtward of Cyprus, and not above twenty to the ſouth-weſt of Natolia. It is about forty miles in length and fifteen in breadth, and has formerly had the names of Ethræa, Aſteria, Corymbia, and ſome others.

The air is good, and the ſoil fertile; but, as in other places ſubject to the Turks, is badly cultivated. The country is exceeding pleaſant, and is cloathed with trees and herbage always green; a day ſcarce ever happens in which the ſun does not ſhine out. Their wines are much admired, and the country affords ſuch plenty of almoſt every thing that can render life agreeable, that it gave occaſion to the fiction of its having golden ſhowers. It does not indeed abound with corn, but then the inhabitants are well ſupplied with it from the neighbouring continent of Natolia.

This iſland was ſubject to the Greeks, from whom it was taken by the Saracens; but in 1309 the knights hoſpitallers of Jeruſalem took it from them and held it above two hundred years, during which they reſiſted the whole Turkiſh power: but at laſt it was taken by the Turks under Soliman II. in 1522, by the treachery of Andrea d'Amaral, chancellor of the order; who, being diſpleaſed at not being choſen grand-maſter at a late election, informed the Turks of their weakneſs by a letter ſhot to them on an arrow.

In the iſland is one town of the ſame name, and ſeveral villages that are well inhabited. The city of Rhodes is ſituated on the north-eaſt part of the iſland, and has two harbours; but that called the great port is not very ſafe when the wind is eaſterly. On the right at the entrance of this port is a tower, built by the Turks, in the place where the old tower of St. Nicholas ſtood. It is well furniſhed with cannon, has a curtain which reaches to the walls of the town, and a baſtion behind it. Oppoſite to this tower is the caſtle of St. Angelo, which is ſomewhat ruinous.

This caſtle and tower were erected in the place where ſtood the feet of the great Coloſſus, one of the ſeven wonders of the world, which was ſo large that a ſhip under ſail might paſs between its legs. This ſtatue, which was of ſuch an enormous ſize as thus to ſtraddle fifty fathoms, repreſented Apollo, and was caſt entirely of braſs by Chares of Lyndus, a town in the iſle of Rhodes, who was twelve years in making it; it was ſeventy cubits high, and every part being in proportion, the thumb was as thick as a man could graſp in his arms; every finger was of the ſize of an ordinary ſtatue, and, for the direction of veſſels into the harbour at night, he held a light-houſe in his hand. This prodigious ſtatue was thrown down by an earthquake fifty or three ſcore years after its being erected, and is ſaid to have lain on the ground till the Saracens made themſelves maſters of Rhodes, who having beaten it to pieces fourteen hundred and ſixty-one years after it was made, ſold it to a Jew; who having carried it by ſea to Alexandria, in 954, there loaded nine hundred camels with the metal. But after all, Du Mont has endeavoured to prove, that it is probable the ſtory of the Coloſſus is a fable; ſome other authors have been of the ſame opinion, and indeed the extravagant dimenſions aſcribed to it, and ſuch a quantity of braſs being ſuffered to lie on the ground for ſo many ages, would tempt the moſt credulous to doubt the truth of the relation.

The port of the gallies, which is covered by the caſtle of St. Erme, is a good harbour; but its mouth is ſo narrow, that only one galley can enter at a time. On the ſides of this port is a piazza, with ſome trees and a fountain, and at the bottom of it is the arſenal, where the gallies and ſaics are built. A little above the port is a burying-place, in which are fifteen or twenty domes of free-ſtone, well built, and moſt of them ſupported by four arches. Theſe were the ſepulchres of the beys, or other perſons of diſtinction in Rhodes, who had been killed in the wars.

Part of the city ſtands on the riſing of the hill, and it is three miles in circumference. It has high walls planted on the top with ſalions, and below are port-houſes for great cannon. It has three gates; one to the ſea where corn is ſold, and two on the land-ſide. The ſtreets are broad, ſtraight, and well paved with ſmall ſtones, and for the moſt part covered on each ſide with penthouſes; but the largeſt is paved in the middle from one end to the other with marble. It has ſeveral handſome buildings, among which is St. John's church, which is turned into a moſque. There are ſtill to be ſeen the apartments of the knights of St. John of Jeruſalem, and the palace of the grand maſter; but they are very much decayed. This palace is ſeated on the higheſt part of the hill, and is now converted into a priſon.

The inhabitants conſiſt of Turks, Jews, and Chriſtians; but the latter have only ſhops within the walls, and are obliged to have their dwellings without the city, and to retire there every night.

SECT. III.

Of the Iſland of LESBOS, *or* MYTELENE.

Its Situation, Extent, Climate, and Produce. Of Caſtro, its preſent Capital, and of the great Men who have rendered this Iſland famous.

THE iſland of Mytelene, antiently called Leſbos, is ſituated in the Archipelago, and extends from thirty-ſeven to thirty-nine degrees fifteen minutes north latitude, and is about fifty miles in length and twenty-five in breadth. Part of it is mountainous, cool, and covered with trees; and there are many fertile plains which produce good wheat, excellent oil, the beſt figs in the Archipelago, and its generous wine, which was commended by Ariſtotle and Horace, ſtill preſerves its reputation. The ſea affords plenty of fiſh, eſpecially oyſters, which are ſent from hence to Smyrna.

This was a very conſiderable iſland in the time of the Romans; for Cicero and Vitruvius ſpeak much of its magnificence; and indeed fragments are every where to be ſeen of its antient grandeur, as broken columns, chapiters, baſes, friezes, and the like, of the fineſt marble, curiouſly wrought, and interſperſed with inſcriptions.

The women of the iſland have always been noted for their freedom and the looſeneſs of their manners; but, though they are not now ſo bad as they were formerly, they go with their breaſts quite naked.

The chief town, named Caſtro, and antiently Mytelene, is ſituated on a rocky promontory in the north part of the iſland, and has two ports. The town is neither large nor well built, but has a caſtle, with a ſtrong garriſon for the defence of the iſland againſt pirates, who are very numerous in theſe ſeas; and there are above a hundred villages in the country.

Few iſlands have produced men of greater genius; but all their lectures of philoſophy, it ſeems, were far from reforming the morals of the people; for it was a proverbial ſaying in Greece, when ſpeaking of a profligate fellow, that he lived like a Leſbian. Theophraſtus and Phanios, the diſciples of Ariſtotle, and the famous Arion, who is ſaid to charm the dolphins with his muſic, with Pittacus, one of the ſeven wiſe men of Greece, and Sappho, the celebrated poeteſs, were natives of this iſland.

The

The famous Epicurus read public lectures here; and Ariſtotle, with other great men, reſided here a conſiderable time. It is now ſubject to the Turks, and a cadi, who reſides at Caſtro, has the civil adminiſtration of the government, while an aga of the janizaries has the command of the ſoldiers.

SECT. IV.

Of the Iſland of CHIOS, *or* SCIO, *called by the Turks* SAKI SADUCI.

Its Situation, Extent, Soil, and Produce. The Perſons, Dreſs, and Manners of the Inhabitants. Of the City of Scio, and its being taken from the Turks by the Venetians, and conquered back from them by the Turks; on which the Latins being charged with favouring the Venetians, were deprived of their Privileges. Of the other Towns and Villages, with the Manner of extracting Maſtic from the Lentiſk-Tree. An Account of Neamoni, a rich Monaſtery of Greek Monks. Of the pretended School and Houſe of Homer.

CHIOS, or Scio, is one of the moſt beautiful and pleaſant iſlands in the Archipelago. It is ſituated near the coaſt of Natolia, to the north-eaſt of Samos, and to the ſouth of Mytelene, and extends from thirty-eight degrees eight minutes to thirty-eight degrees thirty-ſeven minutes north latitude. It is thirty-two miles in length, and fifteen in breadth.

The iſle of Chios is very ſubject to earthquakes; it is extremely mountainous and ſtoney, and has ſo little rain, that every ſpring the Greeks, Latins, Jews, and Turks make proceſſions in order to obtain it: yet it has been called the Paradiſe of Greece; for the mountains, which are now pretty bare, were formerly covered with woods, and in ſome places they ſtill abound with abundance of citron, orange, olive, mulberry, myrtle, and pomegranate trees, without reckoning maſtic and turpentine.

The country produces corn, but not ſufficient for the inhabitants, who therefore import it from time to time from the continent; but as for wine, Chios has enough and to ſpare, and therefore conſiderable quantities are exported to the neighbouring iſlands. It is pleaſant and ſtomachic, and Athenæus ſays, that the wines of Scio help digeſtion, are wholeſome, and exceed all other wines in deliciouſneſs of taſte.

The inhabitants, ſays Tournefort, plant their vines on the hills: they cut their grapes in Auguſt, and having ſuffered them to dry for ſeven or eight days in the ſun, they preſs them, and let them ſtand in tubs to work; the cellars being all the while cloſe ſhut. In making the beſt wine they mix among the black grapes a ſort of white one, which ſmells like a peach-kernel; but in making nectar, which is ſo called even to this day, they make uſe of another kind of grape ſomewhat ſtyptic.

In ſhort, there is ſuch plenty, that every thing is extremely cheap, and excellent partridges may be had for a trifle, as they keep them tame, and have keepers who drive them out in the morning, and whiſtle them in at night, which call they always obey.

The men are tall and well ſhaped, but have very diſagreeable countenances: but their women are beautiful, and their faces extremely fair. Mr. Thevenot, however, obſerves, that their breaſts are ſcorched with the ſun; which, he ſays, is the more ſurpriſing, as they take as little care of the face as of the breaſt. They are neat in their dreſs, wearing very white linen, and the fineſt ſtuffs they can get; but are not permitted to wear gold, ſilver, or jewels.

Their vivacity, wit, and good humour, are great additions to their natural charms. They are extremely talkative, and both ſexes are fond of dancing: on Sundays and holidays they dance promiſcuouſly all night, both in the cities and villages, and freely allow ſtrangers to join with them. They are ſo far from being jealous, that the women ſtand at the doors and talk with the men who paſs by, and will be as merry and familiar with ſtrangers as if they had been long acquainted. Even the women of diſtinction go to market to buy proviſions, and carry them home openly through the ſtreets.

The city of Scio is large, and the beſt built of any in the Levant. The houſes are handſome and commodious; ſome of them are terraced, and others covered with tiles: for the Chiots have retained the Genoeſe method of building; that people having embelliſhed all the towns of the Eaſt where they have been ſettled.

The caſtle is an old citadel, built on the edge of the ſea, and is ſaid to be garriſoned by fourteen hundred Turks. It is defended by round towers; and an indifferent ditch; and on the inſide there are only ſome cluſters of houſes inhabited by the Turks, and a neat moſque.

The port of Scio is a place of rendezvous for all the ſhips that either ſail to Conſtantinople, or from thence into Syria and Egypt; yet the harbour is none of the beſt, for at preſent it has only a very indifferent mole, built by the Genoeſe, level with the ſurface of the water. The entrance is narrow and dangerous on account of the rocks, which are but juſt covered, and could ſcarcely be avoided, was it not for a light-houſe.

Before we leave this city, it is proper to obſerve, that Antonio Zeno, captain-general of the Venetian army, came before the town on the twenty-eighth of April, 1694, with fourteen thouſand men, and attacked the caſtle from the ſea, the only place of ſtrength in the iſland, when it held out no more than five days, though it was defended by eight hundred Turks, ſupported by above a thouſand men well armed, who might have thrown themſelves into it without the leaſt oppoſition on the land-ſide: but the next year the Venetians loſt it with as much expedition as they had before obtained it. Their terror was ſo great, that they left behind them their ammunition and cannon; and their troops fled in ſuch diſorder, that it is a common ſaying in the iſland, that the ſoldiers took every fly for a turban.

The Turks entered it as a conquered country, and the Greeks throwing all the blame on the Latins, they were from thenceforward forbid to wear hats, and obliged to quit the Genoeſe habits, which they had worn till that time: they were likewiſe ordered to alight from their horſes at the city gate, and to ſalute with the greateſt reſpect the meaneſt Muſſulman. Before this event the Romiſh prieſts bore the hoſt to the ſick in full liberty at noon-day; the proceſſion of Corpus Chriſti was made with all its formalities, the clergy walking in their proper habits, under canopies, and bearing cenſers in their hands; in ſhort, the Turks uſed to call this iſland *Little Rome:* for, beſides the churches in the country, the Latins had ſeven in the town: but, upon this change, the cathedral and the church of the Dominicans were converted into moſques; the church of the Jeſuits was turned into an inn: thoſe of the Capuchins and the Recollects, the lady of Loretto, and that of St. Anne, are all pulled down. The Capuchins had alſo within five hundred paces of the town the church of St. Roch, and this has ſhared the ſame fate with the reſt. The Latin biſhop was forced to fly to the Morea, and the prieſts who remained behind were made ſubject to the capitation-tax, but were afterwards exempted on the application of the French.

The Greek biſhop remains in the ſame circumſtances as before the enterprize of the Venetians, having no leſs than three hundred churches under him, and the iſland is full of chapels; their monaſteries and nunneries alſo enjoy large revenues. The moſt conſiderable of the former is that of Neamoni, or the New Solitude, which is ſituated about five miles from the city, and annually pays five hundred crowns capitation-tax to the Turks. This monaſtery is very ſpacious, and built in the form of a caſtle. No woman is allowed to enter it. There are commonly a hundred and fifty Greek monks under the government of an abbot, and they are never to exceed two hundred. When any places are vacant, thoſe who are willing to ſupply them muſt pay a hundred piaſters, and come with their whole eſtates into the convent, where they may enjoy them for life, and then the eſtates muſt be left to the convent, unleſs any one has a kinſman who will become a monk, in which caſe one-third may be given to him, on condition that at his death that muſt alſo go to the convent. They there live every day upon black bread, bad wine, and rotten cheeſe; and if they have any thing elſe, they muſt procure it for themſelves;

ſelves; and indeed ſome live well on their eſtates, and keep a-horſe to ride out for pleaſure, However, on feſtivals and Sundays they eat all together in their hall or refectory. This monaſtery is ſaid to be endowed with an eighth part of the revenue of the whole iſland, and ſome ſay much more, having no leſs than fifty thouſand crowns annually paid them in money.

This monaſtery ſtands on a little hill in a very ſolitary place, ſurrounded by rugged mountains and precipices; the Greeks always pitching upon ſuch ſituations for their religious houſes, quite contrary to the Catholics, who place their monaſteries in the moſt deſirable ſituations. The church of this convent is, however, eſteemed one of the beſt in the Levant, and is ſaid to be adorned with thirty-two columns, whoſe ſhafts and capitals are of jaſper dug in the iſland. It has alſo many paintings; but they are badly executed, and make a very diſagreeable appearance, in ſpite of the gilding with which they are loaded.

As to their nunneries, they are very different from thoſe of the Chriſtians in Europe. Mr. Thevenot entered one of them, where he ſaw both Chriſtians and Turks; and having entered the chamber of one of the ſiſters, he ſays he found her kind even beyond the bounds of Chriſtian charity. Theſe nuns purchaſe a chamber on their being admitted into the houſe: they go abroad when they pleaſe, and may leave the convent if they think fit. They are uſually employed in embroidery in gold, ſilver, or ſilk, in which the Greeks are very ſkilful, and the flowers they work upon their handkerchiefs and purſes are very beautiful.

The iſland of Chios, beſides the capital, contains ſixty towns and villages, the principal of which, named Cordomolo, has about five hundred inhabitants. The country round it is very fertile and well watered, yielding annually about a hundred and ſeventy tons of wine.

At five miles diſtance is a fine valley, half a mile long, where is a ſpring of water to which there was a deſcent of twenty-five beautiful marble ſteps, but theſe are all removed; and at the end of the valley was formerly a temple of fine aſh-coloured marble, but it has been pulled down, and the ſtones broken, only for the ſake of the iron and lead uſed in joining them together.

Beyond this valley is Vichi, a village inhabited by three hundred perſons; and beyond it is Cambia, which has an hundred inhabitants, and is ſurrounded by rocks, hills, and woods of wild pine-trees, which they fell for timber to build gallies.

In a valley below this laſt village ariſes a rock that is almoſt inacceſſible, and on the top of it is a ſmall caſtle, oppoſite to which is the Mount of St. Elias, the higheſt place in the iſland; for it may be ſeen from Tenedos, which is above an hundred miles diſtant. On its top is a church dedicated to St. Elias, which is uſually covered with miſt and ſnow; and in the middle of the mountain is a large ſpring that waters the ſurrounding fields, which are planted with a variety of fruit-trees.

Voliſſo is a conſiderable village, ſeated on a hill, and contains about three hundred houſes. It has a caſtle built by the famous Beliſarius, general to the emperor Juſtinian, who was forced on ſhore by a ſtorm. The adjacent country is very pleaſant and fertile, and the inhabitants annually raiſe five thouſand pounds weight of ſilk.

There are twenty-two villages in the iſland that cultivate lentiſk trees, from whence maſtic is produced. They begin to make inciſions in thoſe trees on the firſt of Auguſt, cutting the bark croſs-ways with very large knives. Next day the nutritious juice diſtils in ſmall tears, which by little and little form the maſtic grains; for they harden on the ground, and are carefully picked up from under the trees. The height of their harveſt is in the middle of Auguſt. They indeed make other inciſions towards the end of September; but the trees then afford maſtic in ſmaller quantities. They ſift this gum to clear it from the duſt. Theſe villages are ſaid to produce about one hundred thouſand cheſts of maſtic, of which three hundred cheſts of one hundred weight each are annually paid to the Grand Seignior. This maſtic is allowed to be the beſt in the world. It is a white gum which enters into the compoſition of many ointments, and is chewed by the Greeks to whiten their teeth and ſweeten their breath. The ſultanas conſume the greateſt part of that deſigned for the ſeraglio; they chew it by way of amuſement, and to give an agreeable ſmell to their breath, eſpecially in a morning faſting; they alſo put ſome grains of maſtic in perfuming pots, and into their bread before it goes to the oven. In ſhort, it is eſteemed beneficial in diſtempers of the ſtomach; it ſtops bleeding, and fortifies the gums.

The principal of theſe maſtic towns is Callimacha, which has two gates, ſix Greek churches, and a nunnery. It is well peopled, and round it are ſaid to be thirty churches belonging to the Greeks.

After mentioning the maſtic, it will be proper to take notice of the turpentine tree, which grows here without culture, on the borders of the vineyards, and by the highway ſide. It is about as tall as the lentiſk-tree, and has a reddiſh leaf. They wound the trunk with a hatchet between the months of July and October, on which the turpentine flows down on a flat ſtone ſet under the trees to receive it. This liquor is an excellent natural balſam, and a noble ſtomachic.

Of their figs they make a kind of brandy, of which they export great quantities to the neighbouring iſlands.

The olives of Scio, when they have a very good crop, do not produce above two hundred hogſheads of oil.

Their ſilk is a more valuable commodity, for they annually raiſe from the worm about thirty thouſand pounds weight of ſilk, which is moſt of it uſed in the iſland in the manufactures of damaſk, taffety, ſattin, velvet, and other ſilk ſtuffs, with ſome of which they mix gold and ſilver. With theſe they carry on a conſiderable commerce to Egypt, and the maritime cities of Natolia and Barbary: but they are ſaid to be ſo very ſharp and diſhoneſt in their dealings, that a ſtranger ought to have all his wits about him to avoid being cheated.

This iſland has produced many extraordinary men, and the Chiots not only pretend that Homer was their countryman, but ſtill ſhew his ſchool, which is at the foot of mount Epos, by the ſea-ſide, about four miles from the city of Scio: it is a flat rock, in which they have hewn a kind of round baſon, twenty feet in diameter, the edge made ſo as to ſit upon. From the middle of this baſon riſes a ſquare ſtone about three feet in height, and two feet eight inches broad, on the ſides of which were anciently carved certain animals, which are now ſo diſfigured that it is impoſſible to know what they are deſigned to repreſent, though ſome fancy they bear the reſemblance of lions. Upon this ſquare ſtone the maſter was ſuppoſed to ſit in the midſt of his ſcholars.

Beſides Homer's ſchool they ſhew his dwelling-houſe, where he compoſed moſt of his poems, which, no doubt, muſt be in a very ruinous condition, as Homer lived nine hundred and ſixty-one years before the birth of Chriſt. It ſtands in a place which bears that poet's name, in the north part of the iſland, near the fields which produce the wine called nectar. But it is very uncertain whether Homer was a native of Scio, as ſeven great cities contended for the honour of his birth, which he ſeems to have induſtriouſly concealed.

Learning is, however, now out of uſe, and the people in general are involved in the moſt profound ignorance. Thoſe in affluent circumſtances ſit whole days talking under the trees. They are alſo fond of pleaſure, and are apt to drink to exceſs.

In the whole iſland there are not above ten thouſand Turks, and three thouſand of the Latins: but the Greeks are ſaid to amount to one hundred thouſand.

With reſpect to the government of the iſland, it is in time of peace under a cady, or civil magiſtrate; but in war the forces are commanded by a baſha. An aga of the janizaries, with an hundred and fifty men of that body, alſo reſides there in time of peace, and with double that number in time of war.

There are three degrees of Greeks in this iſland, who are differently taxed; thoſe of the firſt rank pay annually ten crowns a head, the next three crowns, and the meaneſt two crowns and a half a head. The Greeks are allowed to chuſe twelve of their own number in the city,

city, to regulate the other taxes, and to preſide over the community; and in each village there are ſix choſen, who decide moſt of their differences, ſo that they ſeldom refer their affairs to the deciſion of the cady.

SECT. V.

Of the Iſle of SAMOS.

Its Situation, Extent, Climate, Soil, Minerals, Vegetables, and Animals. The Number of the Inhabitants, and the Nature of their Government.

THE iſland of Samos is ſituated in the Archipelago over-againſt Epheſus, and not above ſix miles from the continent of Natolia. It extends from thirty-ſeven degrees forty-five minutes to thirty-ſeven degrees fifty-ſeven minutes north latitude, it being about thirty-two miles in length and fifteen in breadth.

The air of this iſland is generally healthful, except in the low marſhy grounds; and it is obſerved here, as in moſt other iſlands of the Levant, that they have ſeldom any rain, thunder, or tempeſtuous weather, except in the winter; while in our climate we have moſt thunder, and the heavieſt ſhowers in ſummer. A chain of mountains extends through the middle of the iſland from eaſt to weſt. Theſe were formerly called Amphelos, from moſt of the mountains being of white marble; but they are covered with a ſtrata of earth of ſuch depth, as to produce trees and plants, and are watered by fine ſprings. The moſt conſiderable of theſe ſtreams is that of Metelinous, which flows ſouthward into the ſea. In the low lands are iron mines, oker, and emery.

The port of Vati on the north part of the iſland is ſo capacious as to be able to receive a large fleet, and is juſtly eſteemed the beſt in the iſland.

The port of Seitan is on the weſt coaſt, and that of Tigani on the ſouth. This laſt was the port of the ancient city of Samos.

This iſland is incumbered with mountains, rocks, and precipices, but the plains are fertile and pleaſant; and the mountains are covered with two ſorts of pines, the one a beautiful kind which riſes to a great height, and is fit for maſts, and yields a great quantity of turpentine. The others are of the common ſort.

The country produces corn, and abundance of excellent muſkadine grapes, apples, melons, pomegranates, olives, mulberry-trees, lentils, kidney-beans, and white figs, four times as large as the common ſort, but not ſo well taſted: their ſilk is very fine, and their honey and wax admirable.

The horſes and mules of Samos are ſerviceable, but are not admired for their beauty. The inhabitants have conſiderable herds of oxen, ſheep, goats, and hogs, with hares and other game in great plenty.

The iſland alſo abounds with wild fowl, as woodcocks, ſnipes, partridges, turtle-doves, wood-pigeons, wheat-ears, and thruſhes; beſides which their poultry are excellent.

The preſent inhabitants of Samos are computed to amount to twelve thouſand men, almoſt all of whom are Greeks, except the cady, the aga, and his lieutenant, who are chiefly concerned in levying the Grand Seignior's duties; for with reſpect to the civil government and the adminiſtration of juſtice, the Greeks of the ſeveral towns and villages are allowed to chooſe their own magiſtrates. The Samians live at their eaſe, and enjoy greater freedom than the Chriſtians in any other part of the Turkiſh dominions. There are about two hundred papas or prieſts in the iſland, and a much greater number of monks, who have three monaſteries. There are alſo four nunneries and above three hundred private chapels. The biſhop of the iſland reſides at Cora, and has a revenue amounting to about two thouſand crowns per annum.

The chief town is Cora, which is ſituated on the ſouth ſide of the iſland within two miles of the ſea, adjoining to the ruins of the ancient city of Samos. It ſtands in a fertile pleaſant country, but is not very healthful, becauſe the waters, which formerly diſcharged themſelves into the ſea, now ſtagnate in the plain. This town contains about ſix hundred houſes, but many of them are uninhabited.

The city of Samos is entirely deſtroyed. The north part of it ſtood upon a hill, and the other ran along the ſea-ſhore from port Tigani, which is two miles from Cora, to cape Juno. Tigani was the galley port of the antients, and was built in the form of an half-moon; on the left horn of which was the famous pier, which Herodotus eſteems one of the three wonders of Samos, it being twenty fathoms in height, and carried above two hundeed and fifty paces into the ſea. From this port begins the walls of the upper town on the declivity of a rugged mountain. The ruins of theſe walls ſhew that they were very magnificent, they being ten or twelve feet thick, with marble towers at proper diſtances.

The brow of the mountain next the ſea was covered with buildings in the form of an amphitheatre, and a little lower may ſtill be ſeen the place where the theatre ſtood.

On deſcending from the theatre towards the ſea, you ſee a multitude of broken columns, ſome fluted and others plain, lying in ſuch order as evidently ſhew that they once ſupported temples, or formed porticos.

The city appears to have taken up in breadth all the fine plain between Cora and the ſea, which is upwards of two miles in length, and to have extended as far as the river which runs beyond the ruins of Juno's temple, which, according to Strabo, was filled with pictures and ſtatues, among which were the loves of Jupiter and Juno. Water was brought to the city from the head of the river Metelinous, by a noble aqueduct cut through a mountain with great labour and art.

The moſt conſiderable town in the iſland next to Cora, is Vati, already mentioned, which is ſituated on the north ſide of the iſland, on the deſcent of a mountain, within a mile of the port, and contains about three hundred houſes, with five or ſix chapels, all of which are very ill built. Beſides, there are ſeveral large villages ſcattered through the country.

Beſides theſe towns there are ſeveral large villages, the chief of which are Poleocaſtro, Maratrocampo, Carlovaſſo, Caſtania, Fourni, Pyrgos, Platano, and Comaria.

SECT. VI.

Of NICARIA, *or* ICARIA, *and* STANCHIO, *or* ISOLA LONGO, *formerly called* COOS.

Their Situation, Extent, and the Face of the Country. Their Produce and Antiquities.

OPPOSITE to Samos is the little iſland of Nicaria, antiently called Icaria from Icarus, the ſon of Dædalus. It extends from twenty-ſeven degrees to twenty-eight degrees forty minutes north latitude, and is full of rocks, in which the inhabitants dwell in caverns. Theſe, who are very poor and ill cloathed, are of the Greek communion, and amount to about three thouſand. They apply themſelves to ſwimming and diving for ſpunges, and for ſuch goods as are loſt by ſhipwrecks. The richeſt men in the iſland, ſays Mr. Thevenot, give their daughters to the beſt divers, who are tried before the maid and her father, and he who remains longeſt under the water wins her. The Grand Seignior's tribute is paid in ſpunges. They have vineyards among the rocks, and of the grapes make a ſort of white wine as clear as water, which paſſes by urine as ſoon as it is drank. With this wine, and with wax and honey, they trade to Chio. The inhabitants are ſtrong and well-ſhaped, but the ſame author adds, the women are miſtreſſes; and as ſoon as the huſband arrives from any place in his boat, the wife goes to the ſea-ſide, takes the oars and carries them home, after which the huſband can diſpoſe of nothing without her leave.

The Greek emperors of Conſtantinople baniſhed thoſe perſons of quality who had offended them, to this iſland.

Stanchio, or Iſola Longo, formerly called Coos, is ſituated to the north-weſt of Rhodes about ſeventy miles to the ſouth of Samos, in thirty-ſeven degrees twenty-ſeven minutes north latitude, and is about eighty miles in circumference.

This iſland affords an agreeable proſpect on approaching it; for it is in general a fine level country, riſing gradually into hills towards the eaſt, from whence ſeveral ſmall rivulets fall into the plain, and render it extremely fertile. The wines of this iſland were admired by the perſons of nice taſte in antient Rome. Here are alſo a great number of cypreſs and turpentine trees, with many other beautiful and medicinal plants.

Mr. Thevenot mentions a cypreſs-tree in this iſland of ſuch prodigious extent, that two thouſand men might ſhelter themſelves under its branches, which were ſupported by pillars, and under their ſhadow were barbers ſhops, and places of refreſhment where people met to regale themſelves in the open air.

Stanchio has one large town, which is of the ſame name with the iſland: it has a good harbour, and is defended by a caſtle. Here the Turkiſh gallies frequently lie, and here their ſhips touch in their paſſage from Conſtantinople to Egypt.

In this iſland there antiently ſtood a temple dedicated to Æſculapius; and it was alſo famous for giving birth to Hippocrates, Ariſton, and ſeveral other eminent phyſicians and philoſophers; and particularly to that celebrated painter Apelles, who drew the famous picture of Venus riſing naked from the ſea, which being placed in one of the principal temples in the iſland, was from thence carried to Rome and dedicated to Cæſar; that goddeſs being eſteemed the mother of the Julian family, and on this account, it is ſaid, the Coans were freed from a great part of their annual tribute.

Moſt of the preſent inhabitants are Greeks, except the garriſon of the town and caſtle, who are Turks.

Theſe are all the iſlands worthy of notice in this part of Aſia; and having now as fully conſidered that grand diviſion of the earth as the nature and propoſed length of this work will admit, we ſhall carry our reader to Africa, which will afford new ſubjects of uſeful entertainment and geographical knowledge.

A NEW

to face Africa

An Accurate Map of Africa By Geo. Rollos Geogr.

Degrees West 30 20 10 0 10 20 30 40 50 Degrees East 60 from London

ATLANTIC OCEAN

INDIAN OCEAN

SOUTHERN OCEAN

ASIA

SPAIN

Cadiz

Str. of Gibraltar

Tangier

Algier

Bona

Messina

Etna

SICILY

Malta I.

Candia I.

Cyprus I.

ANATOLIA

Smyrna

Scanderoon

Aleppo

Tripoli

Sydon

Acre

HOLY LAND

Jerusalem

Gaza

Egypt

Cairo

Alexandria

Rosetta

Damiata

Tripoli

Tunis

Biserta

Constantina

Bona

Bugia

Algiers

Tenes

Tremecen

Fez

Mequinez

Morocco

Salle

Mogodor

Santa Cruz

Canary I.

Ferro

Madeira

Porto Santo

Desert of Barbary

Biledul

Tripoli

Gerid

Co. of Taourga

Barca

Ouguela

Co. of Gada mis

Faisan

Zuela

Augila

Guergela

Lamtumes

Sibadu

Thab

Lit. Sloughi

Etbough

Mt. Raude

Girge

Manfaloot

Siout

Cosir

Ayda

Karzeka

Desart of Amer Rabia

Persian Gulf

Bender

Kerma

Baghdad

Euphrates R.

Tigris R.

Persia

Ormus

Mecca

Medina

Jambo

Arbroue

Tarwa

Muskat

C. d Jasques

Mahre

I. Maziera

Gad Ter

Dafor

Adiud

Yraza

Zibit

Chalifa

Mocca

Aden

Babelmandel

C. Rasalgat

Socotora I.

Abdelcuri

Sisters

C. de Orsin

Goada

Bandal de Agoa

Zanzella

Budvis

Negros B.

Fiesta Matinga

C. Bavas

Bundal

Delfart Coast

Eastern Ocean

Red Sea

Arabia

Nubia

Desart of Nubia

Kuou

Derr

Bugiens

Kenus

Dongola

Fungi

Barber

Gaoga

Desart of Bahr-el-Gaza

Derkin

Wood of Kumela

Baious

Umbarua

Zeze R.

Dambea

Gondar

Tigra

Bagemder

Salt Mines

Mt. Mondul

Ethiopia or Abissinia

Gojalei

Amare

Dawali

Bailli

Fatagar

Narea

Gallies

Bizamo

Zarai L.

Sangara

Cambat

Michida

Alaba

Cajasos

Arbores

Bresemus

Gingiro

Adel

Magadoxa

Brava

Juba

Barbary

Algiers

Co. of Mezeceb

Co. of Zab

Co. of Bugurin

Bledul Jerid

Tripoli

Co. of Taourga

Gerid

Tafilet

Pro. of Suara

Pro. of Toulet or Tuat

Guergela

Co. of Gada mis

Faisan

Zuela

Augila

Barca

Ouguela

Desart of Barbary

Desart of Zaara

Desart of Sahara

Desart of Agadez

Desart of Ghir

Desart of Bilma

Desart of Berdoa

Berdoa

Kauar

Bilma

Agadez

Zanfara

Zwenziga

Gooden

Gaoga

Bournou

Calvo

Guber

Bito

Tombut

Fulis

Bambras

Foulis of Kassou

Jaloffs

Salvhada

Sahra

Gualata

Wadan

Malwen

Tenit

Tagant

Tafilet

Draa

Segelmessa

Tedla

Mt. Atlas

Morocco

Fez

Mequinez

Salle

Tarudant

Sus

Messa

Tremecen

Tenes

Algier

Bona

Tunis

Biserta

Constantina

Bugia

Sea of Sand

Desart of the Sea

Desert of Lybia

Desert of Sand

Desert of Sahara

Desert of Zaara

Desert of Ghir

Desert of Bilma

Desert of Agadez

Desert of Berdoa

Desert of Barbary

Desert of Amer Rabia

Desert of Nubia

Desert of Bahr-el-Gaza

Desert of Barca

Desert of Gada mis

Desert of Tripoli

Desert of Tafilet

Desert of Suara

Desert of Toulet or Tuat

Desert of Gerid

Desert of Taourga

Desert of Augila

Desert of Zuela

Desert of Faisan

Desert of Gualata

Desert of Wadan

Desert of Malwen

Desert of Tenit

Desert of Tagant

Desert of Draa

Desert of Segelmessa

Desert of Tedla

Desert of Mt. Atlas

Desert of Morocco

Desert of Fez

Desert of Mequinez

Desert of Salle

Desert of Tarudant

Desert of Sus

Desert of Messa

Desert of Tremecen

Desert of Tenes

Desert of Algier

Desert of Bona

Desert of Tunis

Desert of Biserta

Desert of Constantina

Desert of Bugia

Desert of Algiers

Desert of Co. of Mezeceb

Desert of Co. of Zab

Desert of Co. of Bugurin

Desert of Bledul Jerid

Desert of Tripoli

Desert of Co. of Taourga

Desert of Gerid

Desert of Tafilet

Desert of Pro. of Suara

Desert of Pro. of Toulet or Tuat

Desert of Guergela

Desert of Co. of Gada mis

Desert of Faisan

Desert of Zuela

Desert of Augila

Desert of Barca

Desert of Ouguela

Desert of Thab

Desert of Lit. Sloughi

Desert of Etbough

Desert of Mt. Raude

Desert of Girge

Desert of Manfaloot

Desert of Siout

Desert of Cosir

Desert of Ayda

Desert of Karzeka

Desert of Amer Rabia

Desert of Persian Gulf

Desert of Bender

Desert of Kerma

Desert of Baghdad

Desert of Euphrates R.

Desert of Tigris R.

Desert of Persia

Desert of Ormus

Desert of Mecca

Desert of Medina

Desert of Jambo

Desert of Arboue

Desert of Tarwa

Desert of Muskat

Desert of C. d Jasques

Desert of Mahre

Desert of I. Maziera

Desert of Gad Ter

Desert of Dafor

Desert of Adiud

Desert of Yraza

Desert of Zibit

Desert of Chalifa

Desert of Mocca

Desert of Aden

Desert of Babelmandel

Desert of C. Rasalgat

Desert of Socotora I.

Desert of Sisters

Desert of Abdelcuri

Desert of C. de Orsin

Desert of Goada

Desert of Bandal de Agoa

Desert of Zanzella

Desert of Budvis

Desert of Negros B.

Desert of Fiesta Matinga

Desert of C. Bavas

Desert of Bundal

Desert of Delfart Coast

Desert of Eastern Ocean

Desert of Red Sea

Desert of Arabia

Desert of Nubia

Desert of Kuou

Desert of Derr

Desert of Bugiens

Desert of Kenus

Desert of Dongola

Desert of Fungi

Desert of Barber

Desert of Gaoga

Desert of Derkin

Desert of Wood of Kumela

Desert of Baious

Desert of Umbarua

Desert of Zeze R.

Desert of Dambea

Desert of Gondar

Desert of Tigra

Desert of Bagemder

Desert of Salt Mines

Desert of Mt. Mondul

Desert of Ethiopia or Abissinia

Desert of Gojalei

Desert of Amare

Desert of Dawali

Desert of Bailli

Desert of Fatagar

Desert of Narea

Desert of Gallies

Desert of Bizamo

Desert of Zarai L.

Desert of Sangara

Desert of Cambat

Desert of Michida

Desert of Alaba

Desert of Cajasos

Desert of Arbores

Desert of Bresemus

Desert of Gingiro

Desert of Adel

Desert of Magadoxa

Desert of Brava

Desert of Juba

Mediterranean Sea

Malta I.

Candia I.

Cyprus I.

Sicily

Messina

Etna

C. Bona

Gre

Mo rea

Candia

Cyprus

C. Gatt

C. Mezurat

C. Rasat

Gulf of Sidra

Luco

C. Bona

Tripoli

Tunis

Biserta

Constantina

Bona

Bugia

Algier

Tenes

Tremecen

Fez

Mequinez

Salle

Tarudant

Sus

Messa

Morocco

Mogodor

Santa Cruz

Canary I.

Ferro

Madeira

Porto Santo

Fortecauentura

Lanzarot

Palma

Gomera

Tenerif

Atlas Mt.

Segelmessa

Tedla

Draa

Segelmessa

Tafilet

Pro. of Suara

Pro. of Toulet or Tuat

Guergela

Co. of Gada mis

Faisan

Zuela

Augila

Barca

Ouguela

Co. of Taourga

Gerid

Tripoli

Bledul Jerid

Co. of Bugurin

Co. of Zab

Co. of Mezeceb

Algiers

Tremecen

Tenes

Algier

Bona

Bugia

Tunis

Biserta

Constantina

Tabez

Fez

Mequinez

Salle

Morocco

Mogodor

Santa Cruz

Tarudant

Sus

Mess

A NEW SYSTEM OF GEOGRAPHY.

BOOK II.

Of AFRICA in general.

AFRICA, one of the four principal diviſions of the earth, is a peninſula of a prodigious extent, joined to Aſia only by the narrow iſthmus of Suez, between the Red Sea and the Mediterranean. It is bounded on the north by the Mediterranean Sea, which ſeparates it from Europe; on the eaſt by the Red Sea, which, with the above iſthmus, divides it from Aſia, and by the Eaſtern Ocean; on the ſouth by the Southern Ocean; and on the weſt by the great Atlantic Ocean, which ſeparates it from America.

Africa is generally repreſented as bearing ſome reſemblance to the form of a pyramid, whoſe baſe, from the iſthmus of Suez to Tangier, is about two thouſand miles; and its length, from the Cape of Good Hope, the top of the ſuppoſed pyramid, to the moſt northern part, is about three thouſand ſix hundred miles; and in the broadeſt part of the baſe, from Cape Verd to Cape Guardaufeu, it is three thouſand five hundred: the whole extending in length from twenty-eight degrees ſouth to thirty-five degrees north latitude, and in breadth from thirty-three degrees eaſt to ſeventeen degrees weſt longitude from London.

As the equator divides this extenſive country almoſt in the middle, and the far greateſt part of it is within the tropics, the heat is in many places almoſt inſupportable to an European; it being there greatly increaſed by the rays of the ſun from vaſt ſandy deſarts. The coaſts, however, are generally fertile, and moſt parts of this region are inhabited, though they are far from being ſo populous as either Aſia or Europe. From what has been ſaid, the reader cannot expect to find here a variety of climates. In few parts of Africa ſnow ever falls in the plains, and it is generally never found but on the tops of the higheſt mountains; and the natives would as ſoon expect that marble ſhould melt, and flow in liquid ſtreams, as that water by freezing ſhould loſe its fluidity, be arreſted by the cold, and ceaſing to flow, become like the ſolid rock.

The arts once flouriſhed in Egypt, at Carthage, and in ſeveral other places in the north of Africa; but they are fled, and ſcarce in any place but Egypt is a ſtone left to proclaim the magnificent buildings that did honour to their ſkill in architecture. In the north of Africa commerce carried the bleſſings of nature to diſtant regions, and ſecured a friendly intercourſe of arts, of manufactures, and of the ſuperfluities of each country; but little commerce now remains, and the ſhips and gallies, inſtead of being employed in trade, are ſent out in ſearch of prey, to ſtrip the honeſt merchant of his treaſures, and enſlave thoſe whom they plunder. In ſhort, theſe unhappy people, inſtead of being humanized by Chriſtianity, which once ſpread its mild influence over a conſiderable part of theſe countries, hate the name of Chriſtian, and among them barbarity, ſuperſtition, and all the miſeries that flow from tyranny and deſpotic power, prevail.

All this, however, only relates to the north of Africa; all the reſt of that continent was long unknown to the moderns. The diſcoveries antiently made by the Carthaginians were forgotten, and the Portugueſe, who diſcovered the weſtern coaſt of Africa, were above ſixty years employed in that taſk before they reached the Cape of Good Hope in 1487, before which time it was entirely unknown to the Europeans; and indeed the inland parts of Africa are ſtill in a great meaſure undiſcovered.

The principal rivers in this part of the earth are the Nile, which dividing Egypt into two parts diſcharges itſelf into the Mediterranean, the Marbea, Gondet, Barodus, Tafilet, Niger, Senegal, Gambia, the river of the Elephants, and ſeveral others which fall into the Atlantic Ocean; the river of St. Chriſtopher, of the Holy Ghoſt, St. Jago, Zebee, Magadoxa, and ſome others of inferior note, which empty themſelves into the Eaſtern Ocean; beſides ſeveral inland ſtreams. Its principal lakes are thoſe of Dambea, Zaſtan, and Zambre, or Zaire.

Africa has, however, a great ſcarcity of water, ſome large diſtricts being entirely deſtitute of that neceſſary element; and in ſome parts are vaſt tracts of light and barren ſands, which the wind blows in ſuch prodigious quantities, as to bury whole caravans and ſuffocate the unfortunate traveller.

Africa has likewiſe many high and extenſive mountains, the moſt remarkable of which are, 1. The Atlas, which had its name from a king of Mauritania, a great lover of aſtronomy, who uſed to obſerve the ſtars from its ſummit, on which account the poets repreſent him as bearing the heavens on his ſhoulders. Theſe mountains extend from the Weſtern Ocean to Egypt. 2. The mountains of the Moon, called by the Spaniards Montes Claros, which are ſtill higher than thoſe of Atlas. 3. Thoſe of Sierra Leona, or the mountains of the Lions, which divide Nigritia from Guinea, and extend as far as Ethiopia. Theſe were ſtiled by the antients The mountains of God, on account of their being ſubject to thunder and lightning; and 4. The Pike of Teneriffe, which

is

is ſaid to be ſtill higher than any of the reſt, and is ſituated on an iſland of the ſame name near the coaſt.

The whole continent of Africa is divided into the following ſtates and kingdoms. On proceeding from north to ſouth along the eaſtern ſide are,

I. Egypt.
II. Abyſſinia, or Upper Ethiopia, comprehending Nubia.
III. The coaſt of Abex and Anian.
IV. Zanguebar and Sofala.
V. Terra de Natal, and Caffraria, or the country of the Hottentots, which ſurrounds the Cape of Good Hope.

To the north of Caffraria, within land, are the countries of,

I. Monomotopa, and
II. Monomugi.

On doubling the Cape, from ſouth to north, are,

I. Mataman.
II. Benguela.
III. Angola.
IV. Congo.
V. Loango.
VI. Benin.
VII. Guinea.
VIII. Nigritia, and Zaara, or the Deſart.
IX. Biledulgerid.
X. Morocco.

On the North Coaſt, called the coaſt of Barbary, are,

I. Algiers.
II. Tunis.
III. Tripoly, and
IV. Barca.

The African Iſlands are divided into ſeveral claſſes.

On the eaſt coaſt of Africa are Zocotra, Babelmandel, the Comora Iſlands, Madagaſcar, Mauritius, and Bourbon.

The principal iſlands on the weſt of Africa, are St. Helena, the Cape Verd Iſlands, the Canary Iſlands, the Madeiras, and a few other iſlands of leſs note.

CHAP. I.

Of EGYPT.

SECT. I.

Its Name, Situation, Extent, and Diviſions. Its Climate and Soil; with a particular Deſcription of the River Nile, the Cauſe of its overflowing, and an Account of the Cataracts.

EGYPT, according to the poets, derived its name from Egyptus, the brother of Danaus, once ſovereign of the country. By the Hebrews and Arabs it is called Miſraim. It has alſo been known by the name of Coptus, the capital city of Upper Egypt; and by the Turks it is called El-kebit, or the overflowed country.

Egypt being ſituated on the north-eaſt part of Aſia, is bounded on the north by the Mediterranean; on the eaſt by the iſthmus of Suez and the Red Sea, which divide it from Aſia; on the ſouth by Nubia; and on the weſt by the Deſart of Barca and the unknown parts of Africa. It is ſeated between the twentieth and thirty-ſecond degrees of north latitude, and between the thirtieth and thirty-ſixth degrees of eaſt longitude from London; and is therefore about five hundred and fifty miles in length from north to ſouth, and a hundred and twenty-five in breadth where broadeſt.

Egypt is generally divided into Lower, Middle, and Upper Egypt. The greateſt part of Lower Egypt is contained in a triangular iſland formed by the Mediterranean Sea and the two great branches of the Nile, which dividing itſelf five or ſix miles below Old Cairo, one part of it flows to the north-eaſt and falls into the ſea at Damietta, the antient Peluſium; and the other branch runs towards the north-weſt, and falls into the ſea at Roſetto.

We ſhall give a full account of theſe diviſions when we come to treat of the principal towns and antiquities of each.

The climate is in ſummer very hot, from its being ſituated between two ranges of mountains, and from the ſandy ſoil, on which the ſun ſhines with almoſt perpendicular rays at the ſummer ſolſtice; and even in winter the ſun ſhines with great heat towards the middle of the day, though the nights and mornings are then very cold; the ſharpeſt time is about the beginning of February. Near the ſea are ſometimes great rains from November to March; but at Cairo they have ſeldom any rain, except in December, January, and February, and then have only ſmall ſhowers for about a quarter of an hour. In Upper Egypt they have ſcarce any rain; and Dr. Pococke ſays, that when he was there, he was informed that it had been known to rain but twice very hard for half an hour in eight years. But rain in Egypt is eſteemed prejudicial, for the people imagine it produces ſcarcity, the water of the Nile being alone ſufficient for all the purpoſes of vegetation. They have thunder in ſummer without rain; and though earthquakes ſeldom happen, three great ſhocks were felt in January 1740, which overthrew ſeveral moſques and houſes.

The weſt and the north-weſt winds are thoſe that bring the rain; but the moſt frequent winds are thoſe from the north and ſouth: the ſouth-eaſt winds are ſometimes ſo exceſſively hot as to reſemble the air of an oven, and when they blow, people are obliged to retire to their vaults, and to ſhut themſelves cloſe up. This wind generally begins about the middle of March, and continues till May. It alſo ſometimes blows very hard from the ſouth-weſt, when it raiſes the ſand ſo as to darken the air and obſcure the light of the ſun, and the duſt then enters the chambers, beds, and cheſts, though ſhut ever ſo cloſe.

The north, antiently called the Eteſian wind, begins to blow in May juſt before the riſing of the Nile, and greatly refreſhes the air, rendering the heat ſupportable, and bringing with it health and happineſs. It continues till November, and without this wind there would be no ſailing up the Nile after its riſe, on account of the rapidity of the currents.

Egypt has generally a ſandy ſoil, except where covered by the adventitious earth it has received from the overflowing of the Nile. The hills which bound it on the eaſt and weſt are of free-ſtone; but thoſe eminences on which the pyramids of Giza ſtand, are full of petrified ſhells; and there are ſome low hills eaſt of the Nile which conſiſt of heaps of large oyſter-ſhells, ſome petrified, and others in their natural ſtate.

The ſoil of Egypt is full of nitre, which, Dr. Pococke obſerves, occaſions vapours that render the evening air cold and unhealthful. On the ſmall lakes in the low grounds a cake of ſalt is left on the ſurface after the water has evaporated, which they carry away for domeſtic uſes. This nitre, and the ſediment of the water of the Nile, renders Egypt ſo fruitful, that they ſometimes find it neceſſary to temper it with common ſand. For within a mile of the mountains the country is ſandy, and lies upon an eaſy aſcent, which the Nile never reaches, and on the edge of it are many villages: but where the mountains extend four or five miles from the Nile,

Nile, there are villages in the mid-way between them and the river, built on eminences raiſed by art; and theſe being ſurrounded by water, during the flood, reſemble ſo many iſlands.

The river Nile, or Abanchi, which in the Abyſſinian tongue ſignifies The Father of Rivers, is generally agreed to have its ſources in eleven or twelve degrees of north latitude, and runs a courſe of about fifteen hundred miles for the moſt part from ſouth to north, and a little below Cairo, as hath been already obſerved, divides itſelf into two branches, one inclining to the eaſt, and the other to the weſt, and falls into the Mediterranean, the mouths being an hundred miles diſtant from each other. While the river is contained within the bounds of the ordinary channel, it is ſaid to be no broader at Old Cairo than the Thames at London; and in the drieſt ſeaſon of the year is in many places fordable.

The water is thick and muddy, eſpecially when the river is ſwelled by the heavy rains which conſtantly fall within the tropics in the beginning of our ſummer, which are doubtleſs the principal cauſe of its annually overflowing the low lands of Egypt. The antients, who were unacquainted with the climates in thoſe latitudes, were much perplexed when they endeavoured to account for this annual deluge. But this periodical inundation is far from being peculiar to the Nile, ſince this is the caſe with all the rivers which have either their riſe or courſe within the tropics: they annually break their bounds, and overflow the lands for many miles before they reach the ſea, particularly in Bengal, Tonquin, and Siam. They likewiſe leave a prolific mud, which, like that of the Nile, fertilizes the land; and though the waters of theſe rivers are alſo very thick, yet when they have ſtood for ſome time, they are neither unpalatable nor unwholeſome. Beſides, the north winds, which begin to blow about the latter end of May, drive in the water from the ſea, and keep back that in the river in ſuch a manner as to raiſe the waters above.

The Egyptians, and eſpecially the Coptis, are perſuaded that the Nile always begins to riſe on the ſame day of the year, and indeed it generally begins to riſe on the eighteenth or nineteenth of June. From accounts of its riſe for three years, Dr. Pococke obſerves, that he found it riſe the firſt ſix days from two to five inches every day; for the twelve next days, from five to ten inches; and it thus continues riſing, till it has riſen to the height of ſixteen cubits, when the canal of Cairo is cut: after this it continues riſing ſix weeks longer; but then it only riſes from three to five inches a day; for ſpreading over the land, and entering the canals, though more water may deſcend than before, yet its riſe is leſs conſiderable; for after the opening of that canal, the others are opened at fixed times, and thoſe that water the lower grounds the laſt. Theſe canals are carried along the higheſt parts of the country, that the water may be conveyed from them to all the lower parts.

This river has, however, one thing that ſeems peculiar to itſelf. Other rivers being ſupplied by rivulets, the ground is loweſt near the banks: but as no water flows into the Nile in its paſſage through Egypt, and as it is neceſſary that this river ſhould overflow the land, the country of Egypt is generally lower at a diſtance from the Nile than it is near it; and in moſt parts the land ſeems to have a gradual deſcent from the Nile to the foot of the hills, that may be ſaid to begin at thoſe ſandy parts already mentioned, as being a mile or two diſtant from them, which, riſing towards the mountains in a gentle aſcent, are never overflowed.

Some of the moſt remarkable particulars in relation to the Nile, are its cataracts in Upper Egypt. Dr. Pococke and ſeveral other authors have viſited ſome of them; and the laſt mentioned divine, on approaching the firſt, ſays, that he never ſaw nature diſcover ſo rough a face as appeared in the country. On the eaſt ſide of the river nothing is to be ſeen but rocks; on the weſt the hills are either of ſand or black rocks; above to the ſouth there ſeems to be a high rocky iſland; higher up appear rocky cliffs on each ſide; and below, to the north, are ſo many rocks, that little of the water could be ſeen. The bed of the Nile is croſſed by rocks of granite, which in three places, at ſome diſtance from each other, divide the ſtream, and make three falls at each. The firſt he came to was the leaſt, and appeared not to exceed three feet: the ſecond, which is a little lower down the river, winds round a large rock, or iſland, forming two ſtreams. This iſland is to the north about twelve feet high, and it is ſaid that at high-water the Nile runs over it; but ſuppoſing the river to be then five feet higher below the rock, the fall will not exceed ſeven or eight feet. Farther to the weſt are other rocks, and a third ſtream, which has a greater fall than any of the others.

This account can enable us to form no idea of thoſe cataracts deſcribed by the antients, and even by ſome of the moderns, who inform us, that, under the twenty-third degree of latitude, the water of the Nile iſſues from ſeveral huge openings of a high rock into its bed below, falling two hundred feet with ſuch prodigious noiſe as to exceed that of the firing of cannon, or the loudeſt claps of thunder. The water in its fall reſembles a large white ſheet about thirty feet in breadth, which in its rapid deſcent forms a kind of arch, under which people may walk without being wet; and this ſeems, ſays our author, to have been formerly the amuſement of the neighbouring people, there being ſeveral niches and ſeats in the rock for the convenience of ſitting down. There is alſo under the arch made by the water-fall a kind of platform, and ſome ſubterraneous grottos, into which people uſed to retire in order to cool themſelves; but theſe are now become inacceſſible by the breaking in of the water from ſome freſh gaps of the rock. It is alſo obſervable, that the water in its fall below raiſes a thick miſt, which at a diſtance reſembles a cloud; and yet Lucas, who ſays he ſaw this cataract, tells us, that the natives ſhoot it with rafts. This laſt circumſtance appears very improbable: however, the deſcription he has gvien of it is conformable to the deſcriptions of the antients, and particularly of Lucan.

"Who that beholds thee, Nile, thus gently flow,
"With ſcarce a wrinkle on thy glaſſy brow,
"Can gueſs thy rage, when rocks reſiſt thy force,
"And hurl thee headlong in thy downward courſe;
"When ſpouting cataracts thy torrent pour,
"And nations tremble at the deaf'ning roar;
"When thy proud waves with indignation riſe,
"And daſh thy foamy fury to the ſkies."

The accounts of the cataracts given by the learned Dr. Shaw agree with the deſcriptions of the judicious Dr. Pococke and Mr. Norden, and ſeem to diſcredit every thing that is marvellous in this relation: for Dr. Shaw aſſures us, that they are only ordinary falls of water like thoſe we frequently meet with in great rivers, where the ſtream is a little confined: but may not the cataracts farther up the Nile be much higher, and more agreeable to the deſcriptions of the antients than thoſe viſited by theſe gentlemen? This at leaſt ſeems highly probable.

SECT. II.

Of the Methods of Culture uſed by the Egyptians, and the Manner in which the Water of the Nile is raiſed up to the Land where it is higher than the Inundation. Of the Vegetables of Egypt; the Beaſts, Birds, Reptiles, and Fiſhes; with a particular Deſcription of the Crocodile.

MR. Norden obſerves, that the authors who have given deſcriptions of Egypt, contented with ſaying that its fertility is ſolely derived from the annual inundation of the Nile, have by their ſilence given occaſion to think, that Egypt is a paradiſe on earth, where the people neither plow nor ſow, but every thing is produced as it were ſpontaneouſly after the draining of the waters; though there is ſcarce a country where the land has greater need of culture.

Where the land lies higher than the inundation riſes, the people have been taught by neceſſity to form various methods of raiſing the water. At Roſetta and Damietta, where the Nile, when at its height, is not much below the ſurface of the earth; this is done by means of a wheel made with boxes round its circumference, which

receive the water, and as the wheel turns round the boxes, empty themſelves at the top into a trough made for that purpoſe. Where the water is too deep to be raiſed in this manner, they put a cord round the wheel that reaches down to the water, to the end of which are faſtened earthen jars that fill as it goes round, and empty themſelves at the top in the ſame manner as the other; both being turned by oxen. But where the banks are high, the moſt common way is to make a baſon upon them, and fixing in the ground a pole forked at the top, they place another pole by an axle to the top of it. To one end of this laſt pole they tie a heavy ſtone, and at the other a rope and a leathern bucket. Two men draw down the bucket into the water, and the weight brings it up, the men directing it, and turning the water into the baſon. This baſon is frequently made on the ſide of the bank, and running into another is raiſed up higher with the ſame labour; and in Upper Egypt there are ſometimes ſeen five of them, one higher than the other, the uppermoſt only ſerving to water the fields.

However, in Lower and Middle Egypt, where canals have been dug, they have no occaſion for all this labour. The water is conveyed by opening ſluices, or breaking down banks, through canals cut for that purpoſe, into large reſervoirs, which are made to ſupply the lower lands as occaſions require.

Egypt naturally produces few vegetables, moſt of the tender plants being deſtroyed by the heat and inundation; but where the Nile has overflowed, and the land is plowed and ſown, it yields a great increaſe. Egypt, which was antiently the granary of the Roman empire, ſtill produces great quantities of wheat, rice, barley, beans, and other kinds of pulſe, with which the neighbouring countries are ſupplied; beſides ſugar-canes, of which ſome ſugar is made; and likewiſe melons, dates, figs, cucumbers, and other vegetables, which the people eat in hot weather as a cooling food. Upper Egypt ſupplies moſt parts of Europe with ſenna, and coloquintida grows wild in the ſandy grounds: but as Egypt has no common graſs, they ſupply the want of it by ſowing the land with clover, without plowing.

The ſpring corn and vegetables are ſown in November and December as ſoon as the Nile is fallen, and ſooner where that river does not naturally overflow the ground. This corn conſiſts of wheat, lentils, flax, and barley that has ſix rows of grain in one ear; and with this they feed their horſes, for they have no oats. They ſow beans for their camels, and theſe the people alſo eat green both raw and boiled. They have a kind of vetch little inferior to peaſe, with one large grain in each pod; they alſo plant an herb called nill, of which they make a kind of indigo blue.

Egypt ſeems to have few or no trees that have not been tranſplanted from other countries: thoſe in their gardens are doubtleſs exotics, as the cous, or cream-tree, apricots, oranges, lemons, pomegranates, caſſia, moſch, a delicious fruit, and the cotton-tree.

The following are the moſt common trees in Egypt, the ſount, which bears a key or pod uſed inſtead of bark in tanning of leather, the tamariſk, Pharaoh's fig, the ſycomore of the antients, the palm, or date-tree, and another ſpecies of the palm called the dome-tree.

There is no great variety of four-footed beaſts, the cows are large and red, with ſhort horns: the natives make uſe of their oxen to turn the wheel with which they draw water, and to plough the land. They have alſo large buffaloes, which are ſo impatient of heat, that they will ſtand in the water with only their noſes out to breathe; and when this convenience is not to be had, they will lie all day like ſwine, wallowing in mud and water.

With reſpect to the beaſts of burthen, they have a great number of camels and dromedaries, and the Turks eat the fleſh of the young ones as a moſt delicate diſh; but will not permit it to be eaten by the Chriſtians, probably that the breed may not be deſtroyed. The horſes, particularly thoſe of Upper Egypt, are very fine ones; but their necks are too ſhort. They never trot, but walk well, and gallop with great ſpeed, turn ſhort, ſtop in a moment, and are extremely tractable; but they cannot perform long journies, and are only fit to walk in travelling. During the heat of ſummer, when there is no clover-graſs, they are fed with chopped ſtraw and barley. In Cairo all but the great ride on aſſes, of which they have a fine large breed; and there are ſaid to be no leſs than forty thouſand of them in that city.

About Alexandria are great numbers of antelopes, which have longer horns, and are more beautiful than thoſe in other countries. The hares and foxes are of a light colour, but the former are not very common. The tyger and the hyena are ſeldom ſeen; however, there are ſome near Alexandria.

Among the feathered race the oſtrich deſerves the preference; it is called in Arabic ter-gimel, or the camel-bird, becauſe in its head, neck, and walk, it reſembles the camel. This bird is common in the mountains ſouth-weſt of Alexandria; its fat is ſold by the Arabs, and uſed as an ointment for the rheumatiſm, palſy, and all cold tumours.

They have here a kind of large domeſtic hawk, of a brown colour, with a very fine eye. Theſe frequent the tops of houſes, where they may be ſeen with pigeons ſtanding cloſe by them; but though they are not birds of prey, they eat fleſh wherever they find it: the natives never kill them, for they, as well as their anceſtors, ſeem to entertain a veneration both for theſe birds and for cats.

The ter-chaous, or meſſenger-bird, would be thought very beautiful were it not ſo common. It is almoſt as large as a dove, and is not only finely ſpeckled, but has on the top of its head a tuft of feathers which it ſpreads when it alights on the ground. They have alſo a beautiful white bird, called by the Europeans the field-hen; it reſembles a ſtork, but is not half ſo large, and is ſeen about the fields like tame-fowl. They have likewiſe a large white bird, with black wings, ſhaped like a raven; but it is very ugly, and not at all ſhy: theſe laſt live in the ſame manner as the tame hawk, and are called Pharaoh's hens.

On the iſlands in the Nile are great numbers of the ibis, which were held in great veneration by the antient Egyptians, on account of their delivering the country from the multitude of ſerpents that breed in the ground after the retreat of the Nile. They reſemble the crane, and are of a greyiſh colour, with the wings and tail black.

The Mahometans have the ſtork in the higheſt eſteem and veneration, it being as ſacred among them as the ibis was among the Egyptians, and no leſs profane would that perſon be accounted, who ſhould attempt to kill, or only to hurt and moleſt it. The great regard paid to theſe birds was at firſt, perhaps, leſs occaſioned by the ſervice they are of to moiſt fenny countries, in clearing them of a variety of reptiles and inſects, than from the ſolemn geſticulations they are obſerved to make whenever they reſt upon the ground, or return to their neſts: for they firſt throw their heads backwards, as it were in a poſture of adoration; then ſtrike, as with a pair of caſtanets, their upper and lower bill together, and afterwards proſtrate their necks in a ſuppliant manner quite down to the ground; conſtantly repeating three or four times the ſame geſticulations.

In Egypt are alſo great flocks of wild geeſe of ſeveral kinds, wild ducks, woodcocks, ſnipes, quails, and among the birds of prey are eagles and vultures.

Here are ſeveral ſorts of yellow lizards, among which is the worral, which is ſaid to be affected by muſic; Dr. Shaw ſays he has ſeen ſeveral of them keep exact time and motion with the derviſes in their circulatory dances, turning when they turned, and ſtopping when they ſtopped. This animal, which is of the lizard kind, is four feet long, eight inches broad, and has a forked tongue, which it puts out like a ſerpent, but it has no teeth, and is a harmleſs animal, living on lizards and flies. It frequents the grottos and caverns in the mountains on the weſt of the Nile, where it ſleeps in winter, and is only found during the hot weather.

The vipers of Egypt, which are much eſteemed in phyſic, are of a yellowiſh colour like the ſand in which they live, and are of two ſpecies, one with a kind of horns, which have ſome reſemblance to thoſe of ſnails, but are of a horney ſubſtance; and the others like ours.

There

There are no ſhell-fiſh in the Nile, nor perhaps any ſort of fiſh found in the rivers of Europe, except eels and mullets, which laſt, with ſome others, come at certain ſeaſons from the ſea. Of thoſe moſt eſteemed are the ray, which reſembles a carp, but is ſaid to be ſometimes two hundred pounds weight. The moſt delicate fiſh is the keſher, which is only caught in Upper Egypt; it has a long narrow ſnout, and ſo ſmall a mouth that one would imagine it can only live by ſucking the juice out of the weeds or the ground. In Upper Egypt is a ſmall fiſh called the gurgur, about a foot long: its head is armed with a ſtrong bone; the fin on the back, and thoſe on each ſide under the gills are alſo armed with bone. This fiſh the inhabitants imagine kills the crocodile.

The hippopotamus, or river horſe, ſeems to be a native of Ethiopia in the upper parts of the Nile, and the preſent race of the Egyptians are entirely unacquainted with it. Nay, the crocodile ſo rarely appears below the firſt cataracts, that the ſight of it is as great an object of curioſity as to the Europeans.

The crocodile was formerly thought peculiar to this country; but there does not ſeem to be any material difference between it and the alligators of India and America. They are both in the form of a lizard; are amphibious animals, which grow till they are about twenty feet in length, and have four ſhort legs, with large feet armed with claws. They have a flat head; their eyes are indifferently large, and their back is covered with hard ſcales, impenetrable by a muſket ball.

It is obſerved of this animal that he has no tongue; he has, however, a fleſhy ſubſtance fixed all along the lower jaw, which may ſerve to turn his meat. He has two long teeth at the end of his under jaw, and anſwering to them are two holes above to receive them. It is remarkable, that the upper jaw is only moveable, and the under one fixed. Theſe animals are very quick-ſighted; for our author obſerves, that on making a circuit to come behind them, they always began to move gently into the water, there being a kind of channel in the head behind each eye, by which the view of objects are conveyed to them from behind. When the crocodile is on land, he is always ſeen on the low banks of ſandy iſlands near the water, with his head towards it, and if he is diſturbed, he walks ſlowly in and diſappears by degrees.

They make a hole about two feet deep in the ſand above the water, and in it lay their eggs, and cover them over; often going to the place, and taking care of their young, which are no ſooner hatched than they run immediately into the water. They lay about fifty eggs, not much larger than thoſe of a gooſe, which are twenty-five or thirty days in hatching. The people ſearch for the eggs with an iron pike, in order to deſtroy them.

It need ſcarcely be intimated, that the tears and alluring voice aſcribed by the ancients to the crocodile, to draw perſons to him in hopes of devouring them, is a mere poetical fiction. Nor is there any foundation for the ſtory, that the little bird trochileus lives on the meat it picks from the crocodile's teeth; or for what is ſaid of the ichneumon's deſtroying the crocodile, by jumping into the crocodile's mouth, and eating his way out again through his belly. Theſe are traditions of which the learned, who have viſited Upper Egypt, can obtain no information.

If a man or beaſt ſtands by the river, the crocodiles leap out of the water and ſeize him with their fore paws; but if the diſtance be too great, they make a ſpring, and endeavour to beat down their prey with their tails.

The moſt common method of killing them is ſaid to be by ſhooting them in the belly, where the ſkin is ſoft and not covered with ſcales like the back. The natives deſtroy the crocodiles by making ſome animal cry at a diſtance, and when a crocodile comes out, they thruſt a ſpear, to which a rope is tied, into his body; then letting him retire into the water to ſpend himſelf, they afterwards draw him out, run a pole into his mouth, and leaping upon his back, tye his jaws together. The people ſay they cannot ſeize a man in the water, and therefore frequently croſs the Nile by ſwimming both by themſelves and with their cattle, even above the firſt cataract, where the crocodiles are pretty numerous.

In that part where the people are much more ſavage than in Lower Egypt, Mr. Norden obſerved ſeveral odd methods of croſſing the Nile, which they perform without the leaſt apprehenſion of falling a prey to the crocodiles. Two men were ſat on a truſs of ſtraw, while a cow ſwimming before, one of them held in one hand her tail, and with the other guided the beaſt by a cord faſtened to her horns. The other man, who was behind, ſteered with a little oar, by means of which he kept at the ſame time the balance. The ſame day, he likewiſe ſaw ſome loaded camels croſſing the river. A man ſwiming before held the bridle of the firſt camel in his mouth; the ſecond camel was faſtened to the tail of the firſt, and the third to the tail of the ſecond; while another man brought up the rear, and took care that the ſecond and third camels ſhould follow in a row. Theſe ſimple expedients give us ſome idea of the manners of the moſt early ages, before the introduction of arts, or man had learned to form veſſels to ſail upon the water, and croſs rivers, lakes, and ſeas.

SECT. III.

Of the Perſons, Dreſs, Manners, Cuſtoms, Education, and Religion of the Inhabitants.

THE Egyptians are an ill-looking people; for though many of the young children are fair, the ſun ſoon renders them ſwarthy. They are alſo very dirty and ſlovenly, eſpecially the Coptis, who after waſhing their hands when they have eaten, wipe them publicly on the great ſleeves of their ſhirts. Theſe Coptis are the deſcendants of the firſt Chriſtians of this country, who are ſaid to have been called Coptis from their retiring to Coptus, and the adjacent places, during the firſt perſecutions. The Coptic tongue is a corruption of the antient Egyptian, and is now a dead language.

The natives are generally inclined to indolence, and take great delight in ſitting ſtill and hearing tales, and indeed appear to have been always more fit for a quiet than an active life. This probably may be owing to their being enervated by the heat of the country. They are alſo envious and miſchievous; which prevents their uniting and ſetting up for themſelves. The Mahometan inhabitants are either original natives, who live in the villages, or of the Arab race. The latter are divided into thoſe who are alſo ſettled in the villages, and are generally an honeſt harmleſs people; and thoſe who live in tents, and chiefly ſubſiſt on their cattle, which are principally camels and goats, that feed on ſmall ſhrubs. The Turks, who are thus named to diſtinguiſh them from the Arabs and the original natives of the country, are thoſe ſent by the Grand Seignior, and the ſlaves. Theſe are the governing party, and are remarkable for being moſt avaricious, and fondeſt of power. Theſe diſtinguiſh themſelves from the others by wearing what is ſtrictly the Turkiſh dreſs.

Moſt of the children in the country go naked in ſummer, and many of them do ſo all the year round.

The moſt ſimple dreſs of the natives has ſome reſemblance to that worn by the ancient Egyptians, who were cloathed in linen, and over it had a woollen garment; and it probably, ſays Dr. Pococke, reſembles the primitive manner of cloathing. They wear a long ſhirt with wide ſleeves, commonly tied about the middle. The common people have over it a brown woollen ſhirt; and thoſe of ſuperior rank a long cloth coat, and over that a long blue ſhirt; but in the dreſs of ceremony, they wear a white ſhirt inſtead of a blue one, which in Upper Egypt they put on upon feſtival days, and when they viſit their ſuperiors. In the lower parts of the country they uſe a garment of the ſame form made of black woollen, which is ſometimes left open before, and people of rank have them of cloth adorned with furs. Moſt of them alſo wear under all a pair of linnen drawers; but do not put the ſhirt into them.

It is almoſt a general cuſtom among the deſcendants of the Arabs, and the native Mahometans, to wear in winter a white or brown blanket, and in ſummer a blue

and

and white cotton ſheet. This the Chriſtians in the country alſo conſtantly uſe, wrapping it round their bodies over the left ſhoulder, and under the right arm, which is left free; and in ſome parts of the country young people and the poorer ſort wear no other cloathing.

The Chriſtians of the country, with the Janizaries, the Arabs, and the Egyptians, wear ſlippers of red leather, while thoſe of the Jews are blue. Within doors the Turks and Chriſtians, out of frugality, wear a kind of wooden clogs, ſome of which are made very fine. People, in ſhort, are diſtinguiſhed by the dreſs of their head and feet; and are fined if they do not follow the cuſtom: hence none but foreign Chriſtians are permitted to wear yellow ſlippers. The dreſs for the head is either the turban, or red woollen cap that ſits cloſe to the head, which is worn by the ordinary people among the Coptis and the Arabs.

The women have their drawers, and moſt of their other garments of ſilk; all but their outward dreſs are ſhorter than the men's, and their ſleeves hang down very low. They wear on their heads a white woollen ſkull-cap, and over it an embroidered handkerchief, round which their hair is plaited. Over all they have a large black veil. As it is eſteemed indecent to ſhew too much of the face, they generally cover the mouth and one eye, if not the whole face. Women of ordinary rank have a large garment like a ſurplice, of blue linen or cotton, and before their faces hang a kind of bib joined to their head-dreſs by a tape over the noſe; thus hiding all the lower part of the face, and leaving the eyes uncovered, which gives them a very odd appearance. The women among the vulgar, eſpecially the blacks, wear rings in their noſes adorned with glaſs beads, and have ear-rings three inches in diameter, that come round their ears, and are adorned with ſtones: they likewiſe wear ſtone rings on their fingers, which among the ordinary people are of lead, while thoſe in better circumſtances have them of gold. Their bracelets are generally of wire, but ſome are of plain iron or braſs, but others have them of gold finely jointed. The women among the vulgar paint their lips, and the tip of their chin with blue, and thoſe of ſuperior rank paint their eye-lids black, and their nails and feet yellow.

Education in Egypt chiefly conſiſts in learning to read and write, which the Coptis generally obtain, together with book-keeping; but few of the Arabs and native Mahometans can read, except thoſe bred to the law, or educated for ſome poſt. The beſt education is given to the ſlaves, who often underſtand Arabick and Turkiſh, and frequently write both. They are alſo well ſkilled in riding, ſhooting, and throwing the dart; which are eſteemed great accompliſhments.

With reſpect to the religion of Egypt, the Coptic is that of the native Chriſtians. The Greeks are alſo very numerous at Cairo and in Dalmatia; but there are not many of them in the other parts of the country, except a few merchants in the principal towns. The Chriſtian religion would be at a ſtill lower ebb, did not the people find it convenient to have Coptic ſtewards, who are well acquainted with buſineſs and very expert at keeping accounts, which they do in a ſort of Coptic characters that none but themſelves underſtand. Theſe are the protectors of the Chriſtians in every village.

The Coptis, however, ſeem extremely irreverent and careleſs in their devotions: yet they ſpend the night before Sundays and feſtivals in their churches, which they no ſooner enter than they pull off their ſlippers and kiſs the pavement. They paſs their holidays in ſauntering about, ſitting under ſhady trees in ſummer, and under their walls in winter. They ſeem to imagine, that religion conſiſts in repeating their long ſervices, and in the ſtrict obſervance of their numerous faſts. They uſe the liturgies of St. Baſil, St. Gregory, and St. Cyril; but the firſt being ſhorteſt, is oftenеſt read. However, both the prieſts and people are extremely ignorant with reſpect to the doctrines of their religion; the former perform the ſervice in the Coptic language, which they generally underſtand very imperfectly, but they have books of their liturgy with an Arabic interpretation.

The Coptis are ſaid to faſt ſeven months in the year. The children are eſpouſed at ſeven or eight years of age, and conſummate at eleven or twelve; and a little before that time they are circumciſed. They eaſily procure divorces on account of adultery, long ſickneſs, or diſagreement; and, at their deſire, the patriarch, or biſhop, gives them leave to marry again: but if this be refuſed, they go to the cady, who will do it readily, and this is practiſed by the Chriſtians all over Turky.

At baptiſm the child is plunged three times into the water, and then the prieſt dips the end of his finger into the conſecrated wine, and puts it into the child's mouth; but if the child happens to be ſick, inſtead of being immerſed in water, it is laid on a cloth near the font, and the prieſt dipping his hands in the water, rubs it all over him; but if the infant be too ill to be brought to church, they then only anoint him, which they ſay is good baptiſm.

They adminiſter the ſacrament in both kinds on Sundays, Wedneſdays, and Fridays, on all their numerous holidays, and every day in Lent; and when the prieſt, in reading the ſervice, mentions Peter's cutting off the ear of the high prieſt's ſervant, the people cry out, Well done Peter. They abſtain from ſwine's fleſh, from blood, and things ſtrangled; pray for the dead, and proſtrate themſelves before pictures; but have no images, except a crucifix. They adminiſter extreme unction, and at the ſame time give abſolution, anointing all the people preſent, that the evil ſpirit may not enter into them.

Though the religion of the Coptis in many reſpects reſembles that of the Greeks, they bear an implacable hatred to them, and have generally as little regard for the Europeans, which proceeds in a great meaſure from the endeavours of thoſe of the Romiſh church to make converts of them; for they ſeldom diſtinguiſh between thoſe of different religions, but include all under the name of Franks.

The Jews are very numerous in Egypt, and, as in times of paganiſm, they were afraid of drinking wine offered to idols, they ſtill have here all they drink made by their own people, ſealed up and ſent to them. This cuſtom they obſerve throughout all the Eaſt. There is a particular ſect among them who live by themſelves, and have a ſeparate ſynagogue: theſe are the antient Eſſenes, who are now called Charaims. They are diſtinguiſhed by their regard to the five books of Moſes, which they ſtrictly obſerve according to the letter, without receiving any written traditions.

The Turks in Egypt are deeply tinctured with the doctrine of predeſtination, which not only inſpires them with courage, but makes them diſcover great magnanimity, when thrown from the height of power into a ſtate of poverty and diſtreſs, ſaying, It is the will of God. They indeed behave better in adverſity than in proſperity: for though perſons in high rank aſſume a becoming gravity, and confer favours in a very graceful manner, they are greedy of money; for nothing is to be done with them without a bribe; and they are apt to fancy that the greateſt villainies are expiated as ſoon as they have waſhed their hands and feet, which is their preparation for prayer. Religion is faſhionable among them; they pray in the moſt public places, and when on a viſit will call for water to waſh, and then perform their devotions; and yet their words generally paſs for nothing, either in their promiſes or profeſſions of friendſhip. Opium is leſs uſed by them than formerly. The Arabs ſeldom drink wine or ſtrong liquors, and the common people pound the leaves of green hemp, make them up into a pill and ſwallow it, in order to render them chearful. They have a high opinion of the magic art, and think there is great virtue in charms and taliſmans.

Though the pooreſt Mahometan thinks himſelf ſuperior to the richeſt Chriſtian, yet the Arabs and people of the country behave with great civility, and ſitting about the ſtranger grow troubleſome, by being too curious and inquiſitive. The Turks likewiſe behave with great civility, either to obtain preſents, or to diſcover your deſigns, in which they are very artful. They treat their ſuperiors with the utmoſt decorum and the higheſt reſpect, and one of great dignity readily holds the ſtirrup of another who is ſtill greater.

The way of ſaluting as they paſs is by ſtretching out the right hand, bringing it to the breaſt, and a little inclining

inclining to the head. The extraordinary ſalute is kiſſing the hand, and putting it to the head. When they viſit a ſuperior, they kiſs his hand; but if he be greatly their ſuperior, they kiſs the hem of his garment. When they take any thing from a ſuperior, or that is ſent by a ſuperior, they kiſs, it and put it to their foreheads; and when they promiſe to ſerve or protect you, they put their hand to the turban.

The entertainments of the Turks and Arabs have been mentioned in treating of Turky in Aſia and of Arabia, and we ſhall only add here, that an Arab prince will frequently dine in the ſtreet before his door, and calling to all that paſs, and even to the beggars, invite them to ſit down by crying in their manner, "In the name of God." Upon this the pooreſt wretch ſits down and dines with his prince; and when he has done retires without ceremony, ſaying, "God be praiſed."

The Mahometans have a moſt extraordinary veneration for idiots, whom they ſuppoſe to be actuated by a divine ſpirit, and conſider as a kind of ſaints. Hence, they receive all poſſible marks of reſpect, and are received into every houſe and at every table. Though naked, they are every where careſſed as ſaints of a ſuperior order, the people flock about them with an air of reverence, and in the public ſtreets the women kneel before them, and, as among the Gentoos of India, kiſs what other people conceal, as the moſt effectual means of being rendered fruitful. All theſe circumſtances are mentioned by authors of the greateſt reputation. They have a large moſque at Cairo, with buildings adjoining to it, and great revenues for their ſupport. As theſe are recommended by their want of reaſon, ſo are the derviſes by their want of money; for every Turk eſteems poverty as a great degree of perfection in every one but himſelf.

Both the Turks and Egyptians are very frugal in their proviſions, for the latter ſeldom eat meat, and the tables of the great are of little expence, conſidering the number of their attendants, in which they are very extravagant; for it is not uncommon for them to have fifty or ſixty ſlaves, and many other ſervants and attendants. The cloathing of the ſlaves is, however, very expenſive, as are alſo their horſes, it being common for them to have from fifty to two hundred.

People of the middle rank uſually riſe at break of day, and go to the moſque, then to the coffee-houſe, and very late to their ſhops, which they ſhut up by four in the afternoon, and people of rank ſpend moſt part of the day in paying and receiving viſits. On Sundays, Tueſdays, and Thurſdays, they attend the baſha's divan, or court, for theſe are the days of buſineſs; and on Fridays they generally go to the moſque. On other days they go to the meidans, or public places out of town, where they ſee their ſlaves ride, ſhoot, or throw the dart; and in the mean time regale themſelves with coffee and a pipe. They are perpetually in company when they are not in the women's apartment, as they are from twelve at noon till four, and from ſupper-time till next morning, when no body is ſo rude as to diſturb them.

They have public bagnios for men and women, and perſons of diſtinction have them in their houſes. None beſides people of the middle rank reſort to the coffee-houſes. Some of them have muſic at certain hours of the day, and in others a man tells ſome hiſtory, or an Arabian tale, with a very good grace. Tradeſmen often ſend to have their proviſions brought hither, and thoſe who have nothing to do ſpend whole days in theſe houſes.

SECT. IV.

Of the Revolutions in Egypt, and its preſent Government.

THE Egyptians, like the Chineſe, and many other of the eaſtern nations, pretend that they had a race of kings, the firſt of whom reigned many thouſand years before the flood. However, it is generally agreed, that the princes of the line of the Pharoahs ſat on the throne, in an uninterrupted ſucceſſion, till Cambyſes II. king of Perſia, conquered Egypt five hundred and twenty-five years before the birth of Chriſt: and that in the reign of thoſe princes thoſe wonderful ſtructures were raiſed, which cannot now be viewed without aſtoniſhment. After the death of Cambyſes, Egypt continued under the Perſian government. At length Alexander the Great having conquered the Perſian dominions, it became ſubject to that prince, who ſoon after built the celebrated city of Alexandria.

He was ſucceeded by Ptolemy, the ſon of Lagus, three hundred and twenty-five years before the birth of Chriſt, who again rendered it an independent kingdom. Ptolemy Philadelphus, his ſon, collected the Alexandrian library, ſaid to conſiſt of ſeven hundred thouſand volumes; and the ſame prince cauſed that tranſlation of the Scriptures to be made, which is now diſtinguiſhed by the name of the Septuagint. His ſucceſſors ever after retained the name of Ptolemies, and in that line it continued between two and three hundred years, till Cleopatra, the wife and ſiſter of Ptolemy Dionyſius, the laſt king, aſcended the throne, in whoſe reign Egypt became a Roman province, and thus remained till the reign of Omar, the ſecond caliph of the ſucceſſors of Mahomet, who expelled the Romans, after it had been in their hands ſeven hundred years.

The caliphs of Babylon were the ſovereigns of Egypt, till about the year eight hundred and ſeventy, when the Egyptians ſet up a caliph of their own, called the caliph of Cairo, to whom the Saracens of Africa and Spain were ſubject; but the governors of the provinces, under the caliphs of Babylon and Cairo, ſoon wreſted the civil power out of the hands of their caliphs, who had hitherto enjoyed an abſolute power in affairs of religion and government, and left them only the ſhadow of ſovereignty.

In ſhort, about the year 1160 Aſſareddin, general of Norradin, the Saracen ſultan of Damaſcus, ſubdued the kingdom of Egypt, and was ſucceeded by his ſon the famous Saladin, who alſo reduced the kingdoms of Damaſcus, Meſopotamia, and Paleſtine under his dominion, and about the year 1190 took Jeruſalem from the Chriſtians. This prince eſtabliſhed a body of troops in Egypt, which, like the preſent janizaries, was compoſed of the ſons of Chriſtians taken in war, or purchaſed of the Tartars, to whom he gave the name of Mamalukes. The poſterity of Saladin ſat on the throne till the year 1242, when the Mamalukes depoſed Elmutan, and gave the crown to one of their own officers, named Turquemenius. This was the firſt king of the race of the Mamalukes, who engaged in continual wars with the Chriſtians in Syria and Paleſtine, till ſultan Araphus drove them entirely out of the Holy Land. At length Selim, a Turkiſh emperor, killed the ſultan, and conquered Egypt in 1515; and the Turks have had the poſſeſſion of it ever ſince.

With reſpect to the government of Egypt, ever ſince it has been ſubject to the Ottoman emperors, they have governed that kingdom by a viceroy, ſtiled the baſha of Grand Cairo; but as Egypt is ſubdivided into ſeveral inferior governments, theſe governors are neither ſent from Conſtantinople, nor appointed by the viceroy; but are natives of Egypt, and appear to be veſted with ſovereign power in their ſeveral diſtricts. They have the command of the militia of the ſeveral provinces, and many of them are of the race of the Mamalukes. The authority of the baſha is very much limited by thoſe beys, or governors, who are his grand council, and without whoſe concurrence he can tranſact nothing of conſequence. Thus the Egyptians live under a kind of limited monarchy. All the lands in Egypt are indeed held of the Grand Seignior, and ſtill pay him both an annual rent and a fine upon every deſcent; but they, however, deſcend from father to ſon. Hence the baſha, in order to ſupport his authority, finds himſelf under the neceſſity of courting ſome of the leading beys, and frequently foments diviſions among them, leſt they ſhould unite to the prejudice of himſelf or the grand Seignior his maſter.

The baſha has his guards, or bodies of ſpahis and janizaries, like the Grand Seignior at Conſtantinople; but as many of theſe have eſtates in the country, which is under the abſolute power of the beys, the baſha, if he happens to be at variance with thoſe beys, cannot depend on their protection. Indeed the beys are ſaid to be perpetually laying plots to deſtroy each other; and, upon theſe occaſions, the baſha does not fail to take that ſide

which is moſt likely to promote his own intereſt. Dr. Pococke obſerves, that neither the baſha nor any of the beys ſcruple taking off their enemies by poiſon or the dagger, of which he gives the following inſtance: Abaſha, knowing that a bey whom he would willingly diſpatch was jealous of his deſigns, ordered his ſervant when he came to viſit him to pour his own coffee and that of the bey's out of the ſame pot. The bey ſeeing this, concluded that it could not be poiſoned, and drank it off; but the ſlave, on his giving the coffee to the baſha, made a falſe ſtep, as he was ordered, and ſpilt it on the floor; upon which the bey perceived too late the baſha's treachery.

The revenues which the Grand Seignior receives from Egypt ariſe from the annual rents, cuſtoms, and a poll-tax on Chriſtians and Jews. The rents of the villages is fixed, and this is the treaſure which is annually ſent to Conſtantinople, and amounts in the whole to ſix thouſand purſes, each purſe being eighty pounds ſterling. This is a very eaſy rent, and when the Nile does not riſe ſixteen cubits, even this is not paid.

SECT. V.

A Deſcription of the Cities of Alexandria and Roſetto.

IN deſcribing the cities of Egypt, we ſhall begin with Alexandria, which was ſo called from Alexander the Great, who, after his return from conſulting the oracle of Jupiter Ammon, built a city in the place where Racotis ſtood, three hundred years before the birth of Chriſt. This city is called by the Turks Scanderia, as among them Alexander is called Scander. It was once an opulent and elegant city, ſeated near the moſt weſterly branch of the Nile, where the ſea forms a ſpacious haven reſembling a creſcent, in thirty-three degrees eleven minutes north latitude, and in thirty degrees thirty-nine minutes eaſt longitude from London.

The port of Alexandria was formed by the iſle of Pharos, which extended acroſs the mouth of the bay, and towards the weſt end was joined to the continent by a cauſey and two bridges, ninety paces in length. On a rock encompaſſed by the ſea at the eaſt end of the iſland was the antient Pharos, or light-houſe, ſo famous in antiquity, that it was eſteemed one of the ſeven wonders of the world; and on the place where it ſtood is a caſtle called Pharillon. Nothing can be more beautiful, ſays the ingenious Mr. Norden, than to view from hence the mixture of antique and modern monuments in this city. On paſſing the ſmalleſt caſtle, called the Little Pharillon, you ſee a row of great towers joined together by the ruins of a thick wall. A ſingle obeliſk is of a ſufficient height to make itſelf remarked where the wall has fallen down. On turning a little farther you perceive the towers appear again, but only in a diſtant view. New Alexandria afterwards makes a figure with its minorets, and at a diſtance riſes Pompey's column, a moſt majeſtic monument; and the view is terminated by hills, towers, and a large ſquare building that ſerves for a magazine of powder.

The outer walls round the old city are beautifully built of hewn-ſtone, ſtrengthened by ſimi-circular towers twenty feet in diameter, and about a hundred and thirty feet diſtant from each other. At each of them are ſteps to aſcend up to the battlements, there being on the top of the walls a walk built on arches. The inner walls of the old city, which appear to be built in the middle ages, are much ſtronger and higher than the others, and are defended by large high towers.

The palace, with the buildings belonging to it, took up a fourth part of the city, and within was the muſeum, or academy, and the burial-place of the kings, where the body of Alexander was depoſited in a gold coffin; but it being taken away, it was put into one of glaſs, and was probably in that condition when Auguſtus, taking a view of the corps, ſcattered flowers over it, and adorned it with a golden crown.

The ſtreet, which extended the whole length of the city, is ſaid to have been a hundred feet wide, and had undoubtedly many magnificent buildings, as appears from the granite columns ſtill remaining in ſeveral places. Among theſe was the Gymnaſium, or public ſchools, to which were porticos that extended above half a quarter of a mile. Theſe may have been where there are great ruins to the weſt of that ſtreet, and ſome large columns of red granite ſtill ſtanding. In this magnificent ſtreet was alſo probably the Forum, or court of juſtice, which was perhaps erected where ſome pillars remain nearer the ſea.

The moſt extrordinary remains of the antient city are the ciſterns built under the houſes for receiving the water of the Nile, as they do at preſent. The canal of Canopus comes to the walls near Pompey's pillar, and has a paſſage under them. But the water is not only conveyed to the ciſterns from the canal on its entering the city, but from ſeveral diſtant parts of the canal, by paſſages under ground, to the higher parts of Alexandria.

The materials of the old city have been carried away to build the new, ſo that there are only a few houſes, ſome moſques, and three convents within the old walls. Among theſe is a moſque, called The moſque of a thouſand and one pillars. Dr. Pococke obſerved that it had four rows of pillars to the ſouth and weſt, and one row on the other ſides. This, it is ſaid, was a church dedicated to St. Mark, at which the patriarch reſided, it being near the gate without which the Evangeliſt is ſaid to have ſuffered martyrdom. There is another great moſque, named St. Athanaſius, which was alſo doubtleſs a Chriſtian church. The Greeks, Latins, and Coptics have each a monaſtery in the old city; but ſome poor Arabs being always encamped within the walls, it is dangerous being abroad after ſun-ſet. All over the city are fragments of columns of beautiful marble, the remains of its antient grandeur and magnificence. Among the reſt an obeliſk, formed of one ſingle piece of granite, riſes ſixty-three feet high; but two of its four faces are ſo diſfigured by time, that the hieroglyphics with which they were antiently covered can ſcarcely be ſeen. This is ſtill called the obeliſk of Cleopatra. Another lies near it broken.

About a quarter of a mile to the ſouth of the walls ſtands Pompey's pillar on a ſmall eminence. As this is not mentioned by Strabo, it was probably erected after his time, and perhaps in honour of Titus or Adrian. Near it are ſome fragments of granite columns four feet in diameter; and it appears that ſome magnificent building was erected there, and that this noble pillar was placed in the area before it. Indeed ſome Arabian hiſtorians ſay, that here was the palace of Julius Cæſar. This pillar is of granite, and, beſides the foundation, conſiſts of only three ſtones: the capital is ſuppoſed to be eight or nine feet deep, and is of the Corinthian order, the leaf appearing to be the plain laurel or bay-leaf, and a hole being on the top, it has been thought that a ſtatue was erected upon it: the ſhaft, including the upper torus of the baſe, is of one piece of granite marble, eighty-eight feet nine inches high, and nine feet in diameter: the pedeſtal, with part of the baſe, which are of a greyiſh ſtone reſembling flint, are twelve feet and a half high, and the foundation, which conſiſts of two tier of ſtones, is four feet nine inches; ſo that the whole height amounts to a hundred and fourteen feet.

About three leagues from Alexandria are the ruins of an antient temple in the water, with broken ſtatues of ſphynxes, and pieces of columns of yellow marble; and near it are the remains of other buildings, part of which appear to have been a grand portico, from there being many pieces of columns of grey and red granite, and from the order in which they lie, they ſeem to have belonged to a round temple. Moſt of them are fluted, and three feet three inches in diameter.

Theſe ruins are ſituated in a wide bay, in which is a little iſland joined to the continent by a chain of rocks; and on the ſhore of this bay are cavities in the rocks, uſed as agreeable retreats, where people may enjoy the cool air, and, without being ſeen, ſee every thing that paſſes in the port. The natural grottos in theſe rocks gave the antients the opportunity of forming them, by the aſſiſtance of the chiſel, into places of pleaſure. Entire apartments are thus formed, and benches are cut for ſeats, where you may be ſecured from the wet, or bathe

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in a part of the grottos, which are entered by the ſea; and on the outſide were formed little harbours, ſheltered from all the winds. Oppoſite the point of the peninſula that forms the port is a cavern, generally termed a temple. The only entrance is a little opening through which you paſs, lighted by flambeaus, and ſtooping for twenty paces, when you enter a pretty large ſquare hall. The ceiling is ſmooth, but the bottom and ſides are covered with ſand, and with the excrements of the bats and other animals that harbour there. A paſſage leads from hence into a round cavern, the top of which is cut in the form of an arch. Here four gates are oppoſite to each other, each adorned with an architrave, a cornice, and a pediment, with a creſcent on the top. One of theſe gates ſerves for an entrance; the others form each a niche, that only contains a kind of cheſt, ſaved out of the rock in hollowing it, and large enough to contain a dead body. Thus it appears, that what is in that country eſteemed a temple, was probably the tomb of ſome great man, or perhaps of a ſovereign prince. A gallery, which continues beyond this ſuppoſed temple, ſeems to ſhew, that farther on there are other ſtructures of the ſame kind.

With reſpect to New Alexandria, Mr. Norden obſerves, that it may be juſtly ſaid to be a poor orphan, who had no other inheritance but the venerable name of its father. The great extent of the antient city is in the new contracted to a ſmall neck of land, which divides the two ports. The moſt ſuperb temples are converted into plain moſques; the moſt magnificent palaces into houſes of bad ſtructure; an opulent and numerous people have given way to a few foreign traders, and to a multitude of wretches, who are the ſlaves of thoſe on whom they depend. This place, once celebrated for its commerce, is no longer any thing more than a place of embarking: it is not a phœnix that revives from its own aſhes; but a reptile ſprung from the duſt and corruption with which the Koran hath infected the whole country: yet, notwithſtanding the meanneſs of the buildings in general, in ſeveral houſes built round courts on porticos, they have placed a great variety of columns, moſtly of granite, with which the antient city was adorned.

The great occaſion of the decay of this city, was the diſcovery of the new way to the Eaſt Indies, by doubling the Cape of Good Hope; for till then it was one of the principal marts, to which the ſpices and valuable commodities of the Eaſt were brought, and from thence diſperſed into all the countries of Europe.

The inhabitants conſiſt of Jews, Turks, Coptics, Greeks, and Armenian Chriſtians, and a few European merchants, the principal of which are the French and Engliſh; the former, 'tis ſaid, flatter themſelves with being treated with more reſpect, but the latter have, perhaps, a better trade. The French maintain a conſul dependent on the conſul of Grand Cairo, and enjoy conſiderable trade. The Engliſh have alſo a conſul, and every year there arrives a good number of Engliſh veſſels at Alexandria; but they are not always laden on the account of this nation. The Jews, and even the Turks, often freight them, and carry on a conſiderable trade on board theſe veſſels.

Roſetto, called by the Egyptians Raſchid, is ſituated twenty-five miles to the north-weſt of Alexandria, in thirty-one degrees five minutes north latitude, and in thirty-one degrees ten minutes eaſt longitude from London, and ſtands on the weſt ſide of the branch of the Nile, antiently called Bolbetinum, about four miles from its mouth. It is eſteemed one of the pleaſanteſt places in Egypt, and, being refreſhed by the winds that blow from the ſea, is extremely healthy. It is near two miles in length, but only conſiſts of two or three long ſtreets; however, the buildings are ſtately, and the houſes commodious. It is defended by two caſtles, one upon each ſide of the branch of the Nile, by which merchandize is brought hither from Cairo. The fine country of Delta on the other ſide of the Nile, and two beautiful iſlands a little below the town, afford a delightful proſpect; and to the north the country is agreeably improved by pleaſant gardens of citrons, oranges, lemons, and almoſt all kinds of fruit, and is variegated by groves of palm-trees, ſmall lakes, and fields of rice.

The inhabitants carry on a conſiderable manufacture of ſtriped and coarſe linen; but the principal buſineſs of the place is the carriage of goods between this town and Cairo; for all European merchandizes are brought from Alexandria hither by ſea, and ſent from thence in other boats to Cairo; and alſo thoſe brought down the Nile from Cairo are here put into large boats to be ſent to Alexandria. Hence the Europeans have their vice-conſuls and factors in this place to tranſact their buſineſs, and letters are regularly brought from Alexandria to be ſent by the boats from Cairo: however, thoſe of great conſequence that require diſpatch are ſent acroſs the deſart, which lies betwixt Alexandria and Roſetto, by foot meſſengers.

SECT. VI.

A Deſcription of Grand Cairo. Of the Ceremonies obſerved at opening the Canal; the Egyptian Manner of hatching Chickens in Ovens; the Inhabitants and their Trade.

THE city of Grand Cairo is ſituated about a mile from the eaſtern bank of the river Nile, and extends eaſtward near two miles to the neighbouring mountain. It ſtands in Middle Egypt in thirty degrees fifteen minutes north latitude, and in thirty-two degrees twelve minutes eaſt longitude from London. It is about ſeven miles in compaſs, and was much larger before the diſcovery of the Eaſt Indies by the way of the cape of Good Hope, it being then the center of trade, all the ſpices of the eaſt being brought to this city, and from thence ſent to Europe. Grand Cairo at preſent conſiſts of Old and New Cairo, which are a mile diſtant from each other.

Old Cairo is now reduced to a ſmall compaſs, it not being more than two miles round; this is the port for the boats that come from Upper Egypt, and ſome of the beys and European merchants have houſes there, to which they retire at the riſing of the Nile. The Jews have a ſynagogue, ſaid to have been built in its preſent form ſixteen hundred years ago, and it nearly reſembles our churches. They pretend that Jeremiah the prophet was on the very ſpot where they uſually read the law, and that they have a manuſcript of the Bible written by Ezra, which they eſteem ſo ſacred, that none are allowed to touch it, and it is kept in a niche in the wall about ten feet high, before which a curtain is drawn, and lamps kept continually burning.

The Coptics have twelve churches and a convent, and pretend that the holy family were in a cave in the church dedicated to St. Sergius. Theſe churches are commonly adorned with columns in the front; they have two iſles with galleries over them ſupported by pillars, and the part for the altar is ſeparated by a partition, that in ſome of them is finely ornamented with carving and inlaid work of tortoiſe-ſhell and ivory. The Romans have an hoſpital belonging to the fathers of the Holy Land.

There are alſo here about half a dozen moſques, among which one named Amarah is ſaid to have been a church, and is remarkable for having near four hundred columns, which, with their capitals, ſeem to have been collected from ſeveral ancient buildings.

In Old Cairo are what are uſually called Joſeph's granaries; theſe are ſquare courts encompaſſed by walls about fifteen feet high, built chiefly with brick, and ſtrengthened by ſemicircular buttreſſes. The houſes are filled with corn, and room only left to enter at the door. The grain is covered with mats, and the door faſtened only with wooden locks; but the inſpectors of the granaries putting a handful of clay on the locks, fix their ſeal to it. Here is depoſited the corn paid as a tax to the Grand Seignior, which is brought from Upper Egypt, and diſtributed among the ſoldiers as a part of their pay. This granary, notwithſtanding its name, is not very ancient, for it ſeems to have been built during the time of the Saracens. At the north end of the city is a plain building for raiſing the water of the Nile to an aqueduct. This ſtructure is an hexagon, each ſide of which is between eighty and ninety feet in length, and about as many in height. The water flows into a reſervoir below, and is drawn up by five oxen, which turn ſo many Perſian

ſian wheels, that empty the water into the aqueduct. Theſe wheels are turned at the top of the building, to which is an aſcent on the outſide for the oxen to go up. Both this edifice and the aqueduct are built with free-ſtone, in order to convey water to the caſtle. The aqueduct is ſupported by about two hundred and eighty-nine arches and piers of different dimenſions, the former being only from ten to fifteen feet wide. Theſe arches are low towards the caſtle-hill, where the water runs into a reſervoir, whence it is raiſed up to the caſtle by ſeveral wheels one over another.

Oppoſite to Old Cairo is a pleaſant iſland named Roida, ſituated in the midſt of the Nile, and extending near a mile in length. Towards the north end is a village of the ſame name, and at the ſouth end is the Mikias, or houſe in which is the famous pillar for meaſuring the riſe of the Nile. This is fixed in a deep baſon, the bottom of which is on a level with the bed of the river, and the water paſſes through it. The pillar, which is placed under a dome ſupported by Corinthian columns, is divided into meaſures for obſerving the riſe of the waters, and is crowned with a Corinthian capital, and from the court that leads to the houſe, is a deſcent to the Nile by ſteps, on which the common people believe that Moſes was found after his being expoſed on the bank of the river.

A canal cut from the Nile runs through the city of New Cairo, but is only to be ſeen from the back of the houſes built on its banks, and though ſeveral bridges are erected over it, yet houſes being built on each ſide of them, the view of the water is intercepted; but when it is dry, it appears like a ſtreet, the common people paſſing along it. However, from the time when it begins to dry, the ſmell of the mud and ſtagnated water is very offenſive.

If we form an idea of ſeveral ſquares or places about the city from a quarter to three quarters of a mile in compaſs, contrived ſo as to receive and retain the water of the Nile conveyed to them by the canal, as the river riſes, we ſhall have a pretty juſt notion of the ſeveral lakes that are about the city during great part of the year, when nothing can be imagined more beautiful; for they are ſurrounded by the beſt houſes in the city, and in the ſummer when the Nile is high, are covered with fine boats and barges belonging to perſons of diſtinction, who ſpend the evenings with their ladies on the water, where concerts of muſic are never wanting, and ſometimes fireworks are added. All the houſes round are in a manner illuminated, and the windows filled with ſpectators. This pleaſing ſcene is, however, entirely vaniſhed when the waters are gone off, and nothing but mud appears. Yet this is ſoon ſucceeded by the agreeable view of green corn, and afterwards of harveſt in the midſt of a great city, and in the very places where the boats were ſailing but a few months before.

Some of the moſt remarkable cuſtoms obſerved at Cairo are the ceremonies practiſed at opening the canal. When the Nile begins to riſe, they caſt up a bank of earth acroſs the end of the canal near the river, and about the middle of Auguſt, when the water is riſen to a proper height, it is broke down with great rejoicings. Mr. Thevenot, who gives the moſt particular account of theſe ceremonies, went to Boulac, the port of all the boats that come up the river, and which ſome reckon a part of Grand Cairo, to ſee the preparations, when he obſerved ſeveral gallies lying in the river, in the ſterns of which were noble rooms, ſome of which were twelve or fourteen paces ſquare, and ſurrounded with rails and balluſters gilt and painted, and the floors covered with rich carpets and cuſhions. About ſeven in the morning the baſha arrived in great ſtate; as he paſſed a ſheep was killed in ſeveral places, and three or four more on the bank of the river. All the beys and great men of Cairo accompanied the baſha in his gally, and having ſailed as high as Old Cairo, he was ſaluted by the guns of the other veſſels, which followed in order. The ſails of the baſha's galley were of ſeveral colours, and worked with large red roſes, and the flags and ſtreamers in this and the other gallies made a very pretty appearance on the water: the trumpets and other muſic played as they paſſed, while the guns fired, and the people ſhouted, to expreſs the general joy. In this manner they moved gently along, till they came to the place where the bank was to be opened to let the water into the canal. Here the mob were waiting in crowds, and there being two paſte-board towers filled with fireworks, theſe were let off as the baſha paſſed; in the mean time the people broke down the bank to give the water a paſſage into the canal, and boat-loads of ſweetmeats were thrown into the river, for which they jumped in and ſcrambled. The vice-roy moved forward to his palace in the iſland of Roida, oppoſite to Cairo; and bonfires, illuminations, and fireworks were continued for three nights ſucceſſively. There were particularly two vaſt machines repreſenting a man and woman of gigantic ſtature placed on the river before the baſha's palace, which took up no leſs than two thouſand lamps to illuminate them; beſides all the gallies, barges, and other veſſels were hung full of lamps, and in them the muſic played, and fireworks, with great and ſmall guns, were continually let off.

But the ceremonies are more uſually performed by land, when the baſha, attended by his guards, proceeds on horſeback along the canal, and coming to the end of it, diſmounts, ſtrikes the bank, takes horſe, and riding back, leaves ſeveral perſons to break it down, while great crowds follow him, ſinging and ſtriking each other with cudgels. The water at length flows in, accompanied by a number of men and boys ſwimming. Fireworks are played off, and all the while the canal is filling, it is covered with boats filled with young men, ſinging and playing on muſical inſtruments, to expreſs their joy for the fertility produced by this river.

The ſtreets of New Cairo, as in all other Turkiſh cities, are very narrow, and the wideſt extends the whole length of the place; but in Europe it would only be conſidered as a lane, and the others are ſo narrow, that the people frequently ſpread a ſlight ſtuff acroſs the houſes, from one ſide to the other, to defend them from the ſun. Moſt of the ſtreets, or at leaſt each end of every ward, is ſhut up as ſoon as it grows dark with gates, guarded by two or three janizaries, ſo that no idle people can lurk about them without being diſcovered Several ſtreets only conſiſts of ſhops, without any houſes, and are alſo locked up at night, when the tradeſmen return home; and the ſhops of the ſame trade are generally together.

The houſes, like thoſe of Turky, have very little beauty on the outſide, being built below of ſtone, and above of a ſort of cage-work, ſometimes filled up with unburnt brick, and few or no windows on the outſide, Within they, however, appear with ſufficient magnificence. Dr. Pococke viſited the houſe of the bey, where he entered a fine ſaloon, with a lobby before it. The grand room, he ſays, is an oblong ſquare, with an octagon marble pillar in the middle, inlaid on two ſides about eight feet high with pannels of grey marble, each bordered with Moſaic work. The ſopha extends all round the room, and has rich velvet cuſhions, and the floor is covered with fine carpets.

Here is an antient palace built by the ſeventh king of Egypt of the race of the Mamalukes, who lived about the year 1279. The entrance to the grand apartment is by a fine door ſomewhat in the Gothic taſte. In this room is a noble ſaloon in the form of a Greek croſs, with a cupola in the middle, and it is wainſcotted, or rather inlaid, ten feet high, in a very expenſive manner. Round the top, about two feet deep, are Arabic inſcriptions; then for two feet more it is covered with mother of pearl, and different kinds of fine marble, in the form of ſmall arches. Below this the wall is covered with pannels, ſome of the moſt beautiful kinds of marble, and others of mother of pearl; while all the pannels are ſurrounded with a border of Moſaic work, in mother of pearl and azure.

This city contains ſeveral magnificent moſques, particularly one on the north-eaſt of the town called Kubbe-el-Azab, which is about ſixty feet ſquare, and has a very beautiful dome raiſed on the baſe of ſixteen ſides, in each of which is a window. It is caſed round with all the moſt beautiful kinds of marble, among which are ſeveral fine ſlabs of red and green porphyry. Theſe are all placed in pannels finely carved and gilt, and above is a ſort of frize covered with ſentences cut in large gilt characters, called the Couphe, in which they here antiently wrote the Arabic tongue. The walls above have Arabic inſcriptions

S. Wale del. *T. Hall sculp.*

Ceremony upon the Overflowing of the Nile at Cairo.

inſcriptions in letters of gold, and the whole cupola is painted and gilt in the moſt ſplendid manner. All over the moſque are hung glaſs-lamps and oſtrich's eggs. Adjoining to this edifice are apartments built for the prieſts, and ſome very fine ones for the perſons of rank who ſometimes chooſe to reſide here.

But a moſque at the foot of the caſtle hill exceeds all the reſt, both in the ſolidity of the building, and in its grandeur and magnificence, which ſtrike the beholder in a ſurpriſing manner. It is very lofty, and erected in the form of an oblong-ſquare, crowned with a cornice all round that projects a great way, and is adorned, after the Turkiſh manner, with a kind of groteſque carving. The entrance is inlaid with ſeveral kinds of marble, carved at the top. The aſcent to it was by ſeveral ſteps, but theſe have been broken down, and the door walled up, becauſe the rebels have often taken ſhelter there when there have been public inſurrections.

The caſtle of Cairo is ſaid to have been built by Saladin. It is ſeated on a rocky hill, and is walled round; but, though it is of very difficult acceſs, it is ſo commanded by a hill to the eaſt, as to be of no ſtrength ſince the invention of cannon. At the weſt end are the remains of very noble apartments, ſome of which are covered with domes, and adorned with pictures in Moſaic work; but theſe apartments are now only uſed for weaving, embroidery, and preparing the hangings and coverings annually ſent to Mecca.

Above the caſtle is a higher ground, near a grand ſaloon called Joſeph's-hall, from which is a fine proſpect of the city, the pyramids, and all the neighbouring country. This was probably a terrace to the ſaloon, which is open on every ſide, except to the ſouth, and is adorned with large and beautiful columns of red granite, ſome of which have capitals of the Corinthian order; ſome are only marked out in lines like leaves, and many are only plain ſtones that have but little reſemblance of capitals.

In the weſt part of the caſtle is the jail, which the common people think to be the priſon in which Joſeph was confined.

About the middle of the caſtle is a large court, on the ſouth ſide of which are the baſha's apartments, and the great divan, where the beys aſſemble three times a week under the kaia, or prime miniſter of the baſha; and the latter ſometimes ſits in a room behind, that has a communication by ſome lattice-windows. A ſtranger may enter with the conſul's interpreter, and being afterwards conducted to the baſha's coffee-room, will be entertained by his ſervants with ſweetmeats and coffee.

At a ſmall diſtance ſtands the mint, where they coin their gold and ſmall pieces of iron waſhed over with ſilver. Theſe laſt are called medines, and are of the value of three farthings.

There is a well in the caſtle much admired on account of its great depth; it is cut through the rock, and the water brought up by ſeveral Perſian wheels placed one over another, and turned by oxen. This is called Joſeph's-well, not from the patriarch of that name, but from a grand vizier, who about ſeven hundred years ago had the care of the work under Sultan Mahomet. This caſtle is, in ſhort, about a mile in circumference, and reſembles a little town; but moſt part of it is now very ruinous.

In the rock upon which the caſtle is built are grottos all up the ſide, in many ſtories; but ſeveral of them are now inacceſſible, while there is a way to others by a narrow terrace. Theſe are generally lofty rooms, eight or ten feet ſquare. On the top towards the brow of the hill are two rooms, with holes on the top to let in light, over which is a raiſed place to which the great often go to enjoy one of the fineſt proſpects in Egypt, it commanding a view of Cairo and of all the country as far as the eye can reach. Over the ſouth cliff is a moſque, in which was interred the Sheik Duiſe, whoſe name is given both to the hill and the moſque. The inſide of this ſtructure is painted all over with flowers on a red ground.

Among the curioſities at Cairo we ought not to omit that of their manner of hatching of chickens, by putting the eggs in ovens, which are heated with ſo temperate a warmth, and ſo well imitates the natural heat of the hen, that they produce living chickens. Theſe ovens are under ground, and the bottom covered with cotton, or flax, to lay the eggs upon. There are twelve of theſe ovens together, that is, ſix on a ſide, in two ſtories on each ſide the paſſage. They begin to heat them about the middle of February, with the hot aſhes of the dung of camels or oxen, which affords a ſmothering heat without any viſible fire. This they lay at the mouth and farther end of the oven, daily changing it and putting in freſh dung for ten days, and then lay in the eggs, which ſometimes amount to eight thouſand in an oven. After eight or ten days they pick out the good from the bad, which they diſcover by holding them to a lamp, and then putting out the fire, lay one-half of the eggs in the upper oven, and ſhutting them up cloſe, let them lie about ten days longer; and then opening the ovens they find the chickens hatched. If it has happened to thunder, great numbers miſcarry; and in common they often want a claw, a rump, or are ſome other way imperfect. 'Tis ſaid that the people of only one village are maſters of the art, and that at the proper time of the year they ſpread themſelves all over Egypt. Extraordinary as this method of hatching chickens may appear, it is practicable in other countries. The duke of Florence ſent for ſome of the Coptis employed in thus producing chickens, who hatched them in Italy in the ſame manner; and, ſince that time, the late learned and ingenious M. Reaumur, after may experiments, found it practicable in France, and has ſhewn the manner of doing it in a work on that ſubject, which has been tranſlated into Engliſh.

Few arts in Egypt are carried to any perfection higher up the Nile; and this, with the convenience of water-carriage, renders Cairo a place of great trade, and brings a prodigious concourſe of people to that city.

As to the inhabitants of Cairo, moſt of them ſeem deſcended from the Mamalukes; but there are alſo many Jews, ſome Greeks, and a few Armenians; but there are no other Europeans ſettled in the city but the Engliſh, French, and ſome Italians from Leghorn and Venice. And here it may be proper to obſerve, whenever any of the Engliſh die in any part of the Levant, where there is no Engliſh chaplain, they are interred with the Greeks, and according to the ceremonies of that church.

The European merchants, conſidering how much they are confined, live agreeably among themſelves. They are ſociable with thoſe of their own nation; and, as the country is ſo plentiful, they poſſeſs whatever is capable of making life paſs chearfully. They ſpend the morning in buſineſs, and often paſs the remainder of the day in the fields and gardens to the north of Cairo; and great part of their affairs being tranſacted by the Jews, they have a relaxation from buſineſs, both on the Jewiſh and Chriſtian ſabbath. When the Nile has overflowed its banks, and they have little buſineſs to do, they retire to their houſes at Old Cairo and Gize, which is ſituated on the oppoſite bank of the river, and there they paſs their time as agreeably as the circumſtances of the place will admit.

The trade of Cairo chiefly conſiſts in the importation of broad-cloth, lead, and tin; and the exportation of flax, ſena, coffee, and ſeveral drugs, chiefly brought from Perſia. The natives likewiſe import raw-ſilk from Aſia, which they manufacture into ſattins and other ſilks, in imitation of thoſe of India. Sugar of the growth of this country is alſo made here; but it is neither cheap nor fine: furniture for horſes, and lattices for windows, of turned wood, braſs, and iron, are made in great perfection; and they alſo export fine matting made of dried ruſhes, which are not only ſent over the Turkiſh empire, but to moſt parts of Europe.

SECT. VII.

Of the Pyramids of Memphis and Socotra.

THE moſt extraordinary monuments near Cairo are the pyramids, which were formerly ranked among the ſeven wonders of the world, and cannot now be viewed

viewed without admiration. Theſe are ſituated upon the ſolid rock, at the foot of the high mountains that accompany the Nile in its courſe, and ſeparate Egypt from Lybia. Their architecture, both on the inſide and without, is extremely different with reſpect to diſtribution, materials, and grandeur. Some of theſe are open, others are ruined, and moſt of them are cloſed; but all have been injured by time. The immenſe quantity of materials uſed in conſtructing them renders it impoſſible for them all to have been built at the ſame time, and thoſe that were laſt erected greatly exceed the firſt in magnificence and grandeur. They are the works, ſays Mr. Norden, of the remoteſt antiquity, and even more early than the times of the moſt antient hiſtorians whoſe writings have been tranſmitted to us, the very epocha of their beginning being loſt at the time when the firſt Greek philoſophers travelled into Egypt. It is not improbable, the above gentleman adds, that the invention of pyramids was owing to the ignorance of the people in having no other method of covering a great circumference, before the art of arching and employing columns to ſupport a roof were invented. It is indeed a mortifying conſideration, that the moſt durable works in architecture have been owing to ignorance. Thus the famous aqueducts of the antients, the remains of which are the wonder and admiration of the preſent times, were owing to their not knowing that water would riſe up nearly to the ſame height as that from which it falls.

The common people are perſuaded that the pyramids, the vaſt palaces, and the temples, whoſe remains fill the ſpectators with amaſement, were built by giants; and, indeed, it has been ſuppoſed, that men ſome thouſand years ago were much larger than at preſent; but theſe opinions are fully confuted by the height of the entrances of the caves from whence they have taken ſtones for theſe purpoſes, by the narrowneſs of the paſſages of the pyramids, and by the height of the doors of the moſt antient buildings.

The principal pyramids being ſituated three or four leagues to the weſt of Cairo, near the place where the city of Memphis is ſuppoſed to have ſtood, they are commonly called The pyramids of Memphis. They ſtand on a rocky plain, eighty feet perpendicular above the level of the ground overflowed by the Nile; and it appears that this rock, not being every-where level, has been ſmoothed by the chiſſel. It is remarkable that this rock is almoſt covered by the flying ſand brought by the wind from the adjacent mountains; and that in this ſand are a great number of ſhells, and thoſe of oyſters petrified, which is the more ſurpriſing, as this plain of ſolid rock is never overflowed by the Nile, which, beſides, has no ſhell-fiſh throughout its whole courſe. Here are alſo found the beautiful flint-ſtones which, on account of the ſingularity of their colours, are thought much more valuable than agate, and of which the people of Cairo make ſnuff-boxes and handles for knives.

There are four of the pyramids that deſerve the attention of the curious; beſides theſe, there are ſeven or eight others, but theſe laſt are not to be compared with the former, eſpecially as they are in a very ruinous condition. The four principal are nearly upon the ſame diagonal line, and are about four hundred paces diſtant from each other: their four faces exactly correſpond to the four cardinal points. The two moſt northerly are the largeſt; and Mr. Greaves, who meaſured the bottom of the firſt, found that it was exactly ſix hundred and ninety-three Engliſh feet ſquare, and that its perpendicular height is five hundred feet; but if it be taken as the pyramid aſcends inclining, then the height is equal to the breadth of the baſe. It cannot be improper here to obſerve, that the ſquare of Lincoln's-inn-fields is ſaid to have been formed by Inigo Jones of the ſize of this pyramid, which if placed in that ſquare would on all ſides reach to the houſes.

This pyramid is aſcended on the outſide by ſteps, which run round the pyramid: the number of them has, however, been very differently related; but they are between two hundred and ſeven and two hundred and twelve in number, and from two feet and a half to four feet high, and are broad in proportion to their height. The external part is chiefly built of great ſquare ſtones cut from the rock which extends along the Nile, where to this day may be ſeen the caves from whence they were taken. The ſize of the ſtones is unequal; but they have all the figure of a priſm, that they may lie perfectly cloſe. The architect has only obſerved the pyramidical figure, without troubling himſelf about the regularity of the ſteps; and it appears that the inequality of the ſtones, which differ four, five, and even ten inches, is the reaſon why ſo many travellers who have counted them always differ with reſpect to number. Theſe kind of ſteps, ſays Mr. Norden, were not deſigned for aſcending and deſcending, and therefore regularity was no farther ſought than was neceſſary for the general ſhape of the pyramid and the facility of the work: It appears that the external lays are ſolely compacted by the weight of the ſtones, without mortar, lead, or cramps of any metal; but in the body of the pyramid they have uſed a mortar compoſed of lime, earth, and clay. At its four corners it is eaſily perceived that the lower ſtones are placed on the rock, without any other foundation; but beyond them, quite to the middle of each face, the wind has formed a ſlope of ſand, which on the north ſide riſes ſo high as to afford a commodious aſcent to the entrance of the pyramid, which is about forty-eight feet high.

On aſcending to the entrance, you diſcharge a piſtol to frighten away the bats, and then two Arabs, whom you are obliged to have for your attendants, enter and remove the ſand, which almoſt ſtops up the paſſage. You then ſtrip yourſelf to your ſhirt, on account of the exceſſive heat conſtantly felt in the pyramid, and in this condition enter the paſſage, each of the company having a wax candle in his hand; for the torches are not lighted till you are in the chambers, for fear of cauſing too much ſmoke. This paſſage runs downward ninety-two feet and a half, and is very ſteep; but at the farther end of it is an opening ſo ſmall, that it is barely a foot and a half high, and two feet in breadth; yet through this hole you are obliged to paſs, but the traveller, inſtead of creeping, commonly lays himſelf down, and each of the two Arabs that went before take one of his legs, and thus drag him over the ſand and duſt.

On having paſſed this ſtreight, which is luckily no more than two ells long, you enter a pretty large place, where travellers commonly take ſome refreſhment to give them courage to proceed.

It ought not to be omitted that all theſe paſſages, except the fourth, are three feet and a half ſquare, and lined on the four ſides by great blocks of white marble, ſo poliſhed that this, with the acclivity of the way, would render them impaſſable, were it not for little holes cut for reſting the feet in. It coſts great trouble to advance forward, and if you make a falſe ſtep, you will ſlide backwards to the place from whence you ſet out; but by obſerving theſe holes you proceed commodiouſly enough, though you muſt ſtoop till you come to the end of the ſecond paſſage, which is a hundred and ten feet in length: you then come to a reſting-place, on the right hand of which is an opening into a kind of well, in which nothing is to be found but bats of ſo prodigious a ſize, that they exceed a foot in length.

At this reſting-place begins the third paſſage, which is a hundred and twenty-four feet in length, and runs horizontally in a ſtraight line to the inferior chamber. The height of this gallery is twenty-ſix feet, and the breadth ſix, with benches on each ſide of poliſhed ſtone. Before the chamber are ſome ſtones, with which the way is embarraſſed; but having ſurmounted this difficulty, you enter a chamber which is alſo covered with ſtones. This chamber is lined with granite, finely poliſhed; but at preſent extremely black with the ſmoke of the torches uſed in examining it.

Having viſited the lower chamber you return to the reſting-place, and aſcend upwards by faſtening your feet as before, till coming to the end of the fourth gallery you meet with a little platform. You muſt then begin to climb again, but ſoon finding a new opening, where you may ſtand upright, you contemplate a little room, which is at firſt no more than a palm's breadth larger than the galleries, but afterwards enlarges itſelf on both ſides;

and

and at length, ſtooping for the laſt time, you paſs the remainder of the fifth gallery, that leads in a horizontal line to the upper chamber. This is a very noble room in the center of the pyramid, at an equal diſtance from all the ſides, and almoſt in the midſt between the baſis and the top. The floor, ſides, and roof are all formed of vaſt blocks of granite marble. From the bottom to the top are but ſix ranges of ſtone, and thoſe which cover it of a ſtupendous length, like ſo many huge beams lying flat and traverſing the room, nine of them forming the cieling. This hall is ſomething more than thirty-four feet in length; it is ſeventeen feet broad, and the height is nineteen feet and a half. On the left ſide is what is generally ſuppoſed to be a coffin, formed of one entire piece of granite marble, and uncovered at the top; and, on being ſtruck with a key, ſounds like a bell. This is ſaid to be the tomb of Cheops, king of Egypt. Its form is like that of an altar, hollowed within, and the ſtone is ſmooth and plain without any relief. The exterior ſuperficies contains ſeven feet three inches and a half in length, and is three feet three inches and three quarters deep, and as much in breadth. The hollow part within is little more than ſix feet in length, and two feet in breadth. People in this room commonly diſcharge a piſtol, which makes a noiſe reſembling thunder. You then return in the ſame manner you came.

The traveller is no ſooner out of the pyramid, than he dreſſes, wraps himſelf up warm, and drinks a glaſs of ſome ſpirituous liquor, to preſerve himſelf from a pleuriſy, occaſioned by the ſudden tranſition from an extremely hot to a temperate air. Having at length regained his natural heat he aſcends the pyramid, in order to enjoy a delightful proſpect of the ſurrounding country. The method of aſcending it is by the north-eaſt corner, and when the ſteps are high, or one broken, it is neceſſary to ſearch for a convenient place where the ſteps are entire, or a high ſtep is mouldered, ſo as to render the aſcent more eaſy.

The top does not end in a point, but in a little flat or ſquare, conſiſting of nine ſtones, beſides two that are wanted at the angles. Both on the top, in the entrance, and in the chambers, are the names of abundance of people who at different times have viſited this pyramid, and were willing to tranſmit the memory of their being there to poſterity.

Many travellers have aſſerted, that a man ſtanding on the top of this pyramid could not ſhoot an arrow beyond the bottom, but it muſt neceſſarily fall upon the ſteps; however, it is very certain that a good bow and a ſtrong arm will ſend an arrow as far. There is as little juſtice in the remark, that theſe pyramids caſt no ſhadows. Indeed in ſummer-time, and for near three quarters of the year, the pyramids caſt no ſhadow at noon; but every morning and evening in the year, and at noon in winter, they certainly caſt a ſhadow proportionable to their bulk; and, according to Pliny and Laertius, Thales Mileſius, about two thouſand years ago, took the height of theſe pyramids by their ſhadows.

On approaching the ſecond pyramid it appears even higher than the firſt, which is owing to its being placed in a more elevated ſituation; for, in other reſpects, they are both of the ſame ſize, only the ſecond is ſo well cloſed, that there is not the leaſt mark to ſhow that it has been opened; and it is coated on the four ſides with granite, ſo well joined and poliſhed, that the boldeſt man would ſcarcely attempt to aſcend it.

On the caſtern ſide of this pyramid are the ruins of a temple, the ſtones of which are ſix feet broad, as many deep, and moſt of them ſixteen or ſeventeen feet long, and ſome of them twenty-two feet in length. The whole building was a hundred and eighty feet in front, and a hundred and ſixty in depth.

At ſome diſtance is a ſphynx, whoſe enormous bulk attracts the admiration of every beholder. It is cut out of the ſolid rock, and Dr. Pococke obſerves, that what ſome have thought joinings of the ſtones are only veins in the rock. This extraordinary monument, which is ſaid to have been the ſepulchre of Amaſis, is about twenty-ſeven feet high. The lower part of the neck, or beginning of the breaſt, is thirty-three feet wide, and it is about a hundred and thirteen feet from the fore-part of the neck to the tail; but the ſand is raiſed about it to ſuch a height, that the top of the back can only be ſeen. This monument of antiquity is very much diſfigured by the pains ſome people have taken to break off part of its noſe.

The third pyramid is leſs than the two former by a hundred feet in height; but in other reſpects reſembles them. It is cloſed like the ſecond, and is without any coating. On the eaſt ſide of this pyramid was alſo a temple, which is more diſtinguiſhable in its ruins than the other, and it was likewiſe compoſed of ſtones of a prodigious ſize.

The fourth pyramid, which is an hundred feet leſs than the third, is alſo without coating; it is cloſed, and reſembles the others, but had no temple. However, it has one ſingularity, which is, its ſummit being terminated by a ſingle ſtone that is very large, and ſeems to have ſerved as a pedeſtal. It is ſituated a little more to the weſt, and out of the line of the others. Theſe four great pyramids are ſurrounded by others that are ſmaller, and which have been for the moſt part opened, and are in a very ruinous condition.

At near ten miles diſtance from theſe pyramids are thoſe of Soccotra, ſo called from a mean village of that name. Theſe pyramids extend from north to ſouth, and are ſituated at the foot of the mountains in a plain that ſeems formed by nature for the uſe to which it is applied, it not being of great extent, but ſo high that it is never overflowed by the Nile; and there is reaſon to believe, that the celebrated city of Memphis extended almoſt thither.

One of the pyramids which riſes above the reſt is called the Great pyramid to the north. Mr. Norden meaſuring this ſtructure found that the eaſt ſide extended ſix hundred and ninety feet, and the north ſide ſeven hundred and ten. The perpendicular height is three hundred and forty-five feet. It has a hundred and fifty-ſix ſteps, from two to three feet in height, and is built of the ſame kind of free-ſtone as the others, but was caſed with a fine hard ſtone, which is ſtill remaining in ſeveral parts of the ſtructure, though a great deal has fallen down. About one-third of the way up is an entrance three feet five inches wide, and four feet two inches deep. The ſtones within are of the height and breadth of the entrance, and about five feet in length. Our author and his companions entered this paſſage, which is ſteep, and has alſo holes cut as reſts for the feet. Having paſſed through it they entered a room twenty-two feet and a half long, and eleven feet ten inches wide. At the height of ten feet ſix inches a range of ſtones projects five inches inwards on each ſide, and in the ſame manner twelve tiers project one farther than the other till they meet at the top. To the weſt of this room is another that reſembles it: theſe rooms are formed of ſmooth white ſtones ſo large that there are only ſeven of them in length, and three or four in breadth.

At the diſtance of a mile to the ſouth-eaſt is another, called the Great pyramid to the ſouth, which is about ſix hundred feet ſquare at the bottom. It ſeems to have been caſed all the way up, and is built within of good hewn ſtone.

On a lower ground, about two miles to the eaſt of the laſt great pyramid, is one built of unburned brick, which ſeems to have been made of the mud of the Nile, it being a ſandy black clay, with ſome pebbles and ſhells in it, and mixed up with chopped ſtraw, in order to bind the clay together, as unburned bricks are at preſent uſually made in Egypt and other parts of the Eaſt. Some of theſe bricks are thirteen inches and a half long, ſix inches and a half broad, and four inches thick; but others were fifteen inches long, ſeven broad, and four inches three quarters in thickneſs, but were not laid ſo as to bind each other. This pyramid is much crumbled, and very ruinous. It extends two hundred and ten feet on the weſt ſide, and is a hundred and fifty feet high; and at the top is forty-three feet by thirty-five. It ſeems to have been built with five degrees, each being ten feet broad and thirty deep, yet the aſcent is eaſy on account of the bricks having crumbled away.

It ſeems not improbable that this pyramid was built by the Iſraelites, and that they alſo made the bricks of which it

it is formed: for Joſephus ſays, that when time had extinguiſhed the memory of the benefits performed by Joſeph, and the kingdom was transferred to another family, the Iſraelites were uſed with great rigour; they were ordered to cut canals for the Nile, to raiſe walls, and erect the pyramids.

It has been generally thought that the pyramids were erected as ſepulchres for the kings of Egypt; but if this was the caſe, they would ſurely have provided a better entrance, and not made it neceſſary to drag the corpſe through long, narrow, and intricate paſſages before it could be placed in its tomb: and it ſeems improbable that in the firſt pyramid eleven acres of ground ſhould be covered with blocks of ſolid ſtone for ſo great a height, merely for the ſake of a room or two of no extraordinary ſize, in which a coffin was to ſtand. Dr. Shaw is of the ſame opinion, and obſerves, that the great cheſt of granite marble found in the upper chamber of the pyramid, was probably intended for ſome religious uſe, it being of a different form from the ſtone-coffins found in Egypt, which are conſtantly adorned with ſacred characters, and made with a kind of pedeſtal at the feet; for the mummies always ſtand upright, where time or accident have not diſturbed them; but this cheſt lies flat upon the floor, and conſequently wants that dignity of poſture, which, ſays Dr. Shaw, we may ſuppoſe this wiſe nation knew to be peculiar, and therefore would be very ſcrupulous of denying, to the human body.

In ſo ſymbolical a religion as that of the antient Egyptians, it is not improbable that the pyramidical form might convey ſome ſacred meaning; and perhaps the pyramids themſelves might be objects repreſenting the Deity, and to which they offered their adorations; juſt as the Paphian Venus was, according to Tacitus, not of a human, but of a pyramidical form; as is alſo the black ſtone worſhipped by the Gentoos of India, under the name of Jaggernaut, of which we have given ſome account in treating of the religion of the Gentoos of Indoſtan.

SECT. VIII.

Of the Catacombs and Egyptian Mummies.

IN the ſame plain in which theſe laſt pyramids are placed are the catacombs, the entrance into which are by a kind of wells, about four feet ſquare, and twenty feet deep, cut through a flaty rock, covered with ſand, which being moved by the wind, ſometimes fills up theſe entrances. However, ſome of them are caſed as far as the depth of the ſand with large unburnt bricks. People are uſually let down with ropes, when being got to the bottom, they find a paſſage five feet wide, and about fifty feet in length, filled up very high with ſand, and having got to the end of it turn down another paſſage to the left hand about ſix feet high, on one ſide of which are little rooms, with benches about two feet above the floor, and on the other ſide are narrow cells juſt big enough to receive a large coffin. At the end of this alley is another, which is narrower, and on each ſide are niches that ſeem deſigned for coffins placed upright. This paſſage leads to rooms in the form of an oblong-ſquare, filled with the remains of mummies. Our author obſerves, that here the inferior perſons of a family were probably depoſited, while the heads of the families were placed in the niches. Each family had originally, perhaps, its burial-place; and as the family increaſed they branched out theſe ſepulchral gottos, that every deſcendant might have a ſeparate place for his family.

In theſe catacombs are found the remains of embalmed bodies, ſwathes ſcattered up and down, and ſometimes coffins ſtanding upright and entire, made of ſycomore or Pharaoh's fig-tree, that have continued in theſe ſubterraneous apartments above three thouſand years, though the wood is to appearance ſpongy and porous. The upper part of the coffin is commonly ſhaped like a head, with a face painted upon it; the reſt is a continued trunk, and the end for the feet is made broad and flat for it to ſtand upright in the repoſitory. Other coffins are made of ſtone, and they are generally adorned with carved-work repreſenting hieroglyphical figures.

Upon opening the coffins the bodies appear wrapped up in a linen ſhroud, upon which are faſtened ſeveral linen ſcrolls painted with hieroglyphic characters. Theſe ſcrolls commonly run down the belly and ſides, or are fixed on the knees and legs. On a kind of linen head-piece, which covers the face, the countenance of the perſon is repreſented in gold, or painted; but theſe paintings are very much decayed by time. The whole body is ſwathed by fillets or narrow bandages of linen wrapped round in ſo curious a manner, with ſo many windings and ſo often upon each other, that it is ſuppoſed a corpſe has ſeldom leſs than a thouſand ells of filleting. Thoſe eſpecially about the head and face are laid on with ſuch ſurpriſing neatneſs, that ſome appearance of the ſhape of the eyes, noſe, and mouth may be plainly perceived.

Dr. Pococke brought a mummy to England, which was in a coffin made of wood, the ſeams of which were filled up with linen and fine plaſter. Four folds of cloth were over the head, and the upper one painted blue. Beneath theſe was a compoſition about half an inch thick of gum and cloth burnt by the heat of the things applied to it, and over the ſkin was a coat of gum, or bitumen, of the thickneſs of a wafer. The back part of the head was filled with bitumen, which had been poured in at the noſe, and had penetrated even into the bone of the ſkull. The body was bound round with a bandage of linen tape about three quarters of an inch broad, under which were four folds of cloth, then a ſwathe two inches broad, and under that eight different bandages of the ſame breadth laid acroſs from the ſhoulders to the hips on the other ſide: under this was a cruſt of linen about an inch thick, burnt almoſt to aſhes, but ſticking together by means of the gums by which it had been ſmeared. The arms were laid acroſs the breaſt, the right hand over the left, and both lying towards the face. From the hips to the feet were eight bandages twelve inches broad, and under theſe were bandages an inch thick conſumed by time and the heat of the drugs; but the outer bandages did not appear to have been ſmeared with gums. The coffin in which the body was put was formed of two pieces of wood hollowed ſo as to receive it, and being put together were faſtened with broad pegs in the top fixed in holes in the lower part. This coffin was in the ſhape of an human body, as bound up after its being embalmed; and both the coffin, and body wrapped up in linen, were covered with a thin plaſter and painted.

Among the catacombs is one for the birds and other animals worſhiped by the antient Egyptians; for when they happened to find them dead they embalmed them, and wrapped them up with the ſame care as they did the human bodies. This catacomb is about thirty feet deep, and has the ſame kind of entrance, only the paſſage from it is about eight feet wide, and almoſt filled with ſand. It is alſo much more magnificent than the others. The birds are depoſited in earthen vaſes, covered over and ſtopped cloſe with mortar. In one of the irregular apartments are large jars that might be for bigger animals. In ſhort, the birds were embalmed by dipping them in gums and aromatic drugs, and bound up, like the human bodies, with many folds of linen.

SECT. IX.

Of the Ruins of Buſiris, Heliopolis, the celebrated Labyrinth, Antinoopolis, Hermopolis. Some remarkable Antiquities on the Side of a Mountain: Thoſe at Gaua Kiebre; with a particular Account of the miraculous Serpent Heredy.

WE ſhall now deſcribe the ruins ſtill to be ſeen of ſeveral cities famous in antiquity. Some of Egypt ruins, like thoſe of Palmyra and Balbec, raiſe our ideas of their antient magnificence and grandeur; while others only ſhew the places where the moſt ſplendid cities once ſtood; the vaſt length of time ſince they were built having levelled them with the duſt, and only left a few ſcattered monuments of the moſt ſuperb ſtructures,

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as teſtimonials of the truth of hiſtory, and as ſpecimens of the architecture of the early ages, before it was improved and carried to perfection by the Greeks. Thoſe of which we ſhall treat in this ſection are of the laſt kind, and the moſt imperfect.

A little to the northward of Cairo is the village of Baalbait, ſituated on one of thoſe artificial eminences on which probably ſtood Buſiris, a city celebrated for its temple dedicated to Iſis; there being the remains of a temple, the moſt coſtly in its materials of any in Egypt. From theſe ruins the temple appears to have been about two hundred feet long and an hundred broad, and at about a hundred feet diſtance it is encompaſſed by a mound raiſed to keep out the Nile. The outſide of this ſtructure was of grey granite, and the inſide and columns of red, the capitals being the head of Iſis. There ſeems to have been four rows of twelve columns each in the temple; but what moſt commands the attention of the curious, is, the exquiſite beauty of the ſculpture; for though the figures are only about four feet high, there is ſomething ſo fine and ſo divine in the mien of the deities and prieſts, that exceed imagination. But the natives are conſtantly employed in deſtroying theſe fragments of antiquity, and frequently cut the columns in order to make them into mill-ſtones.

At a ſmall diſtance near Cairo are the remains of the antient city of Heliopolis, the Or of the Scriptures, a city of great antiquity, famous for the worſhip of the ſun. A large mound encompaſſes the whole, and at the entrance on the weſt are the ruins of a ſphynx of a bright ſhining yellow marble, and almoſt oppoſite to the gate is an obeliſk ſixty-ſeven feet and a half high. The prieſts of Heliopolis were the moſt famous of all Egypt for their ſkill in philoſophy and aſtronomy, and were the firſt who computed time by years of three hundred and ſixty-five days. Herodotus came to this city to be inſtructed in all the learning of the Egyptians; and when Strabo came here, he was ſhewn the apartments of Plato and Eudoxus.

At a ſmall diſtance to the ſouth of the above obeliſk is the village of Matarea, where it is ſaid the Holy Family lay for ſome time concealed when they came into Egypt; and they add, that being in danger from ſome bad people, a tree opened and became hollow to receive and ſhelter them. The Coptics even pretend to ſhew the very tree, which is hollow and of the ſort called Pharaoh's fig, and take away pieces of it as ſacred relicks; but the Romans ſay, that the tree fell down, and was carried away by the monks of Jeruſalem.

At a place called the town of Caroon is the ſpot on which ſtood the famous labyrinth, which, according to Herodotus, was built by the twelve kings of Egypt, when the government was divided into twelve parts, as ſo many palaces for them to meet in, and tranſact the affairs of ſtate and religion. This was ſo extraordinary a building, that Dædalus came to Egypt on purpoſe to ſee it, and built the labyrinth in Crete for king Minos on the model of this.

"This labyrinth, ſays Herodotus, has twelve ſaloons "or covered courts with gates oppoſite to each other, "ſix towards the ſouth, and ſix towards the north in "continued lines. They are ſurrounded by the ſame "outward wall. The apartments are on two floors, the "one under ground, and the other over them, and are three "thouſand in all, each floor conſiſting of fifteen hundred. "Thoſe above ground I myſelf have ſeen and gone "through, ſo that I ſpeak from my own knowledge; "but thoſe beneath being the ſepulchres of the kings, "and of the ſacred crocodiles, the rulers of the Egyptians "were by no means willing to ſhew them. The up"per apartments are greater than any other human "works: for the outlets at the top, and the various wind"ings through the ſaloons, gave me infinite ſurprize as "I paſſed from a ſaloon into apartments, and from apart"ments into bed-chambers, and into other rooms out of "the bed-chambers, and from apartments into ſaloons. "The roof of the whole is ſtone as well as the walls. "The latter are adorned with ſculpture: each ſaloon "has a periſtyle of white ſtones admirably joined to"gether. Quite cloſe to the line where the labyrinth "terminates, is a pyramid of two hundred and forty feet, "on which large animals are engraven; and the en"trance into it is under ground."

Little, however, is now to be ſeen of theſe boaſted pieces of art, but heaps of ruins, broken columns, ſhattered walls and entablatures. Among the reſt is the foundation of an oblong ſquare building formed of a reddiſh ſtone or marble. Some ſemicircular pilaſters are placed upon it, and the remains of the edifice above are of brick plaiſtered over. Whatever this building was, it appears to have been repaired in this rough manner. More to the eaſt are the remains of an oblong ſquare edifice of white hewn ſtone plaiſtered over, with a kind of baſe and plinth ranging round. Near it is a kind of ruſtic building that ſeems to have been a gate. At length appears ſome remains of the grand ſtructure itſelf, which is now called the caſtle of Caroon. It had a portico of ruſtic work, which is now no where above ſix feet high, and the front is more ruinous than any other part. On the other ſides are forty-four tiers of ſtone, each nine inches deep, and conſequently it is there thirty-three feet high; it has ſigns of a cornice ranging round with ornaments of ſculpture. There are four rooms in the length of this building with the doors crowned with double cornices, and over each a kind of falſe door ornamented in the ſame manner; on the ſides of the walls are ſeveral niches, and many ſtones are ſcattered about the plain, ſome of which appear to have compoſed the ſhafts of columns.

A little farther to the ſouth are the ruins of the city of Antinoopolis, built by Hadrian in honour of Antinous his favourite, who was drowned there; but now named Enſineh. Among theſe ruins are ſtill ſtanding a large pillar, with a Corinthian capital, on the top of which was a ſquare ſtone, whereon a ſtatue was probably placed. There is alſo a fine gate of the Corinthian order, and of excellent workmanſhip.

A little farther up the river is the village of Archomounain, which Dr. Pocock ſuppoſes to be ſituated on the ruins of the ancient city of Hermopolis. Little appears of the old city, but extenſive heaps of rubbiſh, except a grand portico of an ancient temple, conſiſting of twelve pillars, ſix in a row. Theſe pillars are ſix feet in diameter, and on every part both of them, and of the ſtones laid upon them, are hieroglyphics; on the pillars are alſo ſome remains of paint, and the cieling is adorned with ſtars. Some pieces of columns of granite marble are alſo to be ſeen among the ruins.

Farther to the ſouth is a mountain called Shebat el Koſferi, on the ſide of which are ſome remarkable antiquities. After aſcending the mountain for about two hours, you arrive at a gate which leads into a great ſaloon, ſupported by hexagonal pillars cut out of the ſolid rock. The rocks are adorned with paintings, which are ſtill plainly to be diſtinguiſhed, and the gold that was employed glitters on all ſides. There are openings leading to other apartments; but thoſe are filled up with rubbiſh. There is another apartment above to which you may arrive, though with great difficulty, by climbing up on the outſide. It is ſmaller than the firſt, and has no pillars, but is painted like the other. On each ſide of this ſecond grotto is a tomb of the ſame ſtone with the mountain, with which they form a continued body. One is open and the other is cloſed, but almoſt buried in the ſand. This upper cavern had alſo a communication with other apartments; but theſe are alſo cloſed up.

A little further to the ſouth is Gaua-Kiebra, where ſtill remains a beautiful portico of a temple, containing eighteen pillars in three rows: theſe have a ſingular kind of capital, and their ſhafts are enriched with hieroglyphics, executed in a moſt maſterly manner. This temple appears to have been extremely magnificent, not only from the grandeur of the portico, but from the vaſt ſtones which formed the walls, one of which Dr. Pococke found to be twenty-one feet long, eight broad, and four deep; and another thirty feet long, and five broad. At ſome diſtance behind the portico is a ſtone ſhaped like the top of an obeliſk, which has on one ſide of it a niche as if for a ſtatue, and is adorned with hieroglyphics.

At ſome diſtance to the ſouth is the grotto of the famous ſerpent called Heredy, where is the tomb of a pretended Turkiſh ſaint, adorned with a cupola raiſed above the

mountain. The Arabs affirm, that this ſaint, who was named Heredy, dying in this place, was buried here; and that, by a particular favour of the Almighty, he was transformed into a ſerpent that never dies, but heals diſeaſes, and beſtows favours on all who implore his aid. Of this ſerpent both Dr. Pococke and Mr. Norden have given a very particular account, and perfectly agree in the particulars they relate of it; and therefore we ſhall give an account of it here, as this can hardly fail of being acceptable to the curious reader, who will doubtleſs be inclined to entertain a very mean opinion of the people who could be deceived by this pious fraud: but abſurd as it is, it is not more ſo than the vulgar belief among the antient Romans, atteſted by very credible authors, of Æſculapius entering into a ſerpent, and under that form being brought to Rome and curing a peſtilence.

This miraculous ſerpent it ſeems pays great reſpect to perſons, and is more propitious to the great lords than to the poor: for if a governor be attacked with any diſorder, the ſerpent has the complaiſance to ſuffer himſelf to be carried to his houſe; but a perſon of the common rank muſt not only make a vow to recompenſe him for his trouble, but ſend a ſpotleſs virgin on the important embaſſy: for the fair alone can have any influence on him; and if her virtue ſhould be the leaſt ſullied, he would be inexorable. On her entering into his preſence, ſhe makes him a compliment, and, with the moſt humble ſubmiſſion, intreats him to ſuffer himſelf to be carried to the perſon who wants his aſſiſtance. The ſerpent, who can refuſe nothing to female virtue, begins at firſt with moving its tail; the virgin redoubles her intreaties, and at length the reptile ſprings up to her neck, places itſelf in her boſom, and there remains quiet, while it is carried in ſtate, in the midſt of loud acclamations, to the houſe of the perſon who diſpatched the ambaſſadreſs. No ſooner is it brought into the room, than the patient begins to find himſelf relieved. Yet this miraculous phyſician does not withdraw; for he is very willing to remain ſome hours with the patient, if during the whole time they take care to regale his prieſts, who never leave him. All this is performed to admiration, provided no Chriſtian or other unbeliever comes in, whoſe preſence, 'tis pretended, would diſturb the feaſt; for this ſagacious ſerpent, on perceiving him, would immediately diſappear. The prieſts would ſearch for him in vain, and it would be impoſſible to find him: for was he carried to the other ſide of the Nile, he would return inviſibly to his dwelling in the tomb. The Arabs even boldly aſſert, that were he cut in pieces, the parts would inſtantly join again; and that being deſtined to be immortal, nothing can put a period to his life.

Even the Chriſtians, who ought to claim a degree of wiſdom ſuperior to the Arabs, have the folly to believe that this pretended ſaint is the devil himſelf, whom God has permitted to miſlead theſe blind and ignorant people; and in this belief they are confirmed by a tradition, that to this place the angel Raphael baniſhed the devil Aſmodi, whom, in Tobit viii. 3. he is ſaid to ſend into Egypt.

"But I am perſuaded, ſays Mr. Norden, that both "the Arabs and theſe Chriſtians offend againſt the rules "of reaſon. Before we conſider a thing as miraculous "or ſuperſtitious, it is neceſſary to examine whether "the fact itſelf be true; whether the circumſtances are "ſuch as are pretended, and whether no fraud is uſed. "I agree that the ſerpent is there, but it cannot be im"mortal; he undoubtedly dies like other ſerpents, and "the prieſts who draw a profit from him ſubſtitute ano"ther of the ſame kind in his room. Were they indeed "to cut the ſerpent in pieces, and were the parts ſeen "to join again, it might be eſteemed a proof of its im"mortality; but they can never be brought to this: and "when the emir of Akmim ordered them to make this "trial in his preſence, the prieſts excuſed themſelves "from the experiment. Is there any thing eaſier than "to make a tame ſerpent obey certain ſigns? The "virginity of the ambaſſadreſs is ſecured by her being "ſo young as to be free from ſuſpicion; and ſerpents "are known to be attracted by certain odours and herbs, "with which the girl may be rubbed; at leaſt ſhe is "adorned with chaplets and garlands of flowers, in "which they take care not to forget ſuch as are agreeable "to the ſerpent. In ſhort, if it be aſked how it is poſ"ſible that it ſhould diſappear from the ſight of ſo many "people, I anſwer, that it is ſufficient to conceive that "theſe prieſts are excellent jugglers, and there will be "no difficulty in imagining them capable of conveying "away the ſerpent in the preſence of a great number "of ſpectators, without the moſt attentive and quick"ſighted being able to perceive it: whoever has ſeen "the tricks daily played by the mountebanks in the "great ſquare before the caſtle of Cairo, muſt have "been ſtruck with feats much more remarkable than "this." If to all this be added the account given in this work of the dancing-ſerpents, and other particulars relating to thoſe reptiles, in treating of Indoſtan, the fraud muſt appear extremely evident, and every thing myſterious in the affair will vaniſh.

SECT. X.

Of the Ruins of Tentyra and Thebes.

STILL farther up the Nile was ſituated the city of Tentyra, the inhabitants of which paid extraordinary adorations to Venus and Iſis, to each of whom they built a temple. From the many heaps of ruins ſeen here, the city appears to have been of great extent, and to have been much frequented ſince it was in its antient ſplendor. People ſeem to have lived even in the temples, and ſeveral houſes have been built of unburnt brick on the top of the great temple, which is two hundred feet long, and forty-five broad. The principal remains of the antient buildings are near each other; theſe are two gates and four temples. The grand temple already mentioned appears to be that of Iſis, and ſeems entire, only the apartments which appear to have been built at the top are deſtroyed, and ſix or ſeven of the rooms which have been formed below are filled up.

There is an aſcent to the top by ten flights of ſteps. The pillars are adorned with large capitals of the head of Iſis, each capital having four faces, one on each ſide, and over them are compartments in baſſo relievo, finely executed, and in a noble taſte. At the end of the grand room are four ſtories of hieroglyphics in ſeven compartments, each of which has two or three human figures, but ſome of them are defaced. There are likewiſe four ſtories of hieroglyphics on the outſide, and it is not improbable that before the ground was raiſed there were five both within and without. On the outſide of the ſouth end are five coloſſal figures, and two more beautiful than the reſt ſtand at each corner. Round the top of the edifice are ſeveral ſpouts, with an ornament over them repreſenting the head and ſhoulders of the ſphynx.

We ſhall now give a particular deſcription of the ruins of the antient city of Thebes, which are the moſt conſiderable in Egypt, and are generally known by the name of The antiquities of Carnack and Luxerein, two villages ſituated among thoſe ruins.

The great and celebrated city of Thebes was extended on both ſides the river, and, according to ſome authors, was built by Oſiris, and according to others by Buſiris II. who appointed its circuit, adorned it with magnificent buildings, and rendered it the moſt opulent city upon earth. It was originally called Dioſpolis, or the city of Jupiter, and afterwards obtained the name of Thebes. Diodorus Siculus obſerves, "that not only this king, "but many of his ſucceſſors, improved the city with pre"ſents of gold and ſilver, with ivory, and a multitude "of coloſſal ſtatues; and that no city under the ſun "was ſo adorned with obeliſks of one entire ſtone. "There were four temples of amazing ſize and beauty. "The moſt antient of theſe was thirteen ſtadia in cir"cumference, its height forty-five cubits, and the thick"neſs of its walls twenty-four feet. The buildings "have remained to modern times; but the gold and ſil"ver, the ivory, and precious ſtones, were carried away "by the Perſians when Cambyſes ſet fire to the temples "of Egypt. It is ſaid that the Perſians having transfer"red this opulence to Aſia, and having carried artiſts "with them from Egypt, built the magnificent palaces

"of

" of Perſepolis, Suſa, and others in Media. It is ſaid " that the riches of Egypt were at that time ſo great, " that from the ruins, after plundering and burning, " were taken above three hundred talents of gold, and " two thouſand three hundred talents of ſilver."

Of the four remarkable temples mentioned by Diodorus, Dr. Pococke, biſhop of Oſſory, imagines, that which he viewed was the ſame which that antient hiſtorian mentions as of a moſt extraordinary ſize, ſince the ruins of this ſtupendous building extended near half a mile in length. The deſcription Diodorus has given of the height and thickneſs of the walls has been thought extravagant, and beyond all the rules of probability; but, on examining the remains of this temple, it will appear, that in both theſe reſpects they in ſome places exceed the account he has given of them.

This temple has eight grand entrances, to three of which were avenues of a great length between ſphynxes, two of them having ſixty of theſe ſtatues on each ſide. Having paſſed between theſe at one of the entrances, you come to four grand gates at a conſiderable diſtance behind each other, in a direct line to the temple; they are about thirty-five feet deep, a hundred and fifty in length, and before the ground was raiſed, muſt have been from fifty to ſixty feet high. Theſe ſtructures leſſen every way like a pyramid, from the bottom to the top: the firſt is of red granite finely poliſhed, and in a beautiful manner adorned on the outſide with hieroglyphics, in four ſeries from the top downwards, and three on the inſide, in each of which are the figures of two men finely executed, and bigger than the life. Farther on each ſide are coloſſal figures, about fifteen feet high, with hieroglyphics under them; and in this laſt manner the other gates are adorned, but without the compartments. On each ſide of theſe gates there alſo ſeem to have been coloſſal ſtatues.

On the outſide of the firſt is on one ſide a ſtatue of red granite, and on the other a ſtatue of a kind of granite, which ſeems compoſed of ſmall pebbles. Our author meaſuring the head of one of them found it five feet ſix inches long. The next gate is much ruined, and has only two ſtories of coloſſal figures to the ſouth, and one to the north. The third gate is covered all round with hieroglyphics and coloſſal figures of men, and here are the remains of a ſtatue of white marble, the head of which has a ſerpent on its caſque. This head is four feet and a half from the top to the lower part of the neck. The fourth gate is a heap of ruins, and before the main building is a large pond, that was probably a reſervoir of the water of the Nile for the uſe of the temple. From theſe gates walls had been built, that not only extended to the other gates, to form the entire incloſure of the temple, but to incloſe particular courts between the gates and that edifice.

About a hundred and fifty paces to the weſt is another ſuperb entrance, with the ſame kind of avenue of ſphynxes; and all the reſt have the appearance of extraordinary magnificence.

The grand entrance to the weſt, which may be termed either a gate or a front to the great court before the temple, is extremely noble, and yet has the greateſt plainneſs and ſimplicity, without any ornaments, and nearly reſembles what among us is termed the ruſtic; it is forty feet broad, and the bottom is a ſolid wall of that thickneſs. In the front are two ſtories of ſmall windows; but the upper ſtory is in many parts ſo ruined, that at a diſtance it has the appearance of battlements.

On the inſide of this gate is a large open court, which has a terrace eighty feet broad, and ſix feet above the ground, as it is now raiſed, to which there were probably ſteps to aſcend from a colonade on each ſide of this anti-temple. The pillars of theſe colonades have ſquare capitals, and on each ſide of the middle walk, to the inner part of the temple, was a very grand colonade of pillars above forty feet high, and eight feet in diameter, with large capitals like vaſes worked with figures in lines. At the farther end of this colonade are two coloſſal ſtatues of red granite, much mutilated, and with the heads broken off.

Though the wall of the inner temple is greatly ruined, Dr. Pococke ſays it has more grandeur and magnificence than is to be found in any other building he ever ſaw. The door is very high, and yet in a juſt proportion; and the walls on each ſide are beautifully adorned with hieroglyphics and the figures of men in ſix compartments, above nine feet high, and twelve wide, every compartment having the figures of three men.

On entering the inner temple there appears ſixteen rows of pillars one way, and eighteen another: thoſe in the two middle rows are eleven feet in diameter, and the others eight, with capitals of ſquare ſtone. The temple was higher above the middle rows than in the other parts, and had a kind of windows over the ſpace between every two pillars, with twelve lattices of ſtone in each. Every part of the temple, both within and without, is covered with hieroglyphics, and on the outſide to the north are carved repreſentations of battles, with horſes and chariots, one of which is drawn by ſtags.

On each ſide of the entrance into the eaſt end of the temple is an obeliſk ſixty-three feet four inches high, and ſix feet ſquare. Farther to the eaſt are two other obeliſks ſeventy-three feet high, and ſeven feet ſix inches ſquare; but one of them is fallen down. Theſe obeliſks are all of red granite, and covered with hieroglyphics. At a little diſtance from theſe obeliſks are two walls, ſeparated by an entrance in the middle, and on the weſt ſide of them are coloſſal buſts. Continuing along the middle to the eaſt you come to a ſmall room of red granite, and all along are apartments that were perhaps appropriated to the uſe of the prieſts.

Theſe ruins are ſcattered ſeveral miles round, and there are the remains of ſeveral other temples; and among the reſt one which appeared to have been round, and a hundred and ſeventy-five feet in diameter.

That part of Thebes on the weſt ſide of the river is now called Gournou, from a village of that name ſituated near the ruins. There is in this place a very ſingular ſtreet, for the rocky ground riſing on each ſide of it about ten feet high, has on each hand a row of rooms, ſome of which are ſupported by pillars; and as there is not here the leaſt ſign of raiſed buildings, Dr. Pococke remarks, that he could not help imagining that in the earlieſt times theſe caverns might ſerve as houſes, and be the firſt invention after that of tents, when they might be contrived as a better ſhelter from the weather and the coldneſs of the nights: but it ſeems more natural to ſuppoſe, that the uſe of caverns preceded that of tents, and that the latter were choſen only by thoſe who removed with their flocks from place to place for the ſake of paſture.

Here the traveller paſſing through ſome other vallies, where the mountains riſe to a great height, comes to a round opening like an amphitheatre, and aſcending it by a narrow ſteep paſſage, arrives at the ſepulchres of the kings of Thebes, which are formed in the rocks. The vale in which are theſe grottos, is covered with rough ſtones that have probably rolled from above. It is about a hundred feet wide, between high ſteep precipices, in which grottos are cut in a moſt beautiful manner. Long galleries, or paſſages, are formed under the mountains out of a cloſe white free-ſtone that cuts like chalk, and is as ſmooth as the fineſt ſtucco-work. Generally there are four or five of theſe galleries, one within another, from thirty to fifty feet long, and from ten to fifteen feet high, leading to a ſpacious room, in which is the king's tomb, or coffin, with his figure cut in relief, or painted upon it, at full length. Both the cieling and ſides of the rooms are cut with hieroglyphics of birds and beaſts; ſome of them painted, and almoſt as freſh as if they were but juſt finiſhed, though they cannot be leſs than upwards of two thouſand years old.

One of theſe ſepulchres is moſt beautifully adorned with hieroglyphics cut in the ſtone and painted. The entrance, which has a deſcent, is cut through the rock, and for thirteen feet is open at the top; then for eight feet more the cieling inclines, anſwering to the deſcent under it. The galleries have hieroglyphics carved on each ſide, firſt in a kind of compartments next to the cieling, in the manner of a frize. Below them are carved figures repreſenting mummies, and under theſe are hieroglyphics all down the ſides, divided by lines into different columns. In the middle of the cieling are the

the figures of men, with ſtars on each ſide. The king's tomb is of one ſtone of red granite, ſeven ſeet nine inches high, eleven feet eight inches long, and above ſix feet broad, the cover being made to ſhut into it. The figure of the king is cut in mezzo-relievo, with an hieroglyphical inſcription. The room is adorned with different columns of hieroglyphics.

In a large room belonging to another of the grottos is the ſtatue of a man holding a ſceptre in his hand, and on the cieling is painted a large figure of a man holding a particular kind of ſceptre, with wings hanging lower than his feet, and covering his whole body. On each ſide of the entrance are four men cut in the ſtone above the natural ſize, with the heads of hawks and other animals.

On the ſouth ſide of theſe mountains are two very extenſive apartments: to one of them is a deſcent of ten ſteps to a ſpacious area cut in the rock, which leads to a room ſupported by ſquare pillars, alſo cut out of the ſolid rock; and beyond it is a long room ſupported by pillars on each ſide. All the apartments are adorned with hieroglyphics; but they are in ſome places black and ſcaled as if damaged by fire. Beyond theſe rooms are apartments, to which there is a deſcent of ſeveral ſteps to the right; and one part leads to a gallery cut round the rock, which has apartments on one ſide, and in them are holes cut perpendicularly down to other apartments below, where there are doors and openings, and probably as many rooms as above. One would imagine, ſays the right reverend Dr. Pococke, that theſe were the habitations of the living, and that they were cut under thoſe of the kings of Thebes, if they were not themſelves palaces, to which they retired to avoid the heat.

The other apartments are cut in a ſmall hill near the appearance of a grand entrance under the mountains: the way to which is through a valley, that ſeems to have been divided by walls or mounds into four parts; one of them is dug much deeper than the reſt, and was probably a reſervoir of the water of the Nile, and the others extend towards ſome remains of old buildings. To the weſt is a room that has a well-turned arch, and appears to have been uſed as a Chriſtian church; for the hieroglyphics, which are in ſmall columns, and extremely well cut, have been covered with plaiſter, on which is painted Chriſt encompaſſed with a glory.

A little to the ſouth-eaſt are the ruins of a large temple, and at a diſtance from it the ruins of a pyramidal gate, and of a very large coloſſal ſtatue, broke off about the middle of the trunk. It is twenty-one feet broad at the ſhoulders; the ear is three feet long, and from the top of the head to the bottom of the neck is eleven feet.

In the firſt court of the temple are two rows of ſquare pillars, on each ſide of which is a ſtatue, but their heads are broke off. Each of theſe ſtatues has the lituus in one hand, and the flagellum or whip in the other, as is commonly ſeen in the ſtatues of Oſiris. In the ſecond court are the remains of two coloſſal ſtatues ſitting; they are of black granite, and the head of one of them, which lies on the ground, is three feet five inches long.

A great number of pillars belonging to the temple are ſtill ſtanding, and many others are deſtroyed. Two ſorts of pillars are obſerved in this edifice, one more beautiful than the other. Their thickneſs and ſolidity give them at a diſtance a noble appearance, and on approaching them the eye is entertained with the hieroglyphics; and when you are near them their colours have a fine effect. This ſort of painting has neither ſhade nor degradation. The figures are encruſted with it like painting in enamel; and Mr. Norden obſerves, that it ſurpaſſes in ſtrength every thing he had ſeen of the kind, it being ſuperior in beauty to the al-freſco and Moſaic work, with the advantage of being more durable. It is ſurpriſing to ſee, ſays he, how the gold, ultra-marine, and other colours have preſerved their luſtre to the preſent age.

At a conſiderable diſtance from the temple are what is called the coloſſal ſtatues of Memnon, which front the Nile. The firſt appears to repreſent a man ſitting, and the other a woman in the ſame poſture; and they are both fifty feet high from the baſes of the pedeſtals to the top of their heads. They are ſeated upon ſtones fifteen feet in height, and as many in breadth; but the back part of each ſtone is higher than the fore part by a foot and a half, and they are placed on plain pedeſtals five feet high. The ſtatue to the north has been broken off at the middle, and has been built up with five tier of ſtones; but the other is of one ſingle ſtone: the feet have the toes broken off, and the features are mouldered away by time. The ſides of their ſeats are covered with hieroglyphics; on the pedeſtal of the ſtatue, which has been broken, is a Greek epigram; and on their inſteps and legs are ſeveral Greek and Latin inſcriptions, ſome of them epigrams in honour of Memnon; but moſt of them are the teſtimonies of thoſe who have heard his ſound: for one of them has been thought the famous ſtatue of Memnon, which at the firſt and ſecond hour, it is pretended, uttered a ſound occaſioned by the rays of the ſun ſtriking upon it.

At a little diſtance from theſe ſtatues are the ruins of ſeveral others, particularly one of yellow granite almoſt entire, and twelve feet long from the top of the head to the thigh.

At Luxerein are the remains of a large and magnificent temple, which was alſo a part of the antient Thebes, and is called by Diodorus the ſepulchre of Oſymandus: it is ſituated on the eaſt ſide of the river, farther to the ſouth of the antiquities juſt deſcribed. On approaching it you come to two obeliſks, which are probably the fineſt in the world; they are at preſent ſixty feet high, and might be ſeventy or eighty, according as the ground has riſen, which is certainly a great deal: they are ſeven feet and a half ſquare, and at bottom might be eight feet. The hieroglyphics extend in three columns down each ſide, and are cut with a flat bottom an inch and a half deep, and the granite has perfectly retained its poliſh, which is as fine as can be imagined. On the top of each ſide a perſon ſits on a throne, and another offers him ſomething on his knees. Theſe figures are likewiſe below. Lower down are three hawks, then three bulls, and at the diſtance of about every foot is an owl. There are alſo monkies, heads of camels, hares, dogs, ſerpents, birds, and inſects.

At a ſmall diſtance is a pyramidal gate, two hundred feet long, and at preſent fifty-four above the ground. On each ſide of the entrance is a coloſſal ſtatue, which riſes thirteen feet and a half above the ſurface of the earth, though the ſhoulders are only three feet and a half above the ground. In the front of the pyramidal gate are windows and ſculpture, particularly a perſon ſeated on a throne, holding out one hand, in which he has a ſceptre or a ſtaff, and is ſurrounded by others in poſtures of adoration. On the other ſide a man is repreſented in a car, galloping and ſhooting with a bow, and followed by many chariots. This may have a relation to the wars of this king againſt the Bactrians. Within this gate is a court almoſt filled with cottages, with ſome pillars that once formed part of a colonade, beyond which was another gate now in ruins, and beyond that another court, which had a large and beautiful altar in the middle, and the hiſtory of the king was cut all round on the walls. The pillars in this court are forty feet high; but the work in the capitals, inſtead of being in relief, is only cut out in lines. The walls of the rooms are adorned with ſculpture, among which a Deity is repreſented carried by eighteen men in a kind of boat, preceded and followed by a perſon holding a particular enſign. Here are alſo a perſon ſitting, and another kneeling to him, with inſtruments of muſic, and men kneeling who have the heads of hawks; and alſo a man leading four bulls with a ſtring.

SECT. XI.

Of the Ruins of Eſne, or Eſſenay; of the Temple of Pallas, at Latopolis; of the antient City of Apollinopolis; with the Ruins of Comombo, Elephantine, and Philæ.

AT Eſne, a conſiderable town farther up the river, are the remains of a magnificent temple, that is cloſed on three ſides, and has in the front twenty-four pillars

pillars that ſeem well preſerved. A channelled border runs all round the top of the edifice, and in the middle of the front is a cartouch, or ornament like thoſe ſeen on all the principal gates of Egypt. A ſemi-corona borders the whole edifice, the ſides of which are filled with hieroglyphical figures that appear of the moſt antient kind, and ſeem to have been execu'ed in haſte. The pillars ſupport ſtones placed croſs-ways, on which reſt great tables that form a roof, which is alſo adorned with hieroglyphics. The figures of the inſide are eaſily perceived to be done by another hand, and executed with more care than thoſe without; but none of the hieroglyphics are incruſted with colours. The pillars are likewiſe covered with hieroglyphics, which in ſome places are ſmall and much crowded. It is remarkable, that among all the pillars of this temple there is not one capital that reſembles another; for though the proportions are the ſame, the ornaments are different. The inſide of the edifice is blackened by the ſmoke of the fires formerly made there: however, every part of it is well preſerved, except the gate, and the intermediate ſpaces between the front columns, which the Arabs have filled up, in order to ſhut up their cattle in the temple, which is at preſent applied to no other uſe.

At about three miles from this temple is another, which Dr. Pococke ſuppoſes to be the temple of Pallas at Latopylis, where both that goddeſs and the fiſh Latus were worſhipped. There are here alſo ſeveral different kinds of capitals, ſome of which reſemble the Corinthian, but have a very flat relief. The inſide has three ſtories of hieroglyphics of men about three feet high, and at one end the loweſt figures are as large as the life: one of them has the head of the Ibis, and the figure of a woman ſitting appears in ſeveral parts of the wall. The cieling is adorned with a variety of animals, which are painted in very beautiful colours; and among them is a man ſitting in a kind of boat, with a circle round him. This temple ſeems to have been uſed as a church, there being ſome Coptic inſcriptions on the walls.

At Etfou, where was once ſituated the city of Apollinopolis, is a noble temple and a grand pyramidal gate, which the Turks have converted into a citadel. There runs all round it a ſemi-circular corona, but no cornice is to be ſeen: upon its faces are three rows of hieroglyphical figures, which appear deſigned to repreſent infants, though their ſtatue exceeds that of men. The temple, which was dedicated to Apollo, is in a manner buried under ground; and the Arabs have made no ſcruple of employing what they have been able to take away in erecting ſome pigeon-houſes.

Still farther to the ſouth is the village of Comombo, where are ſome beautiful ruins, which it is impoſſible for a curious traveller to view without great ſatisfaction. A noble building reſts upon twenty-three well wrought pillars adorned with hieroglyphics: the ſtones that cover the top are of a prodigious ſize, and the architrave, which is at preſent ſplit, was antiently a ſingle ſtone. The pillars are above twenty-four feet in circumference: part of the buildings is covered with earth, and three quarters of the pillars are under ground.

At about fifty paces diſtance on the declivity of a mountain is another antique monument, about eighteen feet in height. The ſides are thick ſet with hieroglyphics, which are much decayed towards the ground, and the back part is almoſt buried under the ſand. This edifice is entirely built of large ſquare blocks of a whitiſh ſtone that nearly reſembles marble.

Farther up the Nile is the iſland Elephantine, in which was a city of the ſame name, though it is only about a mile in length, and at the ſouth end about a quarter of a mile in breadth. In this iſland was a temple to Cnuphis, and a nilometer to meaſure the riſe of the Nile. In the midſt of the iſland are the remains of one ſide of a magnificent gate of red granite, finely adorned with hieroglyphics. Its ſouthern part is mountainous and covered with ruins, moſt of which are buried under the earth. Among others is an antient edifice ſtill ſtanding, though covered with earth at the top, as well as on the ſides, and this is ſtill called the temple of the ſerpent Cnuphis. It is incloſed by a kind of cloyſter ſupported by columns. At the four corners and in its breadth it has walls, but only a ſingle column is to be ſeen in the middle. This incloſure contains a grand apartment that has two large gates, one to the north, and the other to the ſouth; but the inſide is almoſt entirely filled with ſtones and earth. The walls are covered with hieroglyphics, but are bedaubed with dirt, and blackened by the ſmoke of the fires made there by the ſhepherds.

Farther to the ſouth is the iſland of Philæ, which is high and very ſmall, it not exceeding a quarter of a mile in length, and half a quarter in breadth; and it appears that there were no other buildings in the iſland, but what had a relation to the temples: for Diodorus ſeems to inſinuate, that none but the prieſts were permitted to land, on account of the ſacredneſs of the place; accordingly the whole iſland ſeems to have been walled round, ſomewhat in the manner of a modern fortification, and a great part of that wall ſtill remains. The particular kind of Ethiopian hawk worſhipped here is cut among the hieroglyphics in ſeveral parts, and repreſented with a long neck, extended wings, and a ſerpent coming out of it.

The temple of the hawk is built with free-ſtone on the weſt ſide of the iſland. In the court of the temple, which is of great length, is a row of pillars on each ſide, adorned with a variety of capitals. Beyond this is an inner court, in which are very beautiful pillars with capitals wrought in baſſo relievo, in ſomething like leaves and branches, above which is the head of Iſis on each of the four ſides. On the outſide of this inner court are large coloſſal figures, cut on the ſouth ſide of a great pyramidal gate. At the entrance to the eaſt is an obeliſk of red granite on each ſide, and near each of them a lion. Between the weſt ſide of the grand area and the water is only a narrow terrace, with doors to it from the portico; and the whole ends at the water to the ſouth with a parapet wall, at which are two obeliſks about two feet and a half ſquare raiſed on their pedeſtals. Here the iſland riſes twenty or thirty feet above the water, affording a proſpect above a mile ſouth to the rocks of granite, where the Nile turning, the view is terminated by thoſe rocks in a moſt agreeable and romantic manner, all together having a noble and beautiful appearance.

To the eaſt of this ſtructure is, according to Mr. Norden, the temple of Iſis, which is an oblong-ſquare building, open on all ſides. The capitals of the pillars, which have ſome reſemblance to thoſe of the Corinthian order, may be reckoned among the moſt beautiful in Egypt, and were probably of the laſt invention.

SECT. XII.

Of the Manufactures, Arts, and Commerce of Egypt.

THE manufactures of Egypt conſiſt of woollen, linen, and ſilk. Their flax, of which great quantities grow in the Delta, or that part of Egypt which is encloſed between the two branches of the Nile, is ſpun with a ſpindle, and the thread drawn out from the diſtaff without the uſe of a wheel. They are not now, as formerly, remarkable for their fine linen, for the people of rank commonly wear muſlins: however, the Egyptian linen is exceeding white and cheap; it is chiefly manufactured at Roſetto, where they alſo make ſtriped linens for curtains to defend themſelves againſt the gnats, which are very troubleſome in Lower Egypt. In other parts, they make a ſtrong coarſe linen for ſheets, and great quantities of ſackcloth.

The woollen of this country chiefly conſiſts of unnapped carpets uſed in their ſophas.

Their raw-ſilk is brought from Syria, and manufactured by them into large handkerchiefs for women's veils: they alſo make very rich handkerchiefs worked with gold and flowers of various colours, and ſometimes make coverings of this ſort for their ſophas; they likewiſe manufacture a great variety of taffetas and ſattinets.

The Chriſtians are the perſons chiefly employed in their manufactures and mechanic arts: they are in particular the jewellers and ſilver-ſmiths of Egypt. There is a very great demand for theſe ſort of goods; for tho' the people are prohibited the uſe of plate in their houſes,

or the wearing of gold rings, a great deal of jewellers-work is uſed as ornaments in the dreſs of their women, and plate in the furniture of their houſes.

The Egyptian pebbles are wrought and poliſhed in great perfection, for the making ſnuff-boxes and the handles of knives, which is done with a wheel as they cut and poliſh precious ſtones. They alſo make red leather; but it is not equal to that of Morocco or Conſtantinople.

As Lower Egypt furniſhes the reſt of the country with rice, ſo Upper Egypt ſupplies the Lower with wheat and other grain. Since the Europeans found a way to the Indies by encompaſſing the coaſt of Africa, the foreign trade of Egypt has ſo declined, that Indian calicoes, muſlins, and China-ware, are at preſent dearer in that country than they are in England.

The exportation of rice and coffee from Egypt to any place out of the dominions of the Turks is prohibited; but ſeveral drugs are ſent from thence to Europe, as coloquinrida, ſenna, and the red dye called ſaffranon. Flax is alſo exported to other parts of Turky, and likewiſe to Leghorn, and cottons to Marſeilles.

Their importations are ſilk from Venice and Leghorn; Engliſh, French, and Venetian cloth, drugs, dyes, and Engliſh tin, lead, and marble blocks from Leghorn; furs, copper-veſſels and plates from Conſtantinople; ſmall-wares from France, Venice, and alſo Conſtantinople. They likewiſe bring iron from Salonichi, carpets from Aſia Minor, ſilks from Syria, woollen manufactures from Barbary, coral and amber they alſo import in order to ſend it to Mecca.

CHAP. II.

Of NUBIA and ABYSSINIA, or UPPER ETHIOPIA.

SECT. I.

Of NUBIA.

Its Situation, Extent, Climate, Vegetables, and Animals. The Perſons, Dreſs, Cuſtoms, and Manners of the Inhabitants. With a conciſe Account of the Cities of Dangala and Sennar; and the Articles of their Commerce.

WE ſhall now proceed up the Nile to Nubia, which is alſo called Sennar, and is bounded on the north by Egypt; on the eaſt by the Red Sea; on the ſouth by Abyſſinia; and on the weſt by the kingdoms of Tagua, Gaoga, and the deſart of Gorham. It is ſituated between the thirteenth and twenty-fourth degrees of north latitude, and between the twenty-fifth and thirty-eighth degrees of eaſt longitude, extending in an irregular oblong-ſquare. Its principal rivers are the Nile, the Nubia, and the Sira.

Though this country is entirely under the torrid zone, it is in many places very fruitful, eſpecially on the banks of the Nile, where the inhabitants, as in Upper Egypt, raiſe the water up to the high banks by art and labour. Hence it produces ſome very fine fruits, with plenty of ſugar-canes; but the natives are unacquainted with the method of making good ſugar. They have alſo a great variety of medicinal plants, roots, and drugs; with others that are extremely obnoxious, particularly a moſt dreadful poiſon, ſo quick and fatal in its operations, that, it is ſaid, a ſingle ſeed taken inwardly gives almoſt inſtant death. Theſe ſeeds grow on the top of a plant that reſembles our nettles, and it is ſaid that conſiderable quantities of it are exported to the neighbouring countries. Nubia alſo affords gold, ivory, ſanders, and other medicinal woods.

In Nubia are likewiſe great numbers of dromedaries, camels, horſes, and various kinds of wild beaſts, as lions, tygers, leopards, crocodiles, vipers, and ſeveral kinds of ſerpents, particularly one of a colour which ſo nearly reſembles that of the duſt, or ſand, in which it lurks, that it is not eaſily avoided, and its bite is commonly attended with almoſt immediate death, and that of the moſt painful and dreadful kind.

The generality of the inhabitants are Mahometans; they are much given to cheating; are a ſtupid debauched people, and are ſaid to have neither modeſty, civility, nor religion. Thoſe that live in villages chiefly apply themſelves to agriculture, except thoſe who inhabit the more deſart parts, who live upon plunder. Mr. Norden, who proceeded up the Nile a conſiderable way into Nubia, found them baſe, treacherous, mean, and avaricious; eſpecially ſome of the great, who ſcruple neither threats nor entreaties to obtain the treaſures of thoſe whom they dare not plunder by open violence.

They are ſwarthy, and ſmall of ſtature. Thoſe of ſuperior rank in the heart of the country wear a veſt without ſleeves; but the common people only wrap a piece of linen cloth about them, and the children go quite naked. However, the perſons of quality wear fine looſe long robes of ſilk or cotton, and thoſe of the women reach to the ground; theſe laſt alſo adorn their hair with rings and other trinkets of gold, ſilver, and braſs; yet have nothing on their legs or feet but a kind of ſandal, or leather ſole. As for the women of lower rank, they only wear a ſhort kind of petticoat.

In war they fight to greater advantage on horſeback than on foot, for they are very expert horſemen; but, as they poiſon their weapons, the Turks ſeldom care to attack them; they are, however, almoſt perpetually at war either with the inhabitants of Gorham, the deſart tracts on the ſouth-weſt, or making excurſions into the eaſtern parts as far as the Red Sea.

Poncet, a French phyſician, who paſſed through this country in his way to Ethiopia, ſays, they are ſubject to a prince, who wears a long robe, embroidered with gold and ſilver, faſtened with a girdle of the fineſt cotton. On his head he has a turban of the ſame, and never appears in public without having his face veiled with a ſilk-gauſe of various colours. Strangers who are admitted to pay their homage to him, are obliged to pull off their ſhoes, and kneeling to kiſs the ground two or three times; nor do his ſubjects ever appear before him without being bare-footed.

The royal palace is a large confuſed pile of buildings, without any regularity, and ſurrounded with a high brick wall; it is, however, furniſhed with every thing eſteemed curious, rich, and coſtly; and the floors, after the manner of the Eaſtern nations, are covered with the fineſt ſilk carpets. The ſame author obſerves, that this prince applies himſelf five days in the week to affairs of ſtate, and the adminiſtration of juſtice, at which times he ſits at the head of his council, and decides cauſes with the utmoſt expedition. When ſentence of death is paſſed on the criminal, it is immediately executed by laying him flat on his back, and beating him on the breaſt with a ſtick till he expires. It is alſo ſaid, that on the death of the king the grand council aſſemble, and have the inhumanity to cauſe all the brothers of their new ſovereign to be put to death. However, the accounts we have both of this country and Abyſſinia are not entirely to be depended upon; though the author laſt mentioned ſeems to have as much veracity as thoſe writers among the Jeſuits, who have deſcribed the country of Abyſſinia, and have endeavoured, with the utmoſt malignity, to deſtroy his character.

The principal cities of Nubia are Dangala or Dongola, and Sennar.

Dangala,

Dangala, the preſent metropolis of Nubia, is ſituated on the eaſtern bank of the Nile, on the declivity of a dry ſandy hill in fifteen degrees fifteen minutes north latitude. It is ſaid to be very populous, and to contain near ten thouſand houſes, though moſt of them are mean and built only of wood daubed over with mud; but the ſtreets are filled with heaps of ſand brought down by the waters from the mountains. The caſtle, which is in the center of the town, is large and ſpacious, but not very ſtrong.

Sennar, which is another of the capital cities, ſtands on the weſtern bank of the Nile, near the frontiers of Abyſſinia, which lies to the ſouth, and of Gaoga which lies to the weſt, and is about two hundred and fifty miles to the ſouth of Dongola. It is ſituated on a fine eminence, from which is a delightful proſpect of a fertile plain covered with a variety of fruit trees. It is five miles in circumference, and is very populous, it containing near one hundred thouſand inhabitants; but the houſes, which are flat roofed, are only one ſtory high, and very ill built, thoſe in the ſuburbs are much worſe, they conſiſting only of poor ſmall cottages formed of wood and mud, and covered with reeds. Every thing here is in the greateſt plenty, ſo that a camel may be bought for the value of eight or ten ſhillings; an ox for three or four; a ſheep for about one, and a fowl for a penny. But in this city the heats are ſo inſupportable, that in the day-time, from January till the end of April, a man can hardly breathe; but then the rainy ſeaſon begins, and continues three months, at which time the air is extremely unhealthy, and often produces a great mortality among both the men and cattle.

Their commodities are elephants teeth, gold duſt, tamarins, civet, and tobacco. There is in this city a market every day in the middle of the town, where all ſorts of proviſions and goods are ſold. It is ſaid, that the females ſit on one ſide, and the males on another, and that the Egyptian merchants buy great numbers of them every year. The merchandizes required at Sennar, are ſpices, paper, hard-ware, braſs, glaſs beads, and a black drug with which they colour their eye-lids and eye-brows. There are here a few merchants, who travel to Suaquen on the Red Sea, from whence they go with their commodities into Arabia Felix, and there exchange them for thoſe of the Eaſt Indies, which they bring back.

SECT. II.

Of ABYSSINIA, *or* UPPER ÆTHIOPIA.

Its Name, Situation, and Extent, Face of the Country, Climate, Mountains, Salt-pits, Rivers, and Lakes.

THE empire of Abyſſinia is indifferently called Abyſſinia, Abiſſinia, Abaſia, or Habeſſinia, from the Arabic Herbeſh, which ſignifies a mixture, the country being peopled by various nations; but the inhabitants themſelves call it Itjopia or Ethiopia. It has alſo been known, though abſurdly, by the name of Preſter John's country. It extends from twenty-ſix to forty-five degrees of eaſt longitude, and from ſix degrees thirty minutes, to almoſt twenty degrees north latitude. It is bounded on the north by the kingdom of Nubia; on the eaſt it had formerly the coaſt of Abex on the Red-Sea; but this is diſmembered from it, and makes a ſeparate province under the dominion of the Turks; and partly by the kingdom of Dancala. On the ſouth it is bounded by Alaba, and Ommo Zaidi, and on the weſt by Gorham, and Gingiro.

As Abyſſinia is ſituated between the tropic and equator, it may reaſonably be ſuppoſed to be in a very hot climate, but the extreme heat is only felt in the champaign country, the villages, and low-lands; for the tops of the mountains, moſt of which are of a great height, enjoy a delightful coolneſs. Hence this country is very healthful, but is ſubject to terrible thunder and lightning.

Moſt of the mountains are ſaid to exceed Olympus, in height; yet their ſteep, and to appearance, inacceſſible rocks, are inhabited. They are ſurrounded with deep and extenſive valleys, which, with the flat lands, are dry in winter, and commonly overflowed in ſummer by the rains, which inſtead of falling by drops, pour with ſuch vehemence, that the torrents from the mountains ſweep away trees, houſes, and ſometimes rocks, while all the rivers, overflowing their banks, lay the country under water; which on its retiring, leaves the land covered with a thick ſlime or mud. This overflowing of the rivers of Abyſſinia is an advantage not confined to that empire, but ſpreads its happy influences over all Egypt, and extends the bleſſing of plenty from Abyſſinia to the Mediterranean.

Some of their winds appear no leſs dreadful than their thunder and lightning, particularly one called in their language ſengo or ſerpent, which ſometimes blows down the houſes, trees, and rocks, and even ſnaps the maſts of ſhips in the harbours. But theſe periodical rains and theſe ſtorms are not peculiar to Abyſſinia; in almoſt all countries within the tropics, the former pour in torrents, and overflow the land. The rivers ſwell above their banks; they fertilize the land. The reader has ſeen too that theſe ſtorms are alſo periodical; but in China and the Eaſt Indies they are called by our mariners tuffoons or typhons.

Some of the mountains have large plains on their tops, covered with trees and other verdure, and afford excellent ſprings Some are well cultivated, though the acceſs to them is extremely difficult and dangerous, ſometimes through a craggy way incumbered with huge ſtones, which muſt be climbed up with ladders, and the cattle drawn up with ropes. Many of the mountains abound in gold, as plainly appears from the duſt found upon them, or waſhed down by the torrents, ſome pieces of that metal being of the ſize of a pea. But no mines of ſilver have yet been diſcovered.

But the ſalt-pits of Abyſſinia are as valuable as mines of gold and ſilver, ſince theſe not only ſupply the inhabitants of that extenſive country with this neceſſary commodity, but ſalt there anſwers all the purpoſes of money, and they exchange it with other nations for whatever commodities they deſire to purchaſe. The principal place where ſalt is procured is on the confines of Dancala and Tigra, where there is a large plain four days journey in extent; one ſide of which is incruſtated all over with a pure white ſalt in ſuch quantities, that ſome hundred of camels, mules, and aſſes, are conſtantly employed in fetching it from thence.

There are ſeveral conſiderable rivers, the moſt famous of which is, 1. The Nile. 2. The Niger, which Mr. Ludolph aſſures us is no more than the left channel of the Nile. 3. The Tacazee riſes in the kingdom of Angola, and after conſiderable windings fall into the Nile. 4. The Maleg, which, after a long courſe, falls into the White River. 5. The Howaſh, which after running through ſeveral kingdoms, loſes itſelf in the ſandy deſart in the kingdom of Adel. 6. The Zebee, which riſes in the kingdom of Nerea, and after a long courſe, flows into the Indian ocean. 7. The White River, which receives ſeveral ſmaller ſtreams, and after ſurrounding the kingdom of Changaia, which lies to the weſt, falls into the Nile, ſixty leagues below Sennar in Nubia.

Here are few conſiderable lakes, except that of Dambea, called by the natives the ſea of Tzana, from the chief iſland in it. This lake is ſituated in thirteen degrees north latitude, and may properly be conſidered as the ſource of the Nile, which flows out of it. It is computed to be about ninety miles long, and thirty-ſix broad; its water is clear, ſweet, and wholeſome; it abounds in fiſh, and the natives ſail upon it in flat-bottomed boats, made of the bamboos which grow along the banks. It contains about twenty-one iſlands, ſome of which are very fertile, and are covered with groves of orange and citron trees, and in ſeven or eight of them are old monaſtries, which appear to have been elegant ſtructures.

SECT. III.

Of the Fertility of the Soil of Abyſſinia. The Corn produced in the Country; with the Trees, Plants, Beaſts, Birds, Reptiles, amphibious Animals, and Fiſhes, among which is a particular Account of the Camelopardus, Hippopotamus, and other extraordinary Animals.

SOME of the lands in Abyſſinia are ſo fertile as to yield two or three harveſts of very good millet, barley, and wheat. They have no rye, inſtead of which they make uſe of a ſmall grain called teff, which is of much the ſame taſte and flavour, and yields very good nouriſhment. It is ſmaller than our poppey-ſeed, and a little oblong; but at the ſame time the people in general live very poorly, and even naſtily, and their cattle ſeem to fare much better than they do themſelves. As they have no oats, they feed their horſes, camels, dromedaries, and other large beaſts with barley; for though their low lands produce plenty of graſs ſufficient to feed a prodigious number of cattle, yet they never make any hay, which is here the more neceſſary, as it muſt be frequently ſcorched up by the heat of the ſun, and even when it is moſt plentiful, it is liable to be deſtroyed by the vaſt flights of locuſts, with which they are ſometimes infeſted, which cover the ſurface of the earth, and ſoon devour every blade.

The trees of this country are ſaid to be crowned with a conſtant verdure, and if the inhabitants have a ſcarcity of fruit, it is rather owing to their negligence than to any fault of the ſoil, which is capable of producing as great a plenty and variety of them as any country in Africa. They cultivate the black grape, peach, ſour pomegranate, ſugar-canes, and ſome citrons and oranges: they have alſo ſeveral kinds of figs, and among others one called enſette, which grows to a prodigious ſize, and which Ludolph has endeavoured to prove to be the dudaim of Moſes, which ours and other verſions render mandrakes.

There are here not only the ſame variety of medicinal and odoriferous plants, herbs, and roots that are to be met with in Europe, and which here grow without cultivation, but many more unknown to us. The country produces great quantities of ſenna, and there are plains covered with cardamoms, and a kind of ginger that has a moſt agreeable ſcent, and is four times as large as that of India.

We ought not to omit the aſſazoe, which has ſuch an effect, that it ſtupifies the ſerpents and venomous reptiles that approach it, and its root is a certain cure for thoſe who are bitten by them.

The cotton ſhrub is extremely plentiful, and produces a great quantity of cotton.

The banks of the rivers are, during the greateſt part of the year, adorned with jeſmines, roſes, lilies, jonquils, and a prodigious number of flowers unknown in Europe.

Scarce any country produces a greater variety of both domeſtic and wild animals: among the former are camels, dromedaries, horſes, aſſes, mules, cows, ſheep with great tails, and goats, which are bred in vaſt numbers, they being the principal wealth of the inhabitants. Their fat oxen are ſaid to be of ſo monſtrous a ſize, that at a diſtance they have been miſtaken for elephants; whence it has been ſaid, that horned elephants were common in Abyſſinia, and theſe horns travellers have repreſented as being ſo large, that one of them will contain above ten quarts of liquor, and ſay they are uſed by the people inſtead of pitchers and other veſſels to carry water, wine, milk, or other liquids. But beſides theſe large oxen, which are fatted for ſlaughter, they have an ordinary ſort deſigned for labour and carriage, whoſe horns are ſaid to be ſo ſoft and flexible, that they hang down like a dead weight.

They have here a very fine breed of horſes, which, like thoſe of Europe, are of various colours, but the black are the moſt numerous and in the greateſt eſteem. Theſe are only uſed for war and for travelling; but in long journies they make uſe of mules, which are commonly very gentle, ſure-footed, and fit for the craggy mountains; they have a quick eaſy pace, and are commonly preferred by the Abyſſinians to their beſt horſes in travelling.

Among the animals of the camel kind is the camelopardus, which is ſaid to be much taller than an elephant, but as ſlenderly made as that is clumſy and unwieldy; its fore-legs are repreſented as of an amazing length, and though the hinder are ſomewhat ſhorter, its belly is ſo far from the ground, that a tall man may eaſily paſs under it without ſtooping. The neck is of a proportionable length, to enable it to reach the ground, and feed upon the graſs, which is its proper food.

The elephant ought here to be placed among the wild beaſts, as they are extremely numerous, and none were ever known to be brought up tame in this empire. They make dreadful havock among the corn and other grain, deſtroying much more by trampling it down than by feeding upon it.

One of the moſt beautiful animals in this country is the zebra, which is of the ſhape and ſize of a mule, but more ſleek and ſlender; it is here curiouſly marked with white, black, grey, and yellow ſtreaks acroſs the back from the neck to the tail. This animal is not, however, very common, ſince it is ſo much admired as to be thought a preſent of ſufficient value to be offered to the monarch.

This country abounds with lions, tygers, panthers, leopards, wolves, monkies, foxes, wild cats, civit cats, hares, rabbets, ſquirrels, and a variety of other animals.

Thoſe who have viſited Abyſſinia mention a very extraordinary animal, which is probably one of the many ſpecies of monkeys. They repreſent it as no bigger than a cat; but as having the face of a man, with a mournful voice. It lives upon the trees, where they ſay it is brought forth and dies: but it is ſo very wild, that there is no poſſibility of taming it; for when any of them have been caught in order to bring them up, all the care that can be taken of them will not prevent their pining away till they die.

There are a great variety of the feathered kind, both wild and tame, many of which are found in Europe; but thoſe here excel ſeveral of ours in beauty and ſize, particularly their partridges, which are ſaid to be as large as our capons; they have ſeveral kinds of them, and alſo of pigeons and turtle-doves. Among the birds which ſeem in a manner peculiar to the country is the maroc, or honey-bird, ſo called from its particular inſtinct in diſcovering the hidden treaſure of the induſtrious bees.

The oſtrich, the largeſt and moſt unwieldy of all the feathered race, is common in the greateſt part of Africa. The ibis, a bird which deſtroys innumerable ſerpents, is alſo known in Nubia and Upper Egypt. In this country are alſo the pipi, ſo named from its conſtant uttering thoſe two ſyllables, and is ſaid to direct huntſmen to their game, when it feeds on the blood of the beaſt killed by its direction. The cardinal is ſo called by the Portugueſe from the beautiful redneſs of his feathers, except thoſe on its breaſt, which reſemble the fineſt black velvet; and the white nightingale, is a beautiful bird that has a tail two ſpans long.

There are alſo a multitude of obnoxious animals, particularly ſerpents and inſects; many of the former are extremely venomous, and their bite attended with almoſt inſtant death, if the above remedy be not immediately taken. But none of theſe are capable of doing an hundredth part of the miſchief produced by the locuſts, which ſometimes appear in ſuch thick clouds as to eclipſe the light of the ſun, and to lay whole provinces deſolate.

Among the amphibious animals the crocodile and hippopotamus, or river-horſe, are the largeſt and moſt deſtructive. The former we have already deſcribed in treating of Egypt, and as the latter is ſeldom ſeen in that country, and only inhabits the upper part of the Nile, a deſcription of it can no where be more properly placed than here. It is not eaſy to conceive how this animal came to be called a horſe, to which it has ſcarce any reſemblance; its body is like that of an ox, but is twice as big as that of a bull; its legs are ſhort, and reſemble thoſe of a bear, it having large round feet, with four claws

claws in each; the tail is like that of an elephant, and it has no more hair on its body than there is upon that animal. In the lower jaw it has four large teeth, two of them crooked like the two tuſks of a wild boar, and the other ſtraight, but ſtanding forwards, and all of them as thick as the horns of an ox. Its eyes and ears are ſmall conſidering its bulk; but it has a wide mouth, great open noſtrils, and an upper lip like a lion's, on which grows a briſtly beard. He ſpends the day commonly in the water, and the night on land, when he feeds on the graſs, which is his principal food: his teeth are eſteemed more valuable than ivory, on account of their not being ſubject to turn yellow.

There is great plenty and variety of fiſh in the lakes and rivers, among which is the torpedo, which upon being touched by the finger, while alive, conveys a ſurpriſing numbneſs to the whole arm.

SECT. IV.

Of the Perſons, Dreſs, Manners, and Cuſtoms of the Abyſſinians; their Buildings, Furniture, Hoſpitality to Strangers, and Ignorance in Arts and Manufactures.

THE Abyſſinians are generally tall and well ſhaped; their complexion may be called black, but ſome of them are inclined to the tawny, and to a reddiſh brown. Among them the olive is reckoned the fineſt complexion, and next to that the jet black; but the reddiſh, and particularly the yellowiſh brown, is eſteemed the moſt diſagreeable. Their noſes are not flat, nor their lips protuberant, as among the natives of Guinea; but they have regular and agreeable features, and their eyes are black, briſk, and lively.

They are ſtout and ſtrong, briſk and healthy; and their labour, together with the temperance they uſe in eating, prolong their lives to a good old age. Moſt of them are ſo nimble and active as to climb up the talleſt tree, or ſteepeſt rocks, with ſurpriſing eaſe and agility. The women greatly exceed thoſe of Europe and Aſia in ſtrength and ſprightlineſs; they breed eaſily, are delivered without help, and can take care both of the child and themſelves, without the aſſiſtance of a nurſe. But this ſingular quality is common to all the women in theſe hot climates, except where they are weakened by a ſedentary life.

The habit of the men of quality is a long fine veſt, either of ſilk or cotton, tied about the middle with a rich ſcarf; that of the citizens is much the ſame, but of cotton only, they not being allowed to wear ſilk, neither is their cotton of the ſame fineneſs. The common people have only a pair of cotton drawers, and a kind of ſcarf, with which they looſely cover the reſt of their bodies; and, till about a century ago, this was the common dreſs of all the people, none but the emperor and the royal family, and ſome diſtinguiſhed favourites, being allowed to wear any other; and this ſcarf, or a piece of cloth, ſerves them at night to wrap themſelves in.

As to the women, they are allowed to appear as fine and genteel as their circumſtances will admit; for they are far from being kept in ſo recluſe a manner as thoſe among the more Eaſtern nations. Thoſe of high rank uſually dreſs in the richeſt ſilks and brocades, their upper garments are wide and full, not unlike ſurplices: they adorn their heads and hair an hundred different ways, and take care to have the richeſt pendants in their ears: beſides, they ſpare no expence in adorning their necks with the moſt coſtly ornaments of chains, jewels, and other embelliſhments.

Both the men and the women are extremely curious about the management of their hair, on which they laviſh a great deal of butter, to render it ſmooth and ſhining. This vanity is perhaps the more excuſable, as none but the emperor is allowed to wear either a cap or any other covering for the head, which, as they have a great deal of idle time upon their hands, is an inducement to them to beſtow ſome part of it in this amuſement. Indeed, their hair not being apt to grow thick and long, but moſtly thin and frizly, ſome additional art ſeems neceſſary to keep it in tolerable order, ſo as to diſtinguiſh each ſex; and therefore while the men take much pains in braiding it up in various forms, the women ſtrive to have it hang looſe in a variety of curls and ringlets, except the fore-top, which they take ſtill greater pains to adorn with jewels or trinkets according to their rank.

Upon the whole, their dreſs is chiefly accommodated to the climate. The exceſſive heat, which will hardly ſuffer them to allow any cloaths to touch their fleſh, makes them contrive to have them as light, and to hang as looſe as poſſible during the heat of ſummer.

Hence the cloth that covers their bodies, their breeches, and women's drawers, are made wide and long to let in as much air as poſſible; but in the cooler ſeaſons, they bring them much cloſer to their bodies, and the rich then appear in handſome veſts, open only to the waiſt, and cloſed with ſmall buttons: theſe have ſmall collars, and very long and ſtraight ſleeves gathered in at the wreſt. Some authors have miſtaken them for ſhirts, though they have another light garment under them next to the ſkin made of thin taffety, ſattin, or damaſk, according as the ſeaſon and their circumſtances will permit.

They are not ſo temperate in their drinking as in their food, eſpecially at their feaſts, where, after a full meal, they uſually drink to exceſs; according to a proverb of theirs, to plant firſt and then water. Their liquors are indeed more tempting than their meat, they having excellent mead, on account of their plenty of honey; they have likewiſe ſome other liquors made of various fruits, and a third ſort made of barley without hops. Theſe exceſſes are attended with no ill conſequences; for they live peacably and ſeldom quarrel among themſelves, or if they do, their conteſts ſeldom go farther than exchanging a few blows; and in matters of conſequence, they generally decide the controverſy by umpires choſen among themſelves, or lay the affair before the ruler of the place. Here they are allowed to plead their own cauſe without the help of a lawyer; and when judgment is given, whether by the judge or the arbitrator, they faithfully ſtand to it, without grudge, murmuring, or appeal.

Both the men and women are ſaid to be witty and ingenious; but thoſe of the kingdom of Nerea are ſaid to exceed the reſt in ſenſe, bravery, generoſity, affability, and other ſocial virtues. They are extremely inquiſitive and fond of learning: yet the people of Tigra and the neighbouring kingdoms are repreſented as being for the moſt part haughty, inconſtant, revengeful, cruel, and perfidious.

The Abyſſinians are naturally docile, and fond of knowledge, which is ſaid to have been one of the principal motives that induced them to give the Jeſuit miſſionaries ſo kind a reception at their firſt coming; and, though there is but little learning found amongſt them, it is rather for want of proper means than of capacity of attaining it.

They are entirely negligent with regard to the ſymmetry and architecture of their buildings, which is owing to their living in tents or camps, after the manner of their monarchs; ſo that, except a few old royal palaces, here are neither public ſtructures nor private buildings worthy of notice to be ſeen throughout the whole empire; for thoſe they ſtile houſes would hardly deſerve the name of huts among us, they being built of clay and laths put together in the meaneſt and moſt ſlovenly manner, ſo as to be eaſily reared, and as readily abandoned, when they think proper to remove their quarters. Theſe buildings belong to the inferior ſort, who follow the royal camp, and being unable to purchaſe tents erect theſe huts with almoſt as little trouble as is commonly taken in rearing a large tent.

The very emperors themſelves had neither caſtles nor palaces, till the Portugueſe miſſionaries came among them, but lived in their ſtately pavilions, where they were attended by all their nobles, guards, and other retinue.

Such ſtrangers were they not only to all kinds of ſtately edifices, but even to common regular buildings, that when father Pays undertook to build a magnificent edifice for Sultan Segued, none of that prince's ſubjects knew ſo much as how to dig the ſtones out of the

quarries, much leſs how to ſquare or work them fit for uſe. He was therefore obliged to teach them both that, and how to make the proper tools for the maſons, carpenters, joiners, and in ſhort for every part of the work; and alſo how to join the ſtones, which was performed with a red clay of ſo glutinous a nature, that it makes a good ſtrong cement, without the help of quick lime. The people were filled with amazement at beholding not only a large ſtupendous ſtructure, erected with much ſtrength and regularity, but even high and ſtately ſtories raiſed one upon another, for which they had not even a proper word, but ſtiled them babeth-laibeth, or houſe upon houſe.

Their tables are generally round, and among the rich are large enough for twelve or fourteen perſons to ſit about them; but they are very low, as the people, like the inhabitants of moſt of the countries in the Eaſt, ſit upon carpets, and the meaner ſort upon mats, or on the ground.

Their furniture, even among thoſe of high rank, is mean: they have no fine paintings, tapeſtry, or other ornaments; and indeed their way of living is in ſome meaſure incompatible with any ſuch finery. Even their beſt beds are no better than couches, on which they lie upon hides or ſoft furs wrapped in their upper garments. Indeed, ſome of their princes and perſons of wealth purchaſe Indian quilts, with ſilk borders, which now come to them from the ports on the Red Sea; and theſe they ſpread upon their couches, chiefly in their outward apartments, that they may be ſeen by thoſe who come to viſit them. But the poor moſtly lie on mats, or a hide or two ſpread on the ground.

They have neither inns, taverns, nor caravanſeras for the entertainment of ſtrangers. Theſe are rendered unneceſſary by that ſpirit of hoſpitality which prevails amongſt them. If a traveller ſtays longer in a village or camp than three hours, the whole community are ready to lodge and furniſh him with proper neceſſaries for himſelf, his ſervants, and cattle, at the public expence. He need only enter the firſt hut or tent he likes, and reveal his wants to the maſter of it, who immediately goes and informs the chief perſon of the place, upon which an ox is ordered to be killed, and ſo much of it is ſent to him as will be ſufficient for him and his company; together with a proper quantity of bread, liquor, and proper conveniencies for lodging. All theſe they are the more careful to ſupply him with, as they are liable to be puniſhed for their neglect with a fine of double the value of what they were bound to furniſh him with, ſhould he prefer a complaint of their neglect to a proper magiſtrate. However, this laudable cuſtom is attended with great inconveniencies, as it gives encouragement to a number of idle vagabonds to abuſe it.

They have but few manufactures among them, and though they are chiefly dreſſed in linen and cotton, and their country is as proper for producing them as any in Africa, they are ſo indolent, that they raiſe no more than will juſt ſerve their preſent wants, and the leſs of either ſerves them, as they make no uſe of any either at their tables or for their beds, and a ſmall quantity is ſufficient to ſerve the common people as a covering for their bodies. The Jews are ſaid to be their only weavers, as they are in moſt parts of the empire their only ſmiths, and work in all kinds of metal. What joiners, carpenters, and maſons are produced in this country may be eaſily gueſſed from the meanneſs of their buildings and furniture; and the ſame may be ſaid of other trades, as taylors, ſhoemakers, &c. from the plainneſs of their dreſs. Indeed the potters, and makers of horn-trumpets and drinking-cups, are in the higheſt requeſt. Theſe and other inferior artiſts are incorporated into tribes or companies, and have their ſeveral quarters, neither intermingling nor intermarrying with the reſt, the children commonly following the buſineſs of their parents.

Jewellers, gold and ſilver-ſmiths, and other curious artificers of the like kind, are altogether unknown to them, unleſs by ſome of their works being brought by way of traffic or exchange, and theſe are only to be found among the great and opulent. The ſame may be ſaid of their carpets, tapeſtry, ſilks, brocades, velvets, and other coſtly ſtuffs, which are all brought hither by the Turks, by the way of the Red Sea, and exchanged for gold-duſt, emeralds, and fine horſes. The Jews, Armenians, and Arabians are the common brokers between them and the Abyſſinians, who ſeldom or never travel out of their own country, or indeed are ſuffered to do ſo by the Turks, who, being poſſeſſed of all the ſea-ports on the Red Sea, enrich themſelves by this monopoly, and are extremely careful to prevent any trade from being opened into the country by any other nation, or of its being carried on by any other hands but their own.

Beſides the above articles of commerce, the Turks bring them ſeveral kinds of ſpices, and among the reſt pepper in very ſmall quantities, which they keep up at ſo high a price that none but the richeſt of the Abyſſinians can purchaſe them. In return for theſe the Abyſſinians bring them ivory, honey, wax, ſkins, furs, and leather in great quantities, for which they are obliged to take what the brokers pleaſe to give them.

It ought not to be omitted, that in Abyſſinia the people have no idea of money; but in purchaſing what they want, exchange one commodity for another. The moſt common article of trade exchanged by them is ſalt, by which they rate the value of every thing elſe; and which in general anſwers the purpoſes of money, by being exchanged for all the neceſſaries and conveniencies of life.

SECT. V.

Of their Marriages, their Treatment of their Wives, Divorces, and Funeral Rites.

MARRIAGE among the Abyſſinians is little more than a firm bargain, or contract, by which both parties engage to cohabit and join their ſtocks, as long as they like each other; after which they are at liberty to part. The cuſtom of meeting and bleſſing the married couple at the church-door is doubtleſs derived from the Jews; and it is ſaid that none but prieſts and deacons are married within the body of the church. In this part of the matrimonial ſervice ſeveral ceremonies are performed; Alvarez, who was preſent when the abuna, or patriarch, officiated at one of them, ſays, that the bridegroom and bride were waiting at the church-door, where a kind of bed or couch had been prepared for them, and on which the patriarch ordered them to ſit; he then, with his croſs in one hand, and a cenſer in the other, made a kind of proceſſion round them; and then laying his hands on their heads, told them, that as they were become one fleſh, ſo they ought to have but one heart and one will. This was followed by a ſhort exhortation ſuitable to the occaſion; after which he went into the church, and celebrated divine ſervice, at which they both aſſiſted; and that being ended he gave them his bleſſing, which renders the marriage valid, and then diſmiſſed them. The more religious ſort not only attend divine ſervice, but receive the holy communion, either juſt before or after their being joined. What feſtivities and rejoicings attend theſe nuptials we are not told. The huſband and wife, after conſummation, keep ſeparate tables; or if they agree to eat together, each brings their own proviſions ready dreſſed, or ſends them in before by their ſervants or ſlaves.

The married women are permitted to appear abroad, and to viſit their friends and relations; and the princeſſes of the royal blood have ſtill greater privileges, and are ſaid to think no gallantries, however injurious to their honour, ought to be denied them by their huſbands: in which liberties they are ſo far upheld by their own relations, that all complaints againſt them will not only be in vain, but taken very ill.

But this is far from being the caſe of thoſe of inferior rank, who are generally obedient and faithful to their huſbands. Theſe are generally obliged, eſpecially among the meaner ſort, to perform ſome of the moſt laborious offices of the family, and particularly to grind all the corn uſed in it, which the very ſlaves of the other ſex will refuſe to do: for as they have only hand-mills, they are forced to grind corn either for bread or drink every day.

They

They forbid marriage between perſons in the ſecond, third, and even fourth degree of conſanguinity, and therefore eſteem it unlawful to have more than one wife at a time; yet many amongſt them are ſaid to have a plurality of wives: theſe are indeed deprived by the church of the benefit of the holy communion; but as polygamy is not deemed by the ſtate detrimental to ſociety, they are ſuffered to live with them without moleſtation.

They admit, as hath been already intimated, of divorces, not only on a breach of conjugal fidelity, but for want of children, diſagreement, bodily infirmities, and the like; in all which caſes the women have the ſame privilege of abrogating the marriage-contract with the man. In ſuch caſes the diſſatisfied party applies to the biſhop, and having obtained the deſired divorce, which is ſeldom denied, if the party cannot be prevailed on to withdraw the ſuit; they next petition for a licence to contract a freſh marriage, and obtain it with the ſame eaſe.

Hence theſe divorces are very frequent, eſpecially among thoſe of high rank. But, with reſpect to the grand motive, the breach of fidelity on either ſide, they frequently compromiſe the affair; for as both the huſband and wife have their ſeparate lands, goods, and chattels, they can make what is eſteemed a ſuitable compenſation for the tranſgreſſion. But where ſuch a compenſation cannot be agreed on between the injurer and the injured, the women are uſually the moſt ſeverely puniſhed: ſhe is condemned to loſe all her goods, and to leave her huſband's houſe in a mean ragged dreſs, and never to enter it more; carrying with her a ſewing-needle, by which ſhe may earn her livelihood; and ſometimes ſhe is ſentenced to loſe her head of hair, which is her chief ornament, and to be cloſe ſhaved, except a ſingle lock on her fore-top. But the huſband, if he pleaſes, may take her again; or if he does not, they may both marry. If the huſband be the offender, he is alſo liable to be puniſhed, as well as the partner in his guilt; but a fine is generally laid upon them both, and appropriated to the uſe of the wife. Thus likewiſe the man who has debauched the wife, if convicted, is ſentenced to pay a fine of forty cows, horſes, ſuits of cloaths, &c. and if unable, he becomes the priſoner of the huſband, till the debt be paid. If the injured huſband ſuffers him to go, he obliges him to ſwear, that it is to fetch what will ſatisfy him; upon which the guilty perſon ſends him a piece of beef and ſome liquor, after which they ſometimes eat and drink together; and then, upon his aſking pardon, the huſband firſt remits one part of the fine, and then another, till at laſt he forgives him the whole.

With reſpect to their funerals, after waſhing the body, they perfume it with incenſe, ſprinkle it with holy water, and wrapping it in a ſheet, place it on a bier. The bearers then take it, and hurry it away with ſuch ſwiftneſs, that thoſe who attend can hardly keep pace with them. When they come to the church, or the church-yard, for they bury in either, they again incenſe it, and throw plenty of holy water upon it. After the prieſt has read the fourteen firſt verſes of the Goſpel of St. John, they ſhoot the corpſe into the ground, inſtead of letting it down gently; the prieſt repeating ſome pſalms, till the body is covered with earth.

They bewail their dead many days; their lamentations begin early in the morning, and continue till the evening; the parents, relations, and friends meet at the grave, together with women-mourners hired to accompany the ſolemnity with their out-cries, all clapping their hands, ſmiting their breaſts, and uttering, in a doleful tone, the moſt affecting expreſſions.

If the deceaſed is a perſon of diſtinction, his horſe, ſhield, lance, and other accoutrements are alſo brought to the place, offerings are made to the church and the clergy, and proviſions given liberally to the poor. This ceremony continues, according to the quality of the perſon, from three to forty days, and is repeated afreſh on the anniverſary; and, during the mournful ſolemnity, they all pray to God to be merciful to the ſoul of the deceaſed.

SECT. VI.

Of the Power, Authority, Deſcent, and Titles of the Emperor: Of his Camp, and its Removal. The Manner in which the Princes were confined, and raiſed to the Throne. The Marriage of the Emperor; and the Revenues of the Empire.

THE Abyſſinian empire appears to have been from its firſt foundation entirely deſpotic; and, according to their annals, there never was a period of time ſince its firſt origin, when the princes of this country did not claim an abſolute right over the lives, liberties, and fortunes of their ſubjects, as well as an uncontroulable authority in all eccleſiaſtical affairs; and it is not known that there ever were any written laws to reſtrain this exorbitant power, or ſecure the liberties of the ſubject.

Theſe princes boaſt their being deſcended from Menilehech, the ſon of Solomon, king of Iſrael, by the queen of Sheba. According to them this princeſs reigned twenty-five years after her return from Judea, and was ſucceeded by this ſon, from whom deſcended a ſeries of princes in a direct line down to the year nine hundred and ſixty, when the crown paſſed into another family, but was afterwards reſtored to it again. Hence the emperor ſtill retains the pompous titles of the Beloved of God, Son of the Pillar of Sion, Kinſman, to the race of Judah, Son of David and Solomon, and Emperor of the Great and High Ethiopia, its kingdoms and provinces, &c. They alſo bear in their arms a lion holding a croſs, with this inſcription in the Ethiopic tongue, "The lion "of the tribe of Judah is victorious."

The reſpect paid to this prince amounts almoſt to adoration; thoſe who are admitted to his preſence fall proſtrate before him, and kiſs the earth as they approach his perſon; and it is ſaid that even in his abſence they never hear his name mentioned without bowing very low, and touching the ground with their hand. The other marks of grandeur chiefly conſiſt in the retinue with which he is attended; for he is not only accompanied by his own houſhold and guards, which are very numerous, but by all the grandees and officers of the empire, who ſtrive to outvie each other in the greatneſs and ſplendor of their retinue, in the richneſs of their dreſs, and the magnificence of their pavilions. We have already obſerved, that they chiefly live in tents; the emperor's camp always takes up a large ſpace of ground, and makes a very ſplendid appearance, to which the regular diſpoſition of the ſtreets, and great variety of tents, ſtreamers, and other ornaments, and eſpecially the many lights and fires at night do not a little contribute; ſo that the whole appears like a vaſt open and regular city, in whoſe center, or on ſome eminent part of it, ſtands the imperial pavilion, which outvies all the reſt in height, bulk, and grandeur. Next to it are thoſe of the empreſſes and royal family, and then thoſe of the officers of the court, all appearing with a proportionable though inferior luſtre: to theſe may be added thoſe large and ſtately pavilions which ſerve as churches, upon which they beſtow no ſmall expence, in adorning them both within and without. In ſhort, the imperial camp is of vaſt extent; and yet good order is commonly obſerved in it. It has markets, courts of juſtice, and places where young perſons of rank perform a variety of exerciſes on horſeback. But all the reſt only reſemble a great number of long extenſive lanes, of mean ordinary taſte, or low miſerable huts of lath and clay covered with ſtraw, which ſerve the emperor's guards, ſoldiers, and a prodigious multitude of ſutlers and other attendants.

When the emperor removes his camp, or, as it may be properly ſtiled, his metropolis, which is chiefly occaſioned either through the want of wood, proviſions, or the different wars in which he is engaged, the chief care is to chooſe a convenient and ſpacious ſpot well furniſhed with water, and eſpecially with wood, of which they make ſuch havock, that vaſt foreſts are frequently laid bare in a ſhort time; and they are amazed, and think it incredible, that ſuch great cities as are in other parts of

of the world ſhould be able to ſubſiſt ſo long a time in one place without being in extreme want of wood.

The emperor in his march, whether in time of peace or war, is always attended by his chief miniſters; he appears with a crown on his head made of pure gold, with ſilver lilies, intermixed with pearls, and fixed on a cap of blue velvet, on the top of which is a gold croſs.

Some time before the emperor begins his march, officers are ſent before to the governors of every province and place through which he is to paſs, with orders to clear and repair the roads, and to open the woods thro' which his way lies, by cutting down branches of trees, the briars, and every thing elſe that may retard the march; and to provide neceſſaries both for him and the whole army, which travels but ſlowly, and by ſhort journies, on account of the multitude of women, children and cattle, which follow the camp. At the time appointed all the governors punctually come in with their quotas of corn, cattle, beer, and other liquors; all which are diſtributed, with the utmoſt exactneſs, among the ſeveral ranks and orders of the army. In theſe marches the titmerari, an officer who commands the van-guard, fixes his pike on the ſpot he chooſes for the imperial pavilion; after which every one of the reſt knowing his own rank, and the ground he is to take up, eaſily gueſs by their eye where the tents are to be pitched; ſo that the whoſe encampment is ſoon completed with ſurpriſing readineſs, and in ſo exact and regular a manner, that, notwithſtanding their being ſo frequently removed, every one knows the ways and paths ſo well, that he can go to the tent of any one with the ſame facility as he can to his own, or as we can find a ſtreet, lane, or houſe in any of our cities.

The camp is always divided into ſeven pariſhes, each of which has its miniſter, deacons, and inferior officers, who aſſiſt him in the inſtruction of youth, in performing divine ſervice, and the other functions of his office. Whenever an enemy is near, the army is ordered to march cloſe and in the beſt order; the van-guard and rear drawing up cloſe to the main body; the wings ſpread themſelves out, and the emperor keeps in the center with his guards, great officers, and ladies, a ſufficient interval being left for incloſing the baggage. At other times little order is obſerved in their marches, only there is always a number of warlike inſtruments ſounding before, and a particular guard marching round the emperor. He generally mounts and lights in his tent; but if he has occaſion to diſmount by the way, the guards immediately make a ring about his perſon, ſpreading their cloaths to keep him unſeen; and if he diſmounts in order to take reſt, a couch, which is commonly carried for that purpoſe, is brought him, on which he lies on cuſhions covered with carpets of the fineſt ſilk.

It has been already hinted, that the crown of Abyſſinia is hereditary, and muſt be preſerved in the ſame family; but the emperor, if he pleaſes, may chooſe any one of his children whom he thinks moſt worthyto ſucceed him. This probably gave birth to the ſevere cuſtom, formerly obſerved in this empire, of confining all the princes of the blood to the fortreſs, or rock, called Ambaguexen, which ſome have deſcribed as a ſevere and diſagreeable place of confinement, on the ſummit of a lofty mountain; while others repreſent it as an earthly paradiſe, in which theſe princes enjoyed every bleſſing except liberty, and were educated in a manner ſuitable to their birth.

The manner in which any of theſe young princes are brought out of this abode to aſcend the throne, was as follows: after due conſultation, and a ſtrict enquiry into the character of the prince, or after the emperor's having declared him his ſucceſſor, which precluded all ſuch conſultations, the viceroy of Tigra went at the head of ſome forces, and encamped at the foot of the mountain, whence, with a proper retinue of grandees and officers, he aſcended it, and entering the cell of the prince elect with great formality, fixed the imperial ear-ring to his ear, as a taken of his election; and inſtantly the other young princes were ſent for to pay him homage, and congratulate him on his acceſſion to the throne. The new emperor was no ſooner come down from the mountain, than the governors and other officers met him at the head of the army, and all alighting together ſaluted him. After which, upon his giving them the ſignal, they mounted again, and taking him into their center conducted him to the debana, or imperial pavilion, with the ſound of trumpets, kettle-drums, and other muſical inſtruments, intermixed with loud acclamations of joy. Here he alone alighted within, while all the reſt did the ſame without the pavilion. He was ſoon after ſolemnly anointed by a prelate, and the reſt of the clergy accompanied the ceremony with pſalms and hymns ſuitable to the occaſion. Soon after he was inveſted with the imperial robes, and the crown ſet upon his head. The ſword of ſtate was then drawn and put into his hand, and he being ſeated on the throne an herald proclaimed him emperor, and was ſuddenly anſwered by the loud acclamations of the whole aſſembly and army, who came to pay him their homage. Upon theſe occaſions a kind of ritual, which perhaps contained the duty of a good ſovereign, was read and explained before him, either by the metropolian, by whom he was anointed, or by ſome of his ſubſtitutes. From thence the new ſovereign went and aſſiſted at divine ſervice, and received the holy communion; after which he returned, accompanied by his court and army, to the royal tent, through the joyful acclamations of the people, with the ſound of muſical inſtruments; and the ſolemnity was cloſed with feaſting and other tokens of joy.

The Abyſſinian monarchs, like their antient progenitor Solomon, king of the Jews, allow themſelves a plurality of wives; and not only imitate him in that, but in taking thoſe of different religions, even Mahometans and Gentiles; and ſome have carried this ſo far, as to allow their heathen wives to have their own temples and idols; ſo that on one ſide might be ſeen the church of God, and on the other a pagan temple. Others, however, have had ſo much regard to their religion, as to cauſe thoſe Pagan or Mahometan ladies to be inſtructed and baptiſed before they married them. The generality of theſe princes, however, chooſe to marry the daughters of noble families among their ſubjects; while others pay a greater regard to the natural endowments of the mind, or the beauty of the perſon, than to their noble extraction.

The monarch has no ſooner pitched upon a young lady for his wife, than ſhe is taken from her parents, and lodged with ſome of his relations, in order to obtain a better knowledge of her good qualities. If he is ſatisfied with her, he takes her with him to church, and having both received the holy communion, they are conducted to the imperial pavilion, attended by the whole court in their richeſt attire, and there the abuna, or chief prelate, commonly performs the matrimonial ceremony; which being ended, the emperors, as at other times, dines by himſelf in his own apartment, and ſhe in hers, in company with a number of other ladies. The nobles and other clergymen are treated at other tables in ſeparate tents with variety of meats and liquors; and the feaſt generally continues among the male gueſts till all the liquor is drank, after which every one lays himſelf down and ſleeps till morning.

It was formerly the cuſtom for the emperors never to appear in public, and they were ſeldom known to trouble themſelves with the affairs of government, the care of which was committed to two miniſters, called *babluded*, or favourites: but this cuſtom has been long aboliſhed, and they ſhew themſelves to their ſubjects at leaſt three or four times a year, though none is allowed to ſee them eat, except the pages who feed them; (for both they and all the great have their meat cut into bits, and conveyed to their mouths by young pages): and when they give audience to foreign ambaſſadors, they always ſit out of ſight behind a curtain.

The revenues of the empire ſeem to be very inconſiderable, and chiefly ariſe from the four following branches: the firſt is the tribute paid by the governors of ſuch provinces and kingdoms as abound with gold, which amounts to no more than about five or ſix thouſand ounces per annum, one year with another. The next branch ariſes from the ſale of all the great offices of the empire, and the yearly tribute they pay him. The third branch

branch consists of a tenth of all the cattle of the empire, levied every third year, and the fourth of a piece of cotton cloth paid for every cotton loom.

SECT. VII.

Of the great Officers, and Forces of the Empire: their Manner of trying Causes; and the Punishments inflicted on Criminals.

THE emperor has a chief officer, who is called Rash, or principal, and is generalissimo of all the forces; he has under him two great officers, one of whom is a kind of high-steward, and is called lord of the servants, whose power extends not only over the civil judges of the empire, but over all the viceroys, governors of provinces, and the generals of the army. The other, who is only a kind of under steward to the king's household, is stiled lord of the lesser servants.

These have in a good measure the management of the empire and the regulation of the army, which is indeed far from being answerable to the extent of the country, as they seldom exceed forty thousand men, of whom between four and five thousand are horse, and the rest foot. About fifteen hundred of the former are well sized and properly mounted; but the rest are indifferently armed and accoutred, having no other arms but spears and a buckler. The spears are of two sorts, the one like our half pikes, and the other resembles a halbert or partisan. The staves of the former are slender, and the iron narrow like our pike, but the iron of the other is broad and thin; the first is to be darted at the enemy, and the last to be used in close fight with one hand, while the other holds the buckler, which is usually very thick and strong, and made of a buffaloe's hide.

Each common soldier carries two spears, and those of a higher rank have likewise swords, which they seldom use in battle, but rather wear them as a mark of distinction, and chiefly in time of peace, commonly holding them in their hands when in conversation; but if they walk, their servants carry them under the arm. As these are chiefly worn by way of ornament, they have the hilt of gold, or silver gilt, and the scabbard of velvet or rich damask, which is commonly red.

They likewise wear a kind of dagger under their girdle, and some also carry a club of some hard heavy wood, with a dagger in it. This weapon they commonly use when they come to a close engagement with the enemy, and sometimes dart it at them.

The horse are armed much like the foot, and are all said to be very good horsemen: they mount and sit their horses extremely well; but in other respects both they and the foot are very ill disciplined.

The Abyssinian soldiers are but little acquainted with fire-arms, and as poorly furnished with powder and ball. The Abyssinians have not above fifteen hundred musquets, and there are not more than three or four hundred musqueteers in any action, who are generally so ill trained to the use of arms, that they never fire above once for want of powder and ball. These they seldom have at their exercises, except a few of the higher rank, who use a rest with their musquets.

Their army is generally drawn up with little regularity, so that the first shock frequently begins and ends the battle, one side turning their back, and the other pursuing; for it is so common to run from the enemy, that it is not considered as any disgrace, and they never endeavour to rally their troops, or indeed know how to go about it. This behaviour is entirely owing to their want of discipline, for they are commonly hardy and inured to hunger, thirst, and fatigue, to which they are trained up from their youth; and as they continue in the field the greatest part of the year, they are equally capable of bearing the most excessive heat, the sharpest cold, and the most violent rains, with very little for their sustenance; and even this they procure by their labour from the lands the emperor allows to those in his service. Another disadvantage is, their taking their wives and children with them; and these are generally so numerous, that a camp of thirty thousand men always consists of above a hundred thousand persons, all of whom are obliged to live on the produce of the lands assigned for their maintenance.

The army is attended by drums, and kettle-drums, larger and louder than ours, besides trumpets, hautboys, flutes, and other instruments; and also by a vast number of priests, who not only perform the divine service in pavilions, but escort and attend the sacred utensils with great pomp and ceremony, and with vocal and instrumental music.

With respect to the civil government, the viceroys and governors of provinces, as well as the military commanders and civil magistrates, hold their several courts of judicature, in which all causes, whether civil or criminal, are decided; only those of the martial kind have martial officers, who preside in them, and the others are tried by the civil judges, who alone are allowed to sit, while the plaintiff, defendant, and the rest of the company stand. These, upon proper occasions, will even sit upon the ground in the highway or open field, and try a cause brought before them, when every one who pleases may be present. They make use of no writing, nor keep any records, nor do they allow of attornies and counsel to plead on the merits of the cause; but both the plaintiff and defendant plead their own cause, the former speaking first, and the latter after him: each may answer and reply three or four times by turns, after which the judge commanding silence, asks the opinion of the bystanders, and then pronounces sentence upon the spot. In criminal cases, if the accuser be cast, he is either kept prisoner by the judge till he has made satisfaction to the accuser, or if the crime be capital, as in the case of murder, he is delivered up to the plaintiff to be punished with death at his discretion, and that of the relations of the deceased, who either sell the murderer, or put him to death in what manner they please. But when a murder cannot be sufficiently proved against any man, all the inhabitants of the place where it was committed are severely fined, or suffer some bodily punishment.

The Abyssinians have three kinds of capital punishments, the first burying the criminal quite up to his mouth, then covering his head with thorns and briars, they lay a heavy stone upon them. The second is beating them to death with thick clubs about two feet long; but the most usual method is running them through with their lances, in which case the nearest relations of the deceased makes the first thrust, and the rest follow in due order; even those who come after the criminal has expired generally dip their weapons in his blood, to shew that they are also concerned to revenge the murder of a relation. But what is still more barbarous, is the feasting and loud rejoicing made by those relations from the time the criminal is delivered into their hands till his execution, and more particularly on the night preceding it, to all which the prisoner himself is a witness. This frequently exasperates his friends so far, that it commonly ends in the death of some of his most zealous prosecutors.

SECT. VIII.

Of the Religion of the Abyssinians, both before and since their Conversion to Christianity.

IT has already been intimated, that the Abyssinians boast their having received both their kings and the Jewish religion from Solomon. Of this they have an antient record, which gives the following account of this singular event: "That a great and potent queen, "named Azeb, or Maqueda, reigning in Ethiopia, be- "ing informed by a merchant, named Tamerin, of the "great power and wisdom of Solomon, travelled to Je- "rusalem, attended by a retinue of the greatest princes "and nobles of Ethiopia, and with an immense treasure. "There Solomon instructed her in the knowledge of "the true God; and upon her return home, at the end "of nine months, she was delivered of a son, who was "called Menilehech, and also David. This son after- "wards going to Jerusalem to see his father Solomon, "was magnificently entertained by him, and anointed

" king of Ethiopia by Zadoc and Joash, the high-priests;
" and when he was thoroughly instructed in the law of
" God, which he was to cause to be observed in his do-
" minions, Solomon assigned him several of the first-born
" of Israel to attend and serve him in Ethiopia, and fur-
" nished him with officers and servants belonging to the
" house of Judah, with a high-priest, levites, and doc-
" tors in the law of Moses."

There is nothing in this account very improbable; but the same record adds many circumstances that are evidently false, as that the first-born of Israel, at the instigation of Azariah, the son of Zadoc, went to Jerusalem and fetched the ark out of the temple; and, being assisted by a train of miracles, escaped the pursuit of Solomon, and arrived with it in Ethiopia. However, it is not improbable that the prince of Abyssinia might cause another ark to be made like that formed by Moses, and that this story might be afterwards invented, in order to procure it a more general veneration.

This ark is said to be still kept, and so closely concealed, that even their monarchs are not admitted to the sight of it. Since the Abyssinian emperors have assumed the custom of living in tents, this precious relic is no longer confined to a temple, but always accompanies the royal camp, and is carried about with the greatest form and ceremony, attended by four prelates in their pontifical habits, and about forty or fifty other priests, who chant before and after it, while one marching backwards before with a censer in his hands, incenses it all the way, till it be deposited in the grand pavilion, which is the church of the imperial court.

The Abyssinians maintain, that they were converted to Christianity by the eunuch or prime minister of their queen Candace, or, as they call her, Handake, who, after his conversion by Philip, they say returned into Ethiopia, and gave his queen a full account of all that had passed; upon which that princess also believed in the Gospel.

However, in the year 335, Athanasius, patriarch of Alexandria, ordained Frumentius bishop of Axuma, and sent him to preach the Gospel in Ethiopia. This he performed with great success; the discipline of the church was then settled conformably to that of Alexandria; priests and deacons were every where ordained; liturgies, articles, and canons were settled and confirmed; and the Abyssinian church was brought to acknowledge herself wholly subject and dependant upon that of Alexandria.

The Abyssinians, however, retain many of the Jewish ceremonies besides that of attending the ark. They circumcise not only the male but the female infants, which last is done by cutting off a small piece of skin from the clytoris. They abstain from blood, things strangled, the flesh of swine, and the other animals prohibited by the Mosaic law. They use purifications and washings after certain defilements. They oblige a man, if his brother die without male issue, to marry his widow and raise up seed to his name; and they keep the seventh day sabbath.

On the other hand, they believe the doctrine of the Trinity, and that Christ shall come again in glory to judge the quick and the dead, when the just shall inherit the kingdom of heaven, and unrepenting sinners be sent into hell.

The Abyssinian clergy are allowed to marry. The people never enter their churches without pulling off their shoes or sandals. The divine service consists of a set of prayers, psalms, and hymns suitable to the seasons, and for the most part performed with great decency and devotion, without any of that pomp and ceremony used in the church of Rome. They have no bells, but call the people to church by the sound of wooden hammers, which they strike upon a hollow board; at the hearing of which both the clergy and laity repair thither with a decent gravity, saying some prayers all the way they go; and when there, neither stare about, whisper, cough, or spit. The priests and laity are separated from each other, the former are in a kind of choir, with a curtain drawn before them, which hinders the people, who are in the body of the church, from seeing, though not from hearing the divine service. They have neither pews, benches, nor hassocks, but continue standing all the time. In none of these edifices, whether sumptuous or mean, are any statues or carved images of any kind, except pictures: they will not suffer any crucifixes, whether carved or cast in metal, to be seen in them, or to be worn about their necks.

They baptize by a three-fold immersion, if the infant be capable of bearing it, without danger of its life; if not the three-fold aspersion of water is deemed sufficient. The first immersion is only of one-third of the body, in the name of the Father; the second of two-thirds, or up to the breast, in the name of the Son; and the last of the whole body, by plunging in the head, in the name of the Holy Ghost. They then anoint the whole body, especially the joints, with the holy chrysm, and afterwards administer the holy communion to the child in both kinds, by dipping a bit of the consecrated bread into what they call the wine, and applying it to the child's lips.

Every church has a small room behind the east end, in which are the materials for making the communion-bread, which is a leavened cake, that they consecrate every time they administer the Lord's supper, dividing the whole among the communicants, and having it fresh made every time. Instead of wine, from which they wholly abstain, they keep in this little room a small quantity of dried raisins, which they squeeze and macerate in a greater or less quantity of water, according to the number of the communicants, for they administer the cup also to the laity, and receive both the elements as symbols and channels conveying to them the benefits of Christ's death. They do not admit laymen and women to come up to the altar to receive, but administer it to them at the door of the choir; nor do they oblige them to receive it kneeling, but standing.

Their clergy are little versed in the sacred writings, having neither expositors, commentators, concordances, nor any of those helps which are in use amongst us, except a few homilies upon some select parts of the Gospel, or upon a few theological points; but as they never preach nor expound them to the laity, it is not surprising that they are extremely ignorant, and in many particulars grossly superstitious. Like the Romans they offer up their devotions and prayers to the saints, and have proper offices, fasts, and festivals in honour to them. Tho' they do not believe a purgatory in the same sense as the Greek and Roman churches, nor have any particular office for the dead, yet they make mention of them in their common service, and pray to God to absolve them from their sins, and to make them fit for the joys of heaven. They likewise keep a kind of anniversary of their departure, in which they give alms, according to their ability, to the priests, monks, and poor, to pray for their souls.

They receive the same canonical books, both of the Old and New Testament, that we do; the former are translated into Ethiopic from the Greek version, called the Septuagint; and the latter also from the Greek text: they have likewise the Apostolical Constitutions, which, in many respects, differs from the work we have under that name. This they believe to be of divine authority, and to have been written by St. Clement, whose name it bears. They have also the Nicene creed, but not that called the Apostles.

In short, like the oriental churches, they observe four Lents, viz. the Great Lent, which lasts fifty days; that of St. Peter and St. Paul, which lasts forty days, more or less, according to the nearness of their Easter; that of the Assumption of our Lady, which continues fifteen days; and that of Advent, which lasts three weeks. In all these Lents they abstain from eggs, butter, cheese, and neither eat nor drink till after sun-set, which is never later than between six and seven in the evening; and after that time they may eat and drink till midnight. Instead of butter they use oil, which they extract from a small grain, and is far from having an unpleasant taste.

They fast with the same strictness on all the Wednesdays and Fridays throughout the year, and on those days always go to prayers before they begin their meals. The very peasants leave their work to have time to perform that duty, before they break their fast.

Neither the old nor young, nor even the sick, are excused from fasting, though in some cases they make some abatement

abatement in the rigour of it. The monks are more ſtrict than the reſt, for ſome of them eat but once in two days of their meagre fare, and others, authors ſay, paſs the Holy Week in devotion, without either eating or drinking till the ſabbath; and perform many other acts of mortification equally incredible.

SECT. IX.

Of the antient Churches of Abyſſinia; their Monarchies, the different Orders of Monks, and their Manner of Life.

AS the Abyſſinians did not always live in tents, and ſtill ſpend ſome part of the year, which is doubtleſs the rainy ſeaſon, in houſes, they have ſeveral towns which are in a ruinous ſituation, and ſeveral antient churches ſtill ſtanding: ſome of theſe, particularly thoſe belonging to their moſt celebrated monaſteries, appear to have been formerly large and ſumptuous ſtructures, moſtly built after the model of the temple of Jeruſalem; but ſome of them are round, and have a ſquare chapel in the centre built of ſtone, with four gates facing the four cardinal points. The portals and windows are generally of cedar, and the roof riſes in the form of a cupola; but within appears dark and gloomy, on account of the dome having no opening to admit the light. The body of the church, between this ſquare ſtructure and the round walls, were wainſcotted with cedar, and the roof ſupported with cedar pillars. Moſt of them are, however, gone to decay, and of ſome of them little more is left than the ruins. From theſe ſtructures it is probable, that the arts once flouriſhed in Abyſſinia.

But thoſe churches that are moſt worthy the attention of the curious reader, are ten of them cut out of the ſolid rock, all begun and completed by the command of Lalibela, one of their monarchs. Their names are St. Saviour, St. Mary, the Holy Croſs, Golgotha, Bethlehem, St. George, the Martyrs, Marcoreos, and Lalibela, which was thus named from its founder, and is by far the nobleſt ſtructure of them all. This prince, being ſenſible of the ſcarcity of architects and workmen in his own empire for carrying on ſuch vaſt deſigns, ſent for a number of them out of Egypt, and theſe, by his munificence, we are told, compleated all theſe churches in the ſpace of twenty-four years, which is the leſs incredible, as it is ſaid, the rock out of which they were ſo curiouſly cut, was of ſo ſoft a nature as to be eaſily wrought by the tools of the workmen; though they afterwards hardened and acquired great ſolidity by being expoſed to the ſun and weather.

The monaſteries of Abyſſinia, have not the leaſt reſemblance to thoſe of the Roman, Greek, Armenian and other Chriſtian churches, either with regard to their ſtructure, form, church-ſervice, government, diſcipline, and way of life. Inſtead of being incloſed with ſtrong high walls, they only reſemble ſo many large villages, in which each monk has a hut at a diſtance from the reſt, and all of them ſcattered round the church. Inſtead of being confined within the walls, and not being allowed to ſtir out without leave from their ſuperior, theſe, except at the times of their devotions, may range where they pleaſe. Inſtead of leading an idle life, and living upon the charity of the laity, theſe ſpend moſt of their leiſure time in cultivating the ſpot of land aſſigned to each individual. Inſtead of eating in common, and having their tables ſerved with variety of fleſh, fowls, fiſh, and other dainties, with plenty of wine to help their digeſtion; theſe eat within their homely cells their ſmall pittance, which is commonly the produce of their own grounds, and of their own cultivation; a few herbs, pulſe, or roots, with only a little ſalt; and on holidays a little butter, and nothing to dilute their frugal meals, but plain water. Inſtead of excluding women from their communities, ſome orders among them marry, and bring up their families in the ſame way of life; but they do not admit their wives and daughters into their churches, but have particular chapels for their uſe, to which they repair at all the canonical times of the day and night, with the ſame exactneſs as the men, and uſe much the ſame divine ſervice, except the additional muſic of drums and tabors, which are peculiar to the latter.

There are however other orders of them, who abſtain from all commerce with the other ſex, and never admit them to live within the limits of their monaſteries.

There are likewiſe a third ſort, who prefer the eremitical life as moſt adapted to contemplation, and chuſe to abide in caves, or on the top of high rocks and other loneſome and unfrequented retreats; and theſe are generally more highly reverenced then the reſt.

In the huts of all theſe monaſteries nothing is to be ſeen but meanneſs, their very churches and chapels are moſt of them thatched and void of all ornaments, except a few ordinary paintings; yet on the inſide they are well lined with timber, and have ſome accommodations for the old and weak to lean their elbows upon, becauſe they chant all their ſervice ſtanding. They have neither refectories nor halls, and their huts or cells are of clay, ſmall low, and thatched, and ſo meanly furniſhed, that every thing within is anſwerable to their mortified life; thus their only bed is a poor mat ſpread on the floor.

Two different orders of them are diſtinguiſhed by the name of their founders, or rather reformers: theſe are thoſe of Tekla Haymanout, a native of Ethiopia, and of Abba Euſtatius, an Egyptian. Thoſe of the former order have a kind of general amongſt them, choſen by the heads of the monaſtery; and the other has a ſuperior ſtiled Abba, or Father, over each monaſtery elected by the majority of votes of the monks belonging to it. The habit of both is nearly the ſame, or to ſpeak more properly, differ in each particular, for except their aſhæma, which is only worn by the Abbas or Priors, and is no more than a braid of three thongs of red leather which they put about their necks, and faſten with an iron or copper hook, every one cloaths himſelf as he thinks fit; but all are meanly dreſſed, and the cloth or ſkin which covers their body is girt about them with a leather ſtrap. Some go bare-headed like the laity; others wear a kind of hat, others ſome ſort of cap, and ſome cover their heads with a piece of cloth. Thoſe who affect a more aſcetic life ſometimes retire into the deſarts, and afterwards return again and diſtinguiſh themſelves as they pleaſe, ſome by having a yellowiſh ſkin about their neck, others by a piece of cloth of the ſame ſhape and colour, and a third ſort by a kind of black mantle. Thoſe of the monks who obſerve celibacy are generally more eſteemed than thoſe who marry, and are often, eſpecially their abbots, employed by the emperors in public affairs, negotiations, &c.

SECT. X.

Of the ſeveral Kingdoms or Provinces of Abyſſinia, with a particular Account of the Gallas, a barbarous Nation who have conquered the greateſt Part of that Empire.

HAVING given an account of Abyſſinia in general, and of every thing worthy of notice, in relation to the manners, cuſtoms, and religion of its Chriſtian inhabitants, we ſhall juſt take notice of the kingdoms of which it is compoſed, and of the neighbouring ſtates, and ſhall begin with Tigra, as being the moſt eaſterly, the neareſt to the Turkiſh dominions and conqueſts, and of the largeſt extent.

Tigra or Tigre is bounded by Nubia on the north; by the Red-Sea on the eaſt; by the kingdoms of Angot and Dancali on the ſouth; and by the kingdoms or provinces of Dambea and Bagamender on the weſt. Its length from north to ſouth is computed to be about three hundred miles, and its breadth about a hundred and ſixty. It is under the government of a viceroy, and is divided into thirty-four diſtricts.

The principal place of this kingdom or province was the city of Axuma, formerly its capital, and that of the whole empire; it was ſituated in fourteen degrees, forty-five minutes north latitude, and in thirty-five degrees forty-five minutes eaſt longitude, on a ſpacious and delightful plain, watered by ſeveral rivulets, and was once adorned with ſtately palaces, churches, obeliſks,

obeliſks, and arches. There are particularly the remains of a large and magnificent ſtructure, ſome of the ſtones of which are of a prodigious length and thickneſs; but it has now ſcarcely two hundred houſes left, and thoſe very mean. There are but few other towns either in this province, or the whole empire.

Contiguous to Tigra is the kingdom of Angot, which was formerly rich and fertile; but is now almoſt ruined by the Gallas, who have ſubdued the greateſt part of it, and the ſmall remains they have left are ſcarce worthy of notice.

The kingdom or province of Bagameder, or Bagamédri, lies weſt of Tigra and extends from it to the Nile. It is about a hundred and eighty miles in length, and ſixty in breadth; but a great part of it is mountainous, rocky, and inhabited by wild nations. It has ſome towns, particularly one of its own name, which is the metropolis, but is an inconſierable place, and the others are ſtill more unworthy of notice. This province is however divided into thirteen governments, moſt of which are fertile and well watered by ſmall rivers.

The province of Amara or Amhara lies to the ſouth of the laſt mentioned province, and on the weſt is divided by the Nile, which ſeparates it from the province of Gojam. It is computed to extend about forty leagues from eaſt to weſt, and has thirty-ſix diſtricts. This is conſidered as the moſt noble province in the empire, from its being the uſual reſidence of the Abyſſinian monarchs, and conſequently of the chief nobility. It has a peculiar dialect different from all the reſt, which is become that of the court, and of the polite throughout the empire. Here ſtands the rocks of Ambaguexen, where the princes of the blood were formerly confined and educated; and this province is conſidered as the centre of the empire.

Farther to the weſt, and on the other ſide of the Nile, is the province of Gojam, which is almoſt encompaſſed on every ſide by that river, except to the north-eaſt, where it is bounded by the Dambean lake. Its length from the north-weſt to the ſouth-eaſt is ſomewhat above a hundred and fifty miles, and its breadth from eaſt to weſt, where it is broadeſt, is about ninety. This country is fertile, but in the middle is high and mountainous, and theſe eminences are partly inhabited by a people ſaid to be deſcended from Hagar, Abraham's Egyptian bondmaid. The northern parts are altogether mountainous and rocky, and ſaid to be inhabited by Jews; but it is more probable that they are ſome of the ancient Abyſſinians, who have never yet embraced the Chriſtian religion; for though there are great numbers of Jews diſperſed through the whole empire, yet that people are never known to prefer deſart habitations before the inhabited plains and places of commerce: nor is it probable that they would reſide among the inhoſpitable rocks, unleſs we ſuppoſe ſome rich mines lie hid amongſt them, which keep them more profitably employed. This country contains twenty diſtricts or governments.

To the north of Gojam lies Dambea, which is ſeparated from it by the lake of its own name and the Nile. This is one of the flatteſt countries in all Abyſſinia, and is therefore frequently overflowed. It is about ninety miles in length from eaſt to weſt, and about thirty in breadth from north to ſouth. Notwithſtanding its being eſteemed a level country, it has ſome mountains of an extraordinary height. Geographers mention ſeveral conſiderable towns; but it does not appear that there are any, except Gubea, which is the reſidence of the queen, as well as that of the emperor whenever he leaves his camp. This province is divided into fourteen diſtricts.

The laſt kingdom or province worth notice is that of Narea, or Enarea, which extends ſouth as far as the ſixth degree of latitude, and conſequently to the extremity of the empire. It was formerly governed by its own monarchs, who, as well as their ſubjects, were pagans; but being conquered about a century ago, they embraced Chriſtianity. However, a conſiderable part of the country is ſtill unſubdued, and perhaps unconverted. The whole kingdom is eſteemed rich and fertile, and produces a great number of cattle. The inhabitants carry on a conſiderable trade with the Caffres, who bring them abundance of gold, which they exchange for cloth, ſalt, and other commodities.

The Abyſſinians themſelves allow the Nareans to be the beſt and handſomeſt people in all Ethiopia. They are tall, ſtrong, and well ſhaped; and in their dealings honeſt, wiſe, faithful, and undiſguiſed. They are alſo brave and war-like, and have always defended their country with great gallantry againſt the incurſions of the wild and barbarous Gallas, who have ſubdued even half of the Abyſſinian empire. The tribute they pay to the emperor of Abyſſinia appears rather to proceed from their loyalty than any force; for they receive no aſſiſtance from him againſt thoſe common invaders, nor does he maintain any ſtanding forces, garriſons, or fortreſſes to keep them in awe. This kingdom is ſaid by ſome authors to abound in gold; but that is probably owing to the great quantity of that metal brought into it by the neighbouring Caffres, unleſs it be ſuppoſed that they deſignedly conceal and forbear ſeeking for it, leſt the fame of their wealth ſhould induce the Turks, or the plundering Gallas, to invade them.

As the Gallas have obtained ſo conſiderable a part of the empire, it is proper to give ſome account of them. Theſe people, who are alſo called Galli and Balli, are commonly diſtinguiſhed according to their ſituation, with reſpect to Abyſſinia, into eaſtern, weſtern, and ſouthern. They are a bold war-like people, who live by the ſword, and conſider that as giving the beſt title to every thing, and as being the ſureſt means of preſerving what they have acquired. They are brought up to arms from their infancy, and are early taught to love glory and conqueſt, and to deſpiſe ſlavery and death. Their youth are not allowed the privilege of cutting their hair, which they eſteem the badge of manhood, till they have killed an enemy or ſome ſavage beaſt. The greater number of brave actions a man has performed, the more he is reſpected, and this gives them the precedence at councils and at feſtivals, on which account they ſave the heads of thoſe enemies that fall by their hand as the moſt valuable trophies. After an engagement they lay them before the proper officers on the field of battle, where they are regiſtered in favour of the perſons by whom they are brought; after which the owner may carry them to his own tent, together with his ſhare of the plunder, which is adjudged to him according to the ſhare he had in the victory.

Their weapons are the bow, the arrow, and the dart, when they fight at a diſtance. Thoſe of high rank cloſe in upon the enemy with their ſwords, and the reſt have a club, with one end hardened in the fire. Their ſhields are chiefly made of the hide of a bull or buffaloe. They had formerly no cavalry, but have ſince learned to fight on horſeback; and though their horſes are but indifferent, yet they fight ſo cloſe, and in ſuch good order, that the Abyſſinians, though much better mounted, cannot bear the ſhock. It is even a capital crime among them to give way after the onſet is begun; hence they all fight to conquer or die, neither giving nor aſking quarter; ruſhing with ſuch fury on the foe, that it is very difficult to make head againſt them; whence they have gained many ſignal victories over Abyſſinian armies, that have been much more numerous, and provided with better horſes and arms. Whenever therefore the Gallas make excurſions into the territory of an enemy, inſtead of truſting to numbers, they commonly chooſe a ſelect body of determined youths not exceeding eight or ten thouſand at the moſt, who being all ſworn to ſtand by each other to the laſt, fight with ſuch intrepidity as ſeldom fails of putting an enemy of twice or three times their number into diſorder.

They deſpiſe agriculture as a ſlaviſh employment; and though they admire the bread they take from the Abyſſinians and other neighbours, are generally above ſowing corn; and if they do, leave that work to their ſlaves and women, while they follow what they eſteem the more manly exerciſes of war and hunting. They, however, feed numerous herds of cattle, and live chiefly upon their milk, and ſuch productions of the earth as the country affords, ſhifting from place to place for the ſake of paſture,

pasture, and carrying their wives and children with them wherever they go.

They are said to be divided into above sixty tribes, each of which has a particular head or prince; and these choose from among themselves a luva, or luba, who presides over all the rest, but whose authority extends only to military affairs, and is confined to eight years. He convenes the grand council, in which the affairs of peace and war are determined; and if they agree upon the latter, he heads the army as commander in chief, distributing to each of the heads of the tribes his proper province and duty; and after the war or expedition is over assigns to each his proper honours, rewards, and share of the plunder; but if any dispute arises, it is commonly decided by the general council.

With regard to religion, the Gallas acknowledge a Supreme Governor of all sublunary things, and yet they are said to pay no outward worship, and to be extremely ignorant of every thing relating to religion; but their very enemies allow that they are extremely honest and true to their promises, and are never known to violate an oath.

CHAP. III.

Of ABEX and ANIAN.

SECT. I.

Of ABEX.

Its Situation, Extent, Climate, Face of the Country, Inhabitants, and principal Towns; with a concise Description of the little Kingdom of Dancali.

ABEX, or Habash, is only a narrow slip of land which extends along the western or African shore of the Red Sea, and was formerly a part of Upper Ethiopia, though it is at present subject to the Turks, who seized on all its bays and ports from Egypt to the Streights of Babelmandel, by which means the natives of Abyssinia were excluded from all intercourse with the Red Sea.

This territory is hot and sandy, and the air not only sultry, but foggy and unwholesome, especially after sunset; and the country is so parched by the sun, that it is almost barren, and produces few of the necessaries of life. It has however some deer, and also sheep of a prodigious size, with large tails like those we have described in treating of Syria: it is also said to abound with a great number of lions, tygers, and other wild beasts.

The western part of this tract of land is secured by a long chain of inaccessible mountains, which prevent the passage of an army from Abyssinia into their country, there being only two narrow passes, that of Suakin and that of Arkico; and even in these passes the road is so rugged and difficult, that there is no travelling above five or six miles a day, and consequently they may be easily defended by a handful of troops against a numerous army.

The inhabitants consist of a mixture of Turks, Egyptians, Ethiopians, Arabs, and Caffres.

The principal towns are Suaquam and Arkico, or Ercoco, and a number of villages of fishermen. Suaquam is built on a small island of its own name, situated in nineteen degrees forty-five minutes north latitude, and in thirty-seven degrees thirty minutes east longitude, and is one of the best sea-ports in the Red Sea; the entrance into the harbour is by a narrow streight that reaches into a lake, in the midst of which is the island on which the town is built. All the houses are of stone and mortar, and here resides a Turkish governor under the basha of Cairo. This city is chiefly inhabited by Turks and Arabs.

Arkico, or Ercoco, is situated in sixteen degrees five minutes north latitude, on the coast of the Red Sea, and is defended by a castle; but is small, and neither rich nor populous.

To the south of Abex are several petty kingdoms scarce worthy of notice: one of the principal of these is Dancali, or Dancaly, which extends beyond the Streights of Babelmandel. The soil is for the most part dry, sandy, and barren; for the whole country labours under a great scarcity of water, and that which they have is very brackish. The land produces little besides some hardy vegetables which serve to feed the goats, which are in a manner the only quadrupeds in the country. It has, however, some good ports on the Red Sea, the principal of which is Baliur; and having some salt-mines, the produce of them is sent into other countries; and in return they receive the necessaries of life. Its king, tho' a Mahometan, is said to be tributary to the emperor of Abyssinia.

SECT. II.

Of ANIAN, *or* AJAN.

Its Situation, Extent, Climate, Soil, and Inhabitants in general. Of the Kingdom of Adel; its Country, Cities, Produce, Commerce, and Inhabitants.

THE country of Anian extends along the southern coast of the gulph of Babelmandel to Cape Guardafuy, and from the twelfth degree of north latitude to the equator; it being bounded on the north by the gulph of Babelmandel, on the east by the Indian ocean, on the south by Zanguebar, and on the west by Abyssinia and the unknown parts of Africa.

As the climate is exceeding hot, all the eastern coast is a mere sandy barren tract, producing neither corn, fruit, nor any animals but of the wild kind, on which account it is generally called the desart coast; but the northern coast, which is washed by the gulph, is a fertile country that produces plenty of provisions, in which the natives carry on a considerable commerce. They have also an excellent breed of horses, which foreign merchants purchase in great numbers, in exchange for silks, cottons, and other stuffs.

The inhabitants along the north coast are for the most part white, with long black hair, and grow more tawny, or even quite black, on proceeding towards the south. Here are likewise many negroes, who live and intermarry with the Arabs settled in the country, and carry on a great commerce with them in slaves, horses, gold, and ivory, which they commonly bring from Abyssinia, with which they are almost constantly at war; and, by their frequent inroads into that kingdom, have rendered themselves a warlike people.

In this tract is included several kingdoms, the most considerable of which is that of Adel, which is so called from its metropolis, which authors have not described; it is also named Zeila, from another sea-port situated on the southern coast of the Red Sea.

This kingdom has the Streights of Babelmandel on the north, part of the eastern ocean on the east, and the Gallas with the kingdoms of Dancali and unknown countries on the west.

The city of Zeila is seated on a spacious bay, to the south-east of the mouth of the streights of Babelmandel, in eleven degrees ten minutes north latitude, and forty-four degrees thirty-five minutes east longitude from London. It is extremely populous, the streets

are regularly laid out, and the houſes built of free ſtone. Its haven is very commodious, and it carries on a conſiderable commerce, it being the place through which the greateſt part of the merchandize carried into the Abyſſinian empire commonly paſs, as well as thoſe that are conſumed in the kingdom of Adel. The ſoil about Zeila is only a dry barren ſand, and the inhabitants are obliged to fetch freſh water at the diſtance of two days journey from the city, where the country abounds with corn and fruit to ſuch a degree, that the inhabitants cannot conſume it all, on which account the people of the neighbouring places come thither to purchaſe proviſions.

The next city is Barbora, ſituated at the bottom of a bay, on an iſland of its own name. It has been all along a kind of rival in commerce with Zeila, and is no leſs reſorted to by foreign merchants. The iſland, which is almoſt contiguous to the continent, is very fertile, and produces plenty of corn, fruit, and cattle, great part of which is exported into other countries. The other parts of the kingdom of Adel being generally flat and with very few hills, they have ſeldom any rains; but that defect is abundantly ſupplied by the many rivers that run through it.

One of theſe rivers named the Hawaſh, flows down from the Abyſſinian mountains, and receiving ſome other rivers, takes a circuit before it enters the kingdom of Adel. This river is very broad and deep, but it has ſcarce run ſix miles through the country of Adel, before the inhabitants divide it into ſuch a multitude of canals, that it is in ſome meaſure exhauſted before it reaches the ſea. This renders the country ſo rich in grain, fruit, and other proviſions, that part of it is conveyed into the neighbouring kingdoms. In particular, they have plenty of wheat, barley, and millet, and a variety of cows, ſheep, and other beaſts; but their principal traffic conſiſts in gold-duſt, elephants teeth, frankincenſe, and negro ſlaves, which the inhabitants of Adel carry to the port of Zeila, where they never fail of meeting with merchants from Arabia, Guzarat, and other parts, who give in exchange for them cloths of cotton, ſilk, and linen of various ſorts, collars, bracelets, and other ornaments of amber and cryſtal; with dates, raiſins, fire-arms, and other commodities.

The Adelites are brave and warlike, and fight with ſurpriſing intrepidity againſt the Abyſſinians, who are far from being equal to them in valour, diſcipline, and offenſive weapons, the Adelites being furniſhed by the Turks and Arabs with variety of fire-arms. Their dreſs chiefly conſiſts of a piece of cotton cloth, which covers them only from the girdle to a little below the knee, all the reſt of their body being naked; but the king and nobles of both ſexes wear a kind of looſe garment which covers their whole body, and a cap on their heads; all the women, however, are very fond of adorning their necks, arms, wriſts, and ankles, with bracelets of glaſs, amber, and other trinkets.

SECT. III.

Of the Kingdom of Magadoxa, and the Republic of Brava.

THE next conſiderable kingdom on the coaſt of Anian is that of Magadoxa, which is ſituated to the ſouth of Adel, and extends from five degrees forty minutes north latitude to the equator, where the river or gulph of Jubo divides the coaſt of Anian from that of Zanguebar; but how far it extends towards the weſt is uncertain. It has its name from its capital, which is ſituated on a large bay, formed by the mouth of the river of the ſame name, that annually overflows like the Nile. Some authors have pretended to fix the ſpring-head of this river, but chuſe different mountains. Indeed, we are ſo little acquainted with theſe inland countries, that the ſource of this and other rivers is as much unknown, as that of the Nile was formerly. However, its courſe is probably a very long one, as it has a conſiderable channel; and this farther appears from its regular and extenſive inundations; the whole country being rendered ſo fertile by the numberleſs canals cut from it, that it produces a great quantity of wheat and barley, variety of fruit, and a multitude of horſes, oxen, ſheep, and other animals, wild and tame.

The city of Magadoxa is a place of great trade, and of vaſt reſort from the countries of Arabia, India, and other parts; whence their merchants bring cotton, ſilk, and other ſtuffs, ſpices, and a variety of other drugs, which they exchange with the inhabitants for gold, ivory, wax, and other commodities.

Some of the people are white, others tawny, and others quite black; but all ſpeak the Arabic tongue. The king and his court are Mahometans, and moſt of the inhabitants are of the ſame religion; they are bold and warlike, and among other weapons uſe poiſoned arrows and lances.

Within the kingdom of Magadoxa, and on its ſouthern extremity is the republic of Brava, which is perhaps the only government of that kind in all Africa; it was founded by ſeven Arabians, who were all brethren, and fled hither from the tyranny of Lacah, one of the petty monarchs of Arabia Felix. Here they found a moſt convenient and delightful ſituation, in a ſmall country bounded on each ſide by a river, or, as others ſuppoſe, by two branches of the ſame river.

This republic is ſaid not to extend much farther than the coaſt; its chief dependence being on the great commerce of its capital of the ſame name, which is conveniently ſituated on a bay formed by the mouth of the northern branch of the river, about the diſtance of one degree from the equator.

This city, which ſeems to be the only one that belongs to this republic, is large and well peopled, chiefly by rich merchants the deſcendants of the ſeven Arabs juſt mentioned, whoſe chief trade conſiſts in gold, ſilver, ſilk, cotton, and other ſtuffs, elephants teeth, gums, and other drugs, particularly ambergriſe, with which this coaſt abounds.

The houſes are large and well built, and the town is ſtrong, well fortified, and eſteemed one of the moſt celebrated and greateſt marts on the whole coaſt. Both the city and the republic are governed by twelve magiſtrates, choſen out of the principal families of their ſeven founders above-mentioned, and to them the adminiſtration of juſtice, and the management of all public affairs are committed. The people are chiefly Mahometans, and yet are under the protection of the king of Portugal, to whom they annually pay a ſmall tribute of five hundred mitigates, amounting to about four hundred French livres.

SECT. IV.

Of the Iſlands of Babelmandel and Zocotra, Socotra, or Socotora, ſituated on the North Coaſt of Anian.

THE iſland of Babelmandel gives name to the ſtreights at the entrance into the Red Sea, and is ſituated in thirteen degrees north latitude, and in forty-three degrees thirty-three minutes eaſt longitude from London. The Abyſſinians and Arabians formerly contended with great fury for the poſſeſſion of this iſland, on account of its great importance, from its commanding the entrance into the South Sea, and preſerving a communication with the ocean; but the Turks having obtained the poſſeſſion of both ſhores, the iſland is now in a manner deſerted.

Babelmandel is about four or five miles in compaſs, rocky, barren, and expoſed to all the winds: it has a barren ſoil, ſcorched by the heat of the ſun, and affords ſcarce any ſuſtenance for man or beaſt.

The iſland of Zocotra, or Socotora, is ſituated in the Eaſtern Ocean, thirty leagues to the eaſtward of Cape Guardafuy, and extends from the twelfth degree to the twelfth degree twenty-five minutes north latitude. It is fifty miles in length and thirty-two in breadth, and is particularly famed for the fine aloes brought from thence, which, from the name of the iſland, are called Socotrine aloes. This iſland alſo produces great quantities of frankincenſe, dates, and rice, which are exported from thence to Goa and other parts of the Eaſt Indies; from whence they bring other merchandizes. They alſo trade

trade all along the coaſt of Arabia. The iſland alſo abounds in cattle and fruit.

The climate is extremely hot, and it is ſaid that the rainy ſeaſon does not laſt above a fortnight or three weeks: however, here are ſome rivers which are never dry, and on the coaſt are wells dug by the Arabs. There are two pretty good harbours, where the European ſhips uſed formerly to put in, when they were diſappointed of their paſſage to India by the monſoons: but now this ſeldom happens, as our mariners are well acquainted with the winds and ſeaſons in this part of the world.

The inhabitants conſiſt of negroes of a large ſtature, with diſagreeable features, and frizzled hair: but thoſe who live in the middle of the iſland, and are probably the original inhabitants, are much fairer, and have features that nearly reſemble thoſe of the Europeans. Theſe are ſolely employed in fiſhing, and attending their flocks. On the coaſt are a conſiderable number of Arabs, who are maſters of the country, and people of a mixed breed, produced from the Arabs and negro women.

The people are cloathed with a ſtuff made of goats-hair, of which they make long gowns, which are faſtened round the waiſt with a ſaſh. They have alſo a kind of cloak, which they throw about their ſhoulders, and wrap the whole body in it. The people in the heart of the iſland have no other cloaths but a piece of cloth or the ſkin of a beaſt faſtened round the waiſt. The men wear caps like thoſe of the Abyſſinians, and the women go bareheaded.

Their food conſiſts of the milk and fleſh of their cattle, dates, rice, and herbs.

As to the religion of the people, the greateſt part of them are Pagans; but the Arabs, who are the trading part of the iſland, are Mahometans.

In the iſland is but one city, which is alſo called Socotora, and this is the reſidence of the king; ſome ſay there are likewiſe conſiderable villages inhabited by the Arabs. The original natives live in cottages diſperſed over the country.

CHAP. IV.

Of ZANGUEBAR, and SOFALA.

SECT. I.

Of the Country of Zanguebar and Sofala in general. Its Situation, Extent, Climate, and Diviſions. A Deſcription of the Kingdom and City of Melinda. The Perſons, Dreſs, and Manners of the People; the State of the King, and the Manner in which Juſtice is adminiſtered. With a particular Account of the Reception of the Portugueſe at their firſt Arrival at Melinda.

ZANGUEBAR and Sofala include a large part of the eaſtern coaſt of Africa, extending from the equator to twenty-three degrees ſouth latitude, and from thirty-four to forty degrees eaſt longitude from London. It is therefore about fourteen hundred miles in length, and three hundred and fifty in breadth. It is bounded on the north by Anian, on the eaſt by the Indian ocean, on the ſouth by Caffraria, and on the weſt by Monomugi and the unknown parts of Africa.

The air of this country would be intolerably hot, was it not cooled by the annual rains which overflow the country, and by refreſhing breezes from the ſea. It is alſo well watered by rivers, which render the ſoil exceeding fruitful. This country is divided into ſeveral kingdoms, which, beginning at the north, are Melinda, Mombaze, or Mombaza, Quiloa, Moſambique, or Moſambico, and Sofala. The Portugueſe are indeed ſovereigns of all the coaſt, and have many black princes ſubject to their governors.

The kingdom of Melinda begins, according to moſt geographers, under the equinoctial, and extends to the river Quilmanci, between the third and fourth degree of ſouth latitude. The coaſt of Melinda, eſpecially near the capital, is extremely dangerous and difficult of acceſs, being full of rocks and ſhelves, and at certain ſeaſons the ſea is frequently tempeſtuous.

This kingdom is however for the moſt part rich and fertile, producing almoſt all the neceſſaries of life, except wheat and rice, both of which are brought thither from Camboya and other parts; and thoſe who cannot purchaſe them make uſe of potatoes in their ſtead: theſe are very plentiful, and are fine and large. The country alſo abounds with great variety of fruit-trees, roots, plants, and other eſculents, with melons of exquiſite taſte. It is alſo covered with citron-trees, with whoſe odoriferous ſmell the air is generally perfumed almoſt all the year. There is great plenty of oxen, ſheep, veniſon, and other game; with geeſe, and ſeveral kinds of poultry.

The city of Melinda is agreeably ſituated on a beautiful plain, and is ſurrounded with many fine gardens and orchards, which abound with all ſorts of fruit-trees, particularly oranges and citrons. The houſes are built of ſquare ſtone; theſe are for the moſt part handſome ſtructures, with flat roofs; ſome of them are even magnificent, and all of them are richly furniſhed, they being chiefly inhabited by rich merchants. Melinda is much reſorted to by foreigners, who carry on a great trade with the city in gold, copper, quickſilver, ivory, wax, drugs, &c. which are here exchanged for corn, ſilks, cottons, and other ſtuffs; beſides various other commodities. The only inconvenience attending this city is, that ſhips are obliged to anchor at ſome diſtance from it, on account of the rocks and ſhelves which render the acceſs to it difficult and dangerous.

The inhabitants are a mixture of blacks, and of perſons of a ſwarthy, tawny, and whitiſh complexion. The laſt are chiefly the women, who are moſtly either inclining to the white, or of an olive colour. Their dreſs is very agreeable, for they never ſtir out but in fine ſilks girt about them with a rich gold or ſilver girdle. They wear a collar and bracelet of the ſame metals, and their heads are covered with a veil.

The men do not here go bare-headed, as in moſt other parts of Africa, but wear a kind of turban wrought with ſilk and gold; but ſome are only cloathed from the waiſt downward with ſilk and cotton ſtuffs; others wear a ſhort cloak of calicoe, and a ſword and dagger handſomely ornamented; while their legs and feet are bare. The meaner ſort, and thoſe who live farther from the coaſt, wear little more than a piece of cloth about their middle. Theſe carry a ſhield, bow and arrows, the ſcymetar, and the javelin; in uſing which they are extremely expert, they being eſteemed the braveſt ſoldiers on all that coaſt; for they go to war with undaunted ſpirit, and maintain their ground with greater intrepidity than any of their neighbours. They are alſo ſaid to be very courteous and obliging; they are free from flattery and fraud, and live in a very friendly manner with the Portugueſe, who are commonly buried amongſt them, without any other mark of diſtinction than a croſs over their tombs.

As to their religion, they are a mixture of Mahometans and idolators; but the Roman Catholics are ſo numerous in the city, that they have built no leſs than ſeventeen churches and chapels in it, before one of which they have erected a croſs of gilt marble.

The

The government is monarchical, and the king ſeldom ſtirs out of his palace, without being carried in a pompous ſedan on the ſhoulders of four or more of the greateſt nobles of his kingdom. Whenever he paſſes through the ſtreets of the city, incenſe and other perfumes are burnt before him, by a multitude of ladies who come to welcome him with ſongs in his praiſe, playing on ſeveral kinds of muſical inſtruments, which, though not extremely harmonious, they touch with great art and dexterity. If he ſets out upon any expedition, whether civil or military, he is then mounted on a ſtately horſe richly capariſoned, and attended by a numerous retinue, with great crowds of his ſubjects, who fill the air with loyal acclamations. At his ſetting out he is met by his prieſts, or ſoothſayers, who bring a deer juſt ſacrificed, with its blood ſtill reeking, over which he leaps his horſe three times; which is no ſooner done, than theſe ſoothſayers examine the entrails, and from thence pretend to foretel the ſucceſs of his expedition.

The ſame ſuperſtitious ceremonies are alſo obſerved when any prince, or an ambaſſador from a prince, comes to his court, in order to learn whether the viſit or negotiation will be attended with good or bad ſucceſs. Upon this occaſion the prince, or ambaſſador, is accompanied by a great number of women through the ſtreets, ſome burning perfumes before him, others ſinging or playing on inſtruments.

The kings of Melinda are in a manner obliged to ſubmit to the ceremonies performed by the ſoothſayers, and to regulate their reſolutions by them, whether it be for peace or war, or on any other exigence, even whether they give any credit to them or not; for on this in a great meaſure depends the honour, affection, and veneration they receive from the people, which would quickly degenerate into hatred and contempt, if not into open rebellion, ſhould they fail to ſhew an implicit obedience to the determinations of the ſoothſayers, who have an entire influence over all the people. It is, however, not improbable, that theſe pretended predictions, calculated to amuſe the multitude, are privately directed by the prince, in order to make the people enter with confidence, and the firm aſſurance of ſucceſs, into all their meaſures.

However, the kings of Melinda are ſaid to take a more rational method of ſecuring the loyalty and affection of their ſubjects, by their conſtant application to public affairs; by their vigilance in watching the conduct of their miniſters, governors, and other magiſtrates; by their aſſiduity and attention in liſtening to the complaints of their ſubjects; and by the ſtrict and ſevere adminiſtration of juſtice on all delinquents of what rank or degree ſoever; but more particularly on thoſe who attempt to impoſe upon, or miſlead them, by fraud or artifice.

When any complaint or appeal is preſented to the king, he cauſes the plaintiff to be detained till the defendant, who is inſtantly ſummoned to appear before him and his council, has heard his accuſation, and made his defence. If an inferior complains againſt a governor, a miniſter of ſtate, or any other grandee, he is no leſs obliged to appear than the meaneſt ſubject; with this difference, that on his approach to the court he cauſes the horn or trumpet to be blown, to give notice of his coming: upon which ſome of the king's officers go and receive him into their cuſtody, and, having diſmiſſed his retinue, conduct him to the hall of juſtice. In ſuch caſes the accuſer muſt be provided with ſufficient evidence; for if that be wanting, he is immediately condemned to die, and is inſtantly executed; but if the accuſation be fully proved, the defendant is ſentenced to make reſtitution ſuitable to the wrong he has done, and is alſo fined and obliged to ſuffer corporal puniſhment; which, if the offender be a perſon of rank, is commonly being baſtinadoed with greater or leſs ſeverity, according to the nature of the offence, and the dignity of the offender, in which caſe the baſtinado is inflicted by the king himſelf.

No ſooner is the ſentence pronounced, than the offender is conducted out of the hall into another chamber, where he muſt acknowledge his fault, and the juſtice as well as lenity of his puniſhment, in the humbleſt terms and poſture. He is then ſtripped, and laid with his face on the ground; when the king taking his ſtaff of juſtice in his hand, gives him as many ſtrokes as he thinks proper; and having at length received the offender's thanks for this kind correction, he bids him riſe, and put on his cloaths; which having done, he kiſſes his majeſty's feet, and accompanies him with the reſt of the attendants into the hall, with a ſerene countenance that betrays not the leaſt grief or diſcontent. The king there graciouſly diſmiſſes him before the whole court, charging him to be careful to adminiſter juſtice to his ſubjects, and then cauſes him to be accompanied with the uſual honours and perfumes to the gates of the city, and the affair is huſhed up as if nothing had happened, the people without being entirely ignorant of what has been tranſacting within. The fine and expences of the ſuit are levied out of the offender's eſtate, or if a favourite out of the king's coffers.

The Portugueſe boaſt of the good underſtanding that has always ſubſiſted between them and the kings of Melinda ever ſince their being admitted into their dominions, and more particularly of the extraordinary reſpect which that prince pays to the ſubjects of Portugal. Indeed, on their firſt entering that kingdom, they were treated in a very friendly manner; and as theſe Portugueſe were the firſt Europeans who had ever appeared before that city, a particular account of their reception will not, we imagine, be diſagreeable to our readers, eſpecially as it will alſo ſerve to give ſome idea of the manners of the people.

Vaſco De Gama, who commanded a Portugueſe fleet ſent to diſcover the Eaſt Indies, appearing before Melinda, in the year 1498, was overjoyed at ſeeing a city like thoſe of Portugal, and anchored within a league of it; but nobody came on board, for fear of being made priſoners; on which he cauſed an old Moor to be ſet on a ſhelf of the rocks over-againſt the city, from whence a boat came immediately to fetch him. Being carried before the king he informed him, that the general, for ſo the admirals were then called, was deſirous of entering into a league with him. The king returned a favourable anſwer, with a preſent of ſheep, fruit, and other refreſhments; in return for which De Gama ſent a hat, two branches of coral, three braſs baſons, ſome little bells, and two ſcarves. The next day the Portugueſe anchored nearer the city, when the king ſent to let him know, that he himſelf would viſit him the next day, and that the meeting ſhould be upon the water. Accordingly the next day, in the afternoon, the young king, to whom his aged father had devolved his authority, came in a large boat, dreſſed in a gown of crimſon damaſk lined with green ſattin, with a rich ſcarf rolled round his head. He ſat in a beautiful chair, neatly inlaid with wire, on a ſilk cuſhion, with another by him, on which lay a hat of crimſon ſattin. Near him ſtood an old man, who carried a very rich ſword, with a ſilver ſcabbard. He was attended by about twenty of the nobles of his court richly dreſſed, and a kind of muſic. De Gama went to meet him in his long-boat, which was adorned with flags, carrying with him twelve of the chief men belonging to the ſhips; and, after many ſalutations, went, at the king's deſire, into his boat, where he was honoured as a prince. The king's behaviour was polite, and his converſe full of good ſenſe; he viewed his new gueſt and his men with great attention, enquiring after the country he came from, the name of his king, and for what purpoſe he entered thoſe ſeas. The general having anſwered theſe queſtions, the king, at his deſire, promiſed him a pilot for Calicut, and invited him to take the pleaſures of his palace. But De Gama excuſed himſelf, promiſing to call there at his return; and at the ſame time made the king a preſent of thirteen Moors he had a little before taken priſoners; which the king ſaid, he received with greater pleaſure than if he had given him ſuch another city as that of Melinda.

The king then rowed among the ſhips, which he beheld with ſurprize, and was greatly delighted at the firing of the ordnance, telling the general, that he never ſaw any men that pleaſed him ſo well as the Portugueſe, and wiſhed he had ſome of them to aſſiſt him in his wars. De Gama, at parting, let two men, at the king's requeſt, accompany him; and had, as hoſtages for their ſafety, his

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ſon and a prieſt. The next day De Gama and one of his principal officers went with armed boats along the ſhore to ſee the king's horſemen run and ſkirmiſh. In a little time there came ſome footmen from the king's palace, which was in ſight, and bringing his majeſty in a chair carried him into the general's boat, where he very courteouſly intreated him to land and go to the city, becauſe his father, who was lame, was deſirous of ſeeing him, offering to ſtay with his children on board the ſhip till his return; but De Gama, fearing to truſt himſelf, pretended that he durſt not, on account of his having no licence from his ſovereign; and at length, having obtained a very expert pilot, he took his leave.

De Gama, at his return, took with him an ambaſſador from the king of Melinda, whom he brought to Portugal; and every thing being ſettled to the ſatisfaction of both monarchies, the Portugueſe aſſiſted the king of Melinda againſt his enemies, and that prince gave them free leave to ſettle and build a fort in his capital.

SECT. II.

Of the principal of thoſe ſmall Iſlands and Kingdoms which lie along the Coaſt of Melinda, particularly Pate, Lamo, Pemba, and Zanzibar, or Zanguebar.

NEAR the coaſt of Melinda are ſeveral iſlands and petty kingdoms, the moſt conſiderable of which we ſhall here deſcribe, beginning with the kingdom of Pate, which takes its name from its capital, ſituated on a ſmall iſland, at the mouth of a commodious bay, named by the Portugueſe Baye Formoſa, in about the firſt degree of ſouth latitude. This city is large, well built, and populous. It has a good and convenient port, and carries on a conſiderable commerce with the neighbouring kingdoms and iſlands, particularly thoſe of Lamo, Ampaſa, Sian, and Chelichia, which ſurround it at a ſmall diſtance, and have alſo their names from their reſpective capitals; but all of them are too inſignificant to require a farther deſcription.

The king of Pate is a Mahometan, as are alſo moſt of his ſubjects, and is tributary to the Portugueſe, who have a fort in the city, under the command of the governor of theſe coaſts, who is little better than a tyrant over them. Pate had another town and port, named Mondra, but it was taken and razed by a Portugueſe admiral, named Thomas de Souſa, for refuſing, or perhaps only neglecting, to pay the uſual tribute.

The iſle and kingdom of Lamo has alſo its capital of the ſame name, which has a good port, and is well walled and fortified. The iſland is ſituated at a ſmall diſtance from the mouth of the river Quilmanci. The king and government, being Mahometans, are frequently at war with the reſt of the inhabitants, who are idolaters. It is remarkable, that in the year 1589, the king of this iſland was beheaded by the Portugueſe. He was named Panebaxita, and his crime, whether real or pretended, was his having baſely betrayed Rock Britto, governor of the coaſt, for which he was ſeized, with four of his Mahometan ſubjects, in his own capital, by the admiral Souſa Contingo, and carried to Pate, where they were publickly executed in the preſence of that, and ſome other petty kings of the neighbouring iſlands; from which time Lamo has continued tributary to Portugal.

The iſle and kingdom of Pemba is ſituated oppoſite to the bay of St. Raphael, in the kingdom of Melinda, and De Liſle places it in four degrees fifty minutes ſouth latitude. It is ſmall and inconſiderable, though its princes aſſume the title of kings.

The iſle and kingdom of Zanguebar, or Zanzibar, is alſo ſituated oppoſite the bay of St. Raphael, between the iſlands of Pemba and Momfia, at the diſtance of about eight or nine leagues from the land, and has been tributary to Portugal ever ſince their fleet appeared on this coaſt, when the king ſubmitted to pay annually a certain weight of gold and thirty ſheep.

This iſland abounds with rivers of excellent water, and produces plenty of rice, millet, and ſugar-canes: it has alſo foreſts of citron-trees of an extraordinary ſize and odoriferous ſmell, intermixed with a multitude of orange-trees; and the natives carry on a very conſiderable trade with the adjacent kingdoms.

The iſlands of Quirimba, Aniſa, Amfia, &c. have little worthy of notice, except their breeding great numbers of large and ſmall cattle, and abounding with corn and fruit; all which, except what is conſumed among them, is carried to the continent of Africa, and great advantage is made of this commerce. The iſland of Quirimba alſo abounds with a coarſe kind of manna, of a greyiſh red; it is difficult to diſſolve, but is as purgative as the beſt.

The inhabitants are ſlender, meagre, and weakly, notwithſtanding their being great feeders. Their dreſs reſembles that of the inhabitants of Melinda, and the women are equally fond of adorning themſelves with chains and bracelets of gold and ſilver. The men in general apply themſelves to agriculture and commerce; for which they are better formed than for war. Their trading veſſels are ſlightly made, the timber being faſtened together by ropes made of flags inſtead of nails, and their ſails are formed of mats. Thoſe of Zanguebar are not only ſtronger and better built, but carry ſome great guns on account of their being commonly laden with the richeſt merchandize of that coaſt, while the greateſt part of the others carry only cattle, rice, and fruit.

SECT. III.

Of the Iſland of MOMBASO, *or* MOMBAZA.

Its Situation, Extent, Climate, and Produce of the Country; with a Deſcription of the City of Mombaza, and a conciſe Account of its Inhabitants.

THE iſland of Mombaza, or Mombaſo, is contiguous to that of Melinda, and is ſituated in four degrees five minutes ſouth latitude, in a convenient bay formed by the river Quilmanci already mentioned, and is ſaid to be about twelve miles in circumference.

The climate is pretty temperate, conſidering its ſituation, and the air healthy. The iſland abounds with excellent ſprings of freſh water, and the ſoil, which is exceeding fruitful, produces rice, millet, and other grain; with variety of fruit-trees, and other vegetables and eſculents. Here alſo are bred great numbers of cattle, and various kinds of poultry. Their cattle are well fed, and agreeably taſted: they have great plenty of paſture, and ſome of their ſheep have thoſe large and fat tails which we have frequently mentioned as weighing between twenty and thirty pounds.

The inhabitants live long and happily, eſpecially in the capital, where they enjoy great plenty, with eaſe and elegance. Their bread, which is made either of rice or millet, is in flat cakes, and mixed with ſugar, herbs, and other ingredients, to give it a more agreeable taſte. They have drink made of rice, and other liquors made of honey, or of particular ſorts of fruit, which are here excellent, eſpecially their oranges, ſome of which are very large, and of exquiſite taſte and flavour. Theſe liquors are uſually kept in veſſels of different ſorts and ſizes, neatly made of bullocks horns, and of the ſame materials are their drinking-cups, and other houſhold utenſils; they having plenty of horns, and their artiſts work them with great ſkill and neatneſs.

The city was originally built on a peninſula; but the ſpot on which it ſtands has been ſince turned into an iſland, by cutting a canal through the iſthmus in ſuch a manner, that one corner of it covers the city, ſo that it cannot be ſeen till a perſon enters the port. The houſes are built of ſtone, cemented with mortar; the ſtreets are ſtraight, though narrow; and the houſes being contiguous, and terraſſed on the tops, one may walk upon them from one end of the ſtreet to the other, without interruption. The city is defended by a ſtrong citadel, and before the town is a moſt commodious bay, in which the trading veſſels have all the depth and room to ſail and tack about that can be wiſhed, the channel being wide enough for the largeſt of them to enter with all their ſails diſplayed. Within this incloſure is a dyke, or cauſeway, on the farther ſide, built of ſtone, and running acroſs the channel, ſo that at low water one may paſs from one

ſide to the other. Beſides the channel which ſurrounds the town, there are ſeveral other navigable ones that run into the land.

Here is a great variety of inhabitants, ſome black, ſome ſwarthy, others olive, and others white; but they generally dreſs after the Arabian manner, and the richer ſort very magnificently, chiefly of the richeſt ſilks and ſtuffs; and the women wear gold and ſilver tiſſue. The furniture of their houſes is no leſs elegant, it conſiſting in rich carpets, paintings, hangings, and a variety of utenſils and ornaments imported from Perſia, Cambaia, and other countries. The people are repreſented as being the moſt affable and civil to ſtrangers of any upon this coaſt, though they conſiſt of many nations, complexions, and religions. They were once all Pagans, but the Portugueſe, upon their ſettling in this kingdom, made a ſmall number of converts; but afterwards the far greater part of them either returned to their antient paganiſm, or turned Mahometans, after the example of one of their monarchs who had been brought up in the Chriſtian religion, and in the year 1631 married a Chriſtian; but falling out with the Portugueſe governor, on account of his being guilty of ſome acts of injuſtice or oppreſſion, he drove him out of the citadel, maſſacred all the Portugueſe that fell into his hands; and, in order to obtain the protection of the Turks, turned Mahometan.

SECT. IV.

Of the Iſland of QUILOA.

Its Situation; the Extent and Fertility of the Territory belonging to it; a Deſcription of the City of Quiloa, and of the Manners of the Inhabitants; with a conciſe Account of the ſmall Kingdoms of Mongalo and Angos.

THE iſland of Quiloa is ſituated in eight degrees twenty minutes ſouth latitude, and was firſt diſcovered by the Portugueſe in the year 1498. It has its name from its capital, which is a large and opulent city, and the kingdom, which alſo bears the ſame name, lies oppoſite to it on the continent, and extends about two hundred miles from north to ſouth along the coaſt, but how far to the ſouth is unknown. It is ſeparated from the iſland by a narrow channel, and the ſoil of both is ſo nearly of the ſame goodneſs and fertility, that they are thought to have been formerly contiguous. The country, though low, is very pleaſant and fertile in rice and millet, fruit and good paſture; the inhabitants breed abundance of cattle and fowl of all ſorts, both wild and tame; they have likewiſe great plenty of very good fiſh, and, according to moſt travellers, the climate is healthy and pretty temperate.

The city of Quiloa is large, rich, and well built: the houſes are handſome, and built of ſtone and mortar: they are ſeveral ſtories high, and have behind each a pleaſant garden, well watered and cultivated, here being plenty of ſprings of freſh water. The houſes are terraſſed at the top with a hard kind of clay, and the ſtreets, as in moſt places under the tropics, are narrow. On one ſide of the town is the citadel, which is the reſidence of the Mahometan prince; it is adorned with ſtately towers, and ſurrounded with a ditch and other fortifications: it has two gates, one towards the port, where is a view of the ſhips ſailing in and out, and the other towards the ſea.

The king and his ſubjects are Mahometans; part of the latter are black, and part tawney: they all ſpeak Arabic, and ſeveral other languages, which they learn from the nations with which they trade. Their dreſs reſembles that of the Arabians, and is not very different from that of the inhabitants of Mombaza, nor do they come behind them either in the finery and richneſs of their cloaths, the elegance of their furniture, or in their manner of living; for they here enjoy the ſame plenty. The women in particular are fond of making a gay appearance, and of having a variety of ornaments about their necks, arms, wriſts, and ankles; in particular they have bracelets of ivory curiouſly wrought, which upon the death of a parent, a huſband, or other near relation, they break in pieces, as a token of their ſorrow; while the men expreſs their grief by abſtinence from food, and ſhaving off their hair.

There are two ſmall kingdoms or ſtates between Quiloa and Moſambique, the former is called Mongalo, but though very ſmall, it is well peopled, moſtly with Arabs, and the inhabitants carry on a conſiderable trade in gold, elephants teeth, gums, &c.

The other is named Angos from its capital, and by the French and Italians is called Angoche and Angochia. This kingdom is much ſmaller than that of Mongalo, which is ſaid to extend far weſtward into the continent. Both of them are fertile, produce a great deal of rice and millet, and breed abundance of cattle. The inhabitants of both are chiefly Mahometans, but intermixed with negroes, who are idolators, and are remarkable for the ſmallneſs of their ſtature. They go naked from the middle upwards, and wear round the waiſt a piece of ſilk and calicoe; ſome wear a turban, and others go bareheaded, according to their circumſtances: they are all fond of trade, which they carry on chiefly with the kingdoms of Quiloa, Melinda, Mombaza, and Monomotapa.

SECT. V.

Of the Kingdom of MOSAMBICO, *or* MOSAMBIQUE.

Its Situation, Vegetables, Animals, and Minerals; with a Deſcription of the City, and of its Importance to the Portugueſe.

THE next kingdom of any note ſtill farther to the ſouth is that of Moſambico, or Moſambique, thus named from its capital, which is ſituated on an iſland in the ſixteenth degree of ſouth latitude, and is the chief of the three iſlands of which this kingdom is compoſed; the others are called by the Portugueſe St. George and St. James, and all three lie at the mouth of the river Magincata, or Megincata, between the kingdom of Quiloa, already mentioned, and that of Sofala.

Though the iſland of Moſambico is the largeſt of the three, it is nevertheleſs very ſmall, not being above two bow-ſhots in breadth, and about ſix in length. It is ſituated about two miles from the continent. The bay is about three miles in circuit, the points of land on each ſide advancing into the ſea; and the two iſlands of St. George and St. James lie on each ſide of it, facing the continent. The bay, which ſerves for a haven both for the iſlands and continent, is convenient and ſafe, it having ſeldom leſs than eight or ten fathoms water, which is ſo clear, that one may ſee every bank, rock, and ſhallow, and may ſail into it without a pilot.

The ſoil of this iſland is only a white barren ſand, yet the wealthy part of the inhabitants have in many parts of it found means to procure an artificial ſoil, on which grow very fine ananas, citrons, oranges, figs, and other fruit, notwithſtanding there being great ſcarcity of water; but the far greateſt part of their other fruits, pulſe, and roots are brought thither from the continent, where the ground is fat, and produces plenty of rice and millet, with a variety of fruits, pulſe, and roots.

Among the plants they have one called by the Portugueſe pao d' antac, or antac wood, which ſpreads itſelf along the ground, and bears a fruit like our pears, but ſomewhat long, ſoft, and green: its chief virtue lies in the root, which, they ſay, is a ſovereign remedy againſt a diſtemper to which they give the name of antac, and is occaſioned by a too great familiarity of the Europeans with the negro women of that country; this being the only remedy they know againſt it.

The inhabitants make ſeveral pleaſant liquors from their fruits; but their moſt common drink is made of millet, and called puembo.

They alſo breed many cattle, great and ſmall, particularly the ſheep with large tails. There are likewiſe great numbers of wild beaſts, as wild boars, ſtags, and elephants, ſo miſchievous that the inhabitants are obliged to kindle large fires round their corn-fields to prevent their deſtroying the fruit of their labours.

The woods are filled with wild-fowl of all ſorts, particularly with a kind of wild poultry, not unlike thoſe common

common among us, except their being as large as turkeys, ſpotted with white and grey; but their heads are ſmaller in proportion, and their combs are ſhorter, thicker, and of a more vivid red than our fowls. Their fleſh is black, but more delicious than that of any other fowl, as the fleſh of their hogs, which are here in great abundance, is finer eating than that of any other beaſt. The fowl above-mentioned are extremely wholeſome, and ſome of the people eat them quite raw, without feeling any inconvenience from it. The only defect is the blackneſs of the fleſh, which when boiled turns the broth of the ſame diſguſtful hue, and makes it reſemble ink; but thoſe who feed upon it receive ample amends from its exquiſite taſte and flavour, as well as from the wholeſome nouriſhment it yields.

The country abounds in gold, which is waſhed down by the rivers in great quantities, and forms a chief part of the commerce of the country. Ivory, ebony, ſlaves, and cattle are likewiſe exchanged for European goods, ſuch as little bells, knives, ſciſſars, and razors. Theſe laſt were ſo valued among them, that when the Portugueſe firſt came there, they would give fifteen cows for one of them. They have likewiſe ſome ſilver and other metals, but the inhabitants do not trade with it; and indeed are ſo miſtruſtful of ſtrangers, that they do not like to have any dealings with them, but wholly confine their trade to the coaſters, to whom they convey their merchandize in ſmall boats made of a ſingle piece of timber; but if the nature or quantity of the cargo require a more capacious veſſel, they make them of planks joined together with ropes, made of the bark of the palm-tree, without the aſſiſtance of either pegs or nails.

The city of Moſambico is very handſome, and the houſes well built, eſpecially the churches and convents. The fort is alſo one of the ſtrongeſt and beſt contrived the Portugueſe have on this coaſt; it is of a ſquare form, with each corner flanked by a bulwark, and defended by ſome pieces of artillery. It is alſo ſurrounded by a threefold rampart and large ditch, and is ſo ſtrong as to be proof againſt all the attempts made by the Dutch againſt it. Upon the whole, the port of Moſambico is in a manner the key of the Eaſt Indies to the Portugueſe, which if once loſt, or wreſted from them by an European trading nation, they would find it difficult to carry on their commerce into the Eaſt Indies; it being almoſt impoſſible to continue their voyage thither without ſuch a place of refreſhment, where they can take in freſh water, proviſions, and other neceſſaries. We need not therefore wonder at the Dutch having made many ſtrenuous, though hitherto fruitleſs, attempts to wreſt it out of their hands, particularly in the year 1606, when admiral Paul Van Caerden laid ſiege to it with forty ſtout ſhips; but after lying before it thirty-two days, finding all his efforts fruſtrated, he was glad to raiſe the ſiege, and continue his voyage to the Indies.

SECT. VI.

Of the Kingdom of SOFALA.

Its Situation, Climate, Soil, Produce, and Face of the Country. The Perſons, Dreſs, Food, Employments, and Religion of the Natives: with the Manner in which the Portugueſe ſubdued the Country.

TO the ſouthward of Zanguebar lies Sofala, or Cefala, a kingdom which, from its abounding in gold, many of the learned have ſuppoſed to be the Ophir, whence king Solomon annually drew ſuch prodigious quantities of that valuable metal.

This kingdom extends along the coaſt from the river Cuama on the north, to that of Magnico, ſince called Rio de Spirito Sancto, on the ſouth; that is, from the ſeventeenth to the twenty-fifth degree of ſouth latitude, having, according to the lateſt obſervations, Cape Coriantes about two degrees from the laſt mentioned river, and not in the middle between them, as ſome geographers have placed it. It is bounded on the eaſt by the Indian ſea, and on the weſt by the empire of Monomotapa, and, according to Marmol, is ſeven hundred and fifty leagues in compaſs.

The temperature, ſoil, and produce of the country are much the ſame with that of Zanguebar; only, as it is farther from the line, the heat is more moderate, and the land more fertile in rice, millet, and paſturage. The beſt part of the country lies between Cape Coriantes and the river de Sancto Spirito, where are the moſt numerous herds of cattle, eſpecially of the larger kind, which are the more neceſſary as the inhabitants have ſcarcely any other fuel but cows dung; and the country is much expoſed to the ſoutherly winds, which are as piercing on that ſide of the line, as our northern winds are on this. Here alſo the elephants herd in large droves, and being the chief food of the common people, ſuch numbers of them are killed for the ſake of their fleſh, that, according to the report of the natives, they ſeldom kill fewer than between four and five thouſand one year with another, which is in a great meaſure confirmed by the vaſt quantity of ivory exported from thence by the Europeans.

On the contrary, that part of the country which extends from Cape Coriantes to the river Cuama abounds with mountains covered with large woods; and the vallies, being watered with a variety of ſprings and rivulets, are extremely fertile and agreeable; and here the king and his court ſpend the greateſt part of the year. Among other advantages, we are told that this diviſion of the country enjoys ſuch an odoriferous verdure, that, the coaſt being low on that ſide, the fragrance which exhales from it is frequently perceived by mariners at a great diſtance before even the land itſelf appears: but from the above cape to the river of Santo Spirito the country is rough, barren, and leſs inhabited, except by elephants, lions, and other wild beaſts.

Moſt of the natives of Sofala are black, with ſhort curled hair, there being but few of a tawny or ſwarthy complexion. They are taller, and have a genteeler ſhape than the negroes of Moſambique and Quiloa; and thoſe who live near the Cape of Coriantes are eſteemed extremely courteous.

Their common dreſs is the ſame with that of the inhabitants of Moſambique, that is, a piece of ſilk or cotton wrapped round their waiſt, and hanging down to the knees, the reſt of the body being naked, only thoſe in more affluent circumſtances wear a turban on their heads, and all of them adorn their neck, arms, wriſts, and ankles with rings of gold, ſilver, amber, or coloured beads, according to their rank. Theſe ſtuffs and ornaments are chiefly brought to them by the Portugueſe; and the perſons of diſtinction wear ſwords.

They cultivate plenty of rice and millet, which ſerves them for bread, and eat both the fleſh of elephants, that of their large and ſmall cattle, and alſo fiſh, of which both the ſea and rivers yield great plenty and variety.

They have likewiſe a kind of beer made of rice and millet, and ſome other liquors made of honey, palm, and other fruits. The honey is here in ſuch plenty, that great part of it lies neglected, no more of it being gathered by the people than they themſelves uſe, or than is ſufficient for extracting ſo much wax out of it as will procure them ſilks and painted cottons in exchange. For though they make great quantities of white cloth, they have not yet learned the art of dying it; they are therefore obliged to ſend it, or at leaſt their thread, to be dyed at Guzarat, or other places, of ſuch colours as are moſt in vogue among them. Their chief commerce is with the inhabitants of Melinda, Mombaſo, Quiloa, and Moſambique, who come hither in their ſmall barges, which are laden with a variety of the above-mentioned ſtuffs of all colours, which they exchange for gold, ivory, wax, and ambergriſe; and the Sofalans uſually go and exchange theſe ſilks and coloured cloths with the inhabitants of Monomotapa for gold, not by weight but in ſuch quantities as will ſatisfy the ſeller, ſo that the profit of the exchange commonly amounts to ninety or ninety-five per cent.

Beſides the gold they obtain from Monomotapa, the kingdom of Sofala has conſiderable quantities of that valuable metal, which, according to the Portugueſe inhabitants,

bitants, yield the value of two millions of metigals annually, each metigal being valued at about fourteen French livres; and it is ſaid that the merchants from Mecca and other parts export, in time of peace, about the ſame quantity. The ſoldiers are paid in gold duſt, juſt as it is gathered, which is of ſo pure and of ſo fine a yellow that it greatly exceeds ours, no other gold being ſuperior to it but that of Japan.

As to the metropolis, it ſtands in a low and unhealthy ſituation, and was at the firſt arrival of the Portugueſe but an inconſiderable town, neither large nor walled, it having no other fence than a hedge of thorns; bnt it has been ſince fortified, and in every reſpect greatly improved by thoſe Europeans, who called it Cuama, as well as the fort which they built for its defence; the city being conveniently ſituated on a ſmall iſland at the mouth of the river Cuama: but it has ſince reſumed its antient name, and both pilots and geographers now call it Sofala. There are two other towns on the coaſt, one called Haulema, and the other Dardema; beſides the villages of Gaſta, Bocha, Savona, and ſome others.

At the firſt arrival of the Portugueſe the people uſed no other weapons than the javelin, the ſcymetar, the bow and arrow, the dagger, and the hatchet; but they have been ſince taught the uſe of fire-arms, both ſmall and great. The king keeps a great number of forces in pay, but the Portugueſe are become ſo powerful as to keep the whole kingdom in awe, and their governor keeps veſſels of obſervation to prevent what they call an illicit trade, particularly the exportation of gold, without his ſpecial licence.

As the Arabs have been for ſome centuries ſettled on the coaſt, they, as in many places in the Eaſt Indies, have obtained the dominion, and both the king and his court, with a great part of the people, are deſcended from them; they ſpeak the Arabic tongue, and are ſtill of the Mahometan religion. But the original natives retain their antient cuſtoms, both of a civil and religious nature: they are ſaid to acknowledge one Supreme Being, whom they call Mozimo, or Guimguimo, and have neither idols, altars, nor ſacrifices; but abhor the idolatrous rites of the reſt of the African negroes and their prieſts, and puniſh them with the utmoſt ſeverity, not from a ſpirit of perſecution, but from their thinking them deſtructive to ſociety. They alſo puniſh theft and adultery with great rigour, and, with reſpect to the laſt, make it death for any man to be found ſitting upon a ſopha, or mat, with a married woman: yet they allow of polygamy as much as the Mahometans. They never marry any woman till ſhe has had her monthly courſes, as being held incapable of having children till then; and this no ſooner happens, than the family make rejoicings and a feſtival on the occaſion. They do not ſeem to have any religious ceremonies, except in obſerving ſome particular days of the moon, as the firſt, ſixth, ſeventh, eleventh, ſixteenth, &c. on which they pay a kind of offering to their deceaſed friends, particularly to their parents, whoſe bones, after the fleſh is conſumed, they preſerve in a place appropriated to that uſe; and, in remembrance of their owing their being to them, ſet plenty of proviſions before them, and offer up their petitions to them as if they were ſtill alive, not forgetting to pray for the preſervation and proſperity of the king. Having ended their petitions, they ſit down in their white garments, which is the proper colour on theſe occaſions, and eat what had been ſerved up to the dead, which concludes the ceremony. This cuſtom is alſo practiſed by the Chineſe, and many other pagan nations.

We ſhall conclude this article with an account of the manner in which the Portugueſe obtained the power and authority they exerciſe throughout the kingdom of Sofala.

Franceſco Gnaja, by others called Anaga, was the firſt Portugueſe admiral who came to anchor before the city of Sofala. He had with him only four of his ſmalleſt veſſels, for two of his fleet were ſo large that they could not enter the port. Having engaged in his intereſt Zacote, one of the court, he ſent him to the king, whoſe name was Juſef, and was then blind with age, to obtain leave to build a fortreſs near the city, which he pretended would be of great ſervice to the king, as well as to the Portugueſe. By the good offices of his friend Zacote he met with a kind reception from the old Mahometan monarch, whom he afterwards viſited, notwithſtanding the ſtrenuous oppoſition of the Arabs againſt his landing; the dangers they told him he muſt run before he could reach the royal palace, and the difficulty he would find in getting acceſs to the king; he even met with all the ſucceſs he could wiſh for, the old monarch not only granting him free leave to build the fortreſs, but, as a farther mark of his regard, delivered up to him about twenty of his countrymen who had been lately ſhipwrecked on that coaſt, and who had been treated with the utmoſt hoſpitality.

The old monarch had, however, a ſon-in-law, named Mengo Muſaf, a brave and warlike prince, who boldly laid before him his apprehenſions of the dangers that would attend his receiving thoſe ſtrangers into his dominions; and much more at his permitting them to fortify themſelves there at the imminent hazard of his own ſafety and that of his ſubjects. Whatever were the king's views, he endeavoured to diſſipate Muſaf's fears, by telling him, that time, which brings every thing to light, would ſoon diſcover his motives for thus encouraging theſe dreaded ſtrangers. "Thou wilt ſoon, ſaid he, perceive them "dwindle into nothing, through the heat and incle-"mency of a climate to which they are unaccuſtomed, "and then it will be time enough to drive them out of "their fort, if they do not abandon it of their own ac-"cord." The prince acquieſced in his reaſons, and the fortreſs was carried on with double vigour, the king having ordered his ſubjects to lend the Portugueſe all poſſible aſſiſtance.

His majeſty was, however, ſoon alarmed by the pathetic remonſtrances of the Mahometan merchants, who endeavoured to awaken him to a ſenſe of his danger, from the well known perfidy of the Portugueſe; and addreſſing themſelves to him in a body, reminded him of the repeated warnings they had given him, and then added, "To what end do theſe ſtrangers build a fort in "your dominions, but to increaſe their own power, in "order to ſtrip you of yours and of your kingdom. "Have they not by the like artifices expelled the king "of Quiloa, and robbed many other princes in Africa "and India of their dominions? Where, in ſhort, have "they ever got a footing without leaving numberleſs traces "of their villainy and cruelty. If therefore you have any "regard for your ſafety and welfare, deſtroy them be-"fore they are become too powerful, leſt hereafter you "be unable to avert the ruin and deſtruction which they "will bring upon yourſelf and kingdom."

This ſpeech had the deſired effect, and the alarmed monarch began to ſee his folly and danger. He aſſembled a number of troops, and appointed a day when they were to fall upon the Portugueſe, while they were employed in building the fort. Unhappily for him, he had a traitor who watched all his motions; this was Zacote, who was originally of Abyſſinian extraction, but having been taken priſoner when young by the Mahometans of Sofala, had embraced their religion, and, by his addreſs, had raiſed himſelf to the higheſt degree of credit with the old king; but being now corrupted by the Portugueſe, he betrayed all his maſter's ſecrets, and failed not, on this occaſion, to ſend them timely notice of the deſigns formed againſt them; on which Gnaja prepared to give them a warm reception.

Accordingly on the day appointed the Sofalans furiouſly attacked the fort by throwing lighted brands into it, while others aſſailed the walls with their warlike engines. The beſieged, with Gnaja at their head, made a very brave defence; but being reduced to thirty-five men, the reſt being either ſick or invalids, they would have ſtood a poor chance againſt ſix thouſand men, had not Zacote found means to enter the fort at the head of a hundred men, who immediately attacked the beſiegers with ſuch bravery, that a deſperate conflict enſued, in which the Portugueſe, now inſpired with freſh courage, diſcharged their artillery and darts with ſuch vigour, that the beſiegers ſoon fled with the utmoſt precipitation and terror, leaving them the quiet poſſeſſion of their fortreſs; but the Portugueſe boldly ruſhing out purſued them with the utmoſt fury, not only into the city, but

forced

forced their way into the royal palace. They even crowded into the very apartment into which the old king had retired, and found him lying on his couch; but their inſolence ſoon rouſed his courage, ſo that, blind and old as he was, he haſtily aroſe, and darted ſeveral javelins at them, which, as they crowded thick upon him, did ſome execution, ſeveral of them being wounded; and among the reſt Gnaja received a wound in his neck: when on a ſudden the Portugueſe agent advanced with his drawn ſcymetar towards the king, and at one blow ſtruck off his head, which filled his attendants with dread and horror.

Gnaja, fully ſatisfied with ſeeing the good old king lying in his blood, and headleſs at his feet, immediately forbad his men to offer any farther violence towards a people whom he pretended he wanted to gain by acts of friendſhip, rather than to terrify with farther proofs of the Portugueſe bravery and martial proweſs; adding, that as they had by this time ſufficiently experienced the one, he was now ready and willing to give them the moſt convincing proofs of the other, by acts of humanity and compaſſion to their preſent diſtreſs. This plauſible ſpeech had the deſired effect; and the Sofalans, finding they had to do with a nation that was too ſtrong and artful for them to contend with, forbore all farther hoſtilities.

Oſſorio obſerves, that Gnaja, having ſucceeded ſo far, thought it now time to ſettle this newly ſubdued ſtate, and, as a mark of the Portugueſe generoſity and gratitude, to reward the perfidious Zacota for his friendſhip and fidelity to them in the ampleſt manner. He accordingly cauſed him to be ſent for in great pomp, and then proclaimed him king of Sofala, enjoining the people to obey him as their ſovereign. He next obliged him to take the oath of fidelity and allegiance to the king of Portugal, and to promiſe to behave on all occaſions as his moſt faithful tributary.

CHAP. V.

Of the COMORA ISLANDS.

SECT. I.

Of their Situation; with a conciſe Account of Comora the principal of them, and of Mayotta, Mohilla, and Angazeja. Of the delightful Iſland of Johanna: a View of it from the Road; and the ſpeedy Cure of the Sick who are ſet on ſhore. The Face of the Country, as it appeared in a Walk taken by two Engliſh Gentlemen: with an Account of the Fruits, Beaſts, Birds, and Fiſhes.

THE Comora iſlands take their name from Comora, the largeſt of them; they are five in number, and the other four are diſtinguiſhed by the names of Mayotta, Mohilla, Angazeja, and Johanna. The laſt is ſituated in twelve degrees fifteeen minutes ſouth latitude, and all of them lie oppoſite the ſhore of Zanguebar, and north of the great iſland of Madagaſcar.

Comora, the largeſt and moſt northerly of theſe iſlands, is not frequented by any Europeans, it having no ſafe harbour, and the natives being untractable and averſe to any commerce with ſtrangers. For this perhaps they have ſufficient reaſon, as it was too common for the Portugueſe, eſpecially at their firſt entering thoſe ſeas, to take advantage of the ſimplicity of the inhabitants, unacquainted with arms and incapable of defence, and to land parties in order to rob and commit all poſſible outrages on the natives, whom they frequently carried away ſlaves. This may have given them a traditional averſion to all ſtrangers; and it is not improbable, that the revenge they might take on the next who viſited them, without diſtinguiſhing the innocent from the guilty, may have gained them the inhoſpitable character which they ſtill retain.

Angazeja, Mayotta, and Mohilla, are but little reſorted to, on account of the ſuperior advantages of Johanna, in the ſafety of its road, and the civilized diſpoſition of the inhabitants, which, together with the fineneſs of the country, have induced the Europeans to touch there for refreſhments.

The ſhips on their arrival anchor in the road on the weſt ſide of the iſland, where the high hills, covered with evergreens, ending in a delightful valley, form the moſt pleaſing landſcapes that can be imagined. The ſailors uſually pitch a tent on ſhore for the reception of the ſick, when, ſuch is the excellence of the climate, that thoſe ever ſo much diſabled with that dreadful diſeaſe the ſcurvy, generally recover their health with ſurpriſing ſpeed, which is probably as much owing to the reviving influence of the earth, as to the variety of excellent refreſhments with which the country abounds. The common ſailors who arrive in health, are however in danger, by their intemperance in eating the delicious fruits the iſland affords, of laying the foundation for diſtempers to break out when they go again to ſea. It has alſo been ſaid, that lying aſhore is prejudicial to them, on account of the moiſt vapours diffuſed from the neighbouring hills; but all the danger here is probably occaſioned by a tent being not ſufficient to preſerve them from the keenneſs of the night-air, and from the damps which riſe from the earth.

We cannot give a better or more perfect idea of this beautiful iſland, which is no more than about ninety miles round, than by giving a deſcription of a walk taken by the ingenious Mr. Groſe and another Engliſh gentleman the ſecond day after their arrival, which we ſhall do in his own words.

" As we ſet out pretty early in the morning, we made " a ſhift to penetrate about five miles into the country " before the ſun began to be any-ways troubleſome; and " this was no ſmall ſtretch, conſidering the mountainous " way we had to go. We had fowling-pieces with us, " and the view of excellent ſport in ſhooting, could we " have reached the places where we might perceive the " game lay: but we could not conquer the aſcent of the " hills, though we endeavoured to ſcramble up them on " our hands and knees. We were obliged therefore to " reſt ſatisfied with what ſmall birds preſented themſelves " in the vallies and hills that were paſſable. We made " our breakfaſt on pine-apples, and the milk of cocoa-" nuts, which ſerved to quench our thirſt. About noon, " coming to a beautiful piece of water, we ſeated our-" ſelves in the ſhade by the banks of it, to make a ſe-" cond meal, as well as to enjoy the tinkling of ſeveral " little ſprings and natural caſcades that fell from the " rocks, and, according to their diſtance, ſeemed to " ſound a gradation of notes, ſo as to form a kind of " agreeable ſoothing water-muſic.

" The orange and lime-trees, which ſtood in great " numbers about that ſpot of ground, bending under " the weight of their fruit, diffuſed a moſt fragrant " odour. There were alſo pine-apples which grew " wild of eleven and thirteen inches in circumference, " of a much richer flavour than thoſe I afterwards met " with in India. Our guides too made us diſtinguiſh " a number of goyava, and eſpecially plumb-trees, the " ſize of whoſe fruit is about that of a damaſcene, and " leaves a pleaſing reliſh on the palate for ſome minutes " after it is eaten. All theſe growing promiſcuouſly, and " without the leaſt arrangement or order, combined with " the falls of water and the ſtupendous height of the " ſurrounding hills, covered with trees and verdure, and

" in their various breaks and projections exhibiting the " boldeſt ſtrokes of nature, altogether compoſed what " might, without exaggeration, be called a terreſtrial " paradiſe, compared to which the fineſt gardens in Eu- " rope, with their ſtatues, artificial caſcades, compart- " ments, and all the refinements of human invention, " would appear poor indeed! Here it was impoſſible for " art to add any thing, but what would rather ſpoil than " adorn the ſcenery.

" It was not then without regret that we quitted ſo " charming a ſpot, after having feaſted our eyes with " the beauties of it; to which it may be mentioned, as " no inconſiderable addition, that there was no fear of " wild beaſts or of venomous creatures mixed with our " pleaſure, the iſland being ſo happy as to produce none. " We returned then to our tent, well paid for the ſlight " fatigue we had undergone in this little excurſion."

Beſides the fruit already mentioned, and many others common in the Indies, there is a remarkable ſort of ſweet oranges of a ſmall ſize, not exceeding that of a common apricot, but filled with a juice that has a much more delicious flavour than the larger ſort generally imported here from Portugal, under the name of China-oranges; and their being gathered ripe and freſh from the tree is doubtleſs an advantage to their taſte.

In the woods are a great number of monkies of different kinds and ſizes, and a beaſt of about the bigneſs of a common monkey, with a head nearly reſembling that of a fox; it has a lively piercing eye, its coat is woolly, and generally of a mouſe colour; and its tail, which is about three feet long, is variegated with circles of black, within an inch of each other, quite to the end; the natives call it a mocawk, and when taken young it ſoon grows exceeding tame: the country alſo abounds with ſquirrels, which are generally large and ſhy; but neither well ſhaped, nor of an agreeable colour.

Their oxen, which are very numerous, are of a middling ſize, and, like thoſe in the Eaſt Indies, are remarkable for their differing from ours in having a large fleſhy excreſcence between their neck and back, which, when kept in pickle for ſome time, is generally preferred either to tongue or udder, it taſting like firm marrow, and nothing can be imagined ſweeter than their fleſh.

Their fowls are alſo extremely good and fat; but our author obſerves, that he had no opportunity of taſting their game, of which they are ſaid to have great variety; but the natives are very indifferent ſportſmen, either with a net or gun.

The ſea alſo furniſhes them with fiſh of different ſorts, and in great abundance, which they are very expert at catching. Among the reſt they have a particular ſpecies called the parrot-fiſh, which is beautified with the livelieſt colours that can be imagined; it is about three feet and a half in length, thick in proportion, and is eſteemed delicious eating. They have likewiſe ſome flat fiſh that nearly reſembles the turbot, and alſo thornbacks, mullets, and ſeveral other ſorts.

SECT. II.

Of the Perſons, Dreſs, Food, Language, and Manners, of the Natives; with a Deſcription of their Huts, and of the Town of Johanna.

MOST of the inhabitants are tall of ſtature, ſtrong, and well proportioned; they have piercing eyes, long black hair, lips ſomewhat thick, and their complexions in general are of a colour between olive and black; but their women are rather more clumſily made than the men.

The common people only wear a ſkull-cap of any ſort of ſtuff, and a coarſe wrapper round their loins; but thoſe of a ſuperior rank have a kind of wide ſleeved ſhirt hanging over a pair of long drawers, and a waiſtcoat, which is either thick or thin according to the ſeaſon; few wear turbans, except thoſe of high rank: theſe are alſo uſually diſtinguiſhed by the nails of their fingers and toes, which they ſuffer to grow to an immoderate length, and tinge them with alhenna, a yellowiſh red, furniſhed by a ſhrub that grows in the marſhy places of the iſland. They uſually carry large knives, or poniards, which are ſtuck in a ſaſh they wear round their waiſts; ſome of them have ſilver or agate handles, but they have commonly wooden ones carved.

The women take more pains in their dreſs, and wear a ſhort jacket and petticoat, with a ſort of looſe gown, and a veil to cover their faces. They uſually adorn their arms and wriſts with a number of bracelets made of ſilver, pewter, copper, iron, and glaſs, according to their rank and circumſtances. Their fingers and toes, and the ſmall of their legs, are likewiſe decked with chains and rings. Their ears are ſtuck ſo full of mock-jewels and ornaments of metal, that the lobes are in particular greatly dilated and weighed down, which they are taught from their infancy to conſider as a ſingular beauty.

The children of both ſexes are ſuffered to go ſtark naked from the time of their birth till they are ſeven or eight years old; which proceeds leſs from any conſideration of the heat of the climate, than from phyſical reaſons; for they imagine, that infants are more apt to be hurt by heat than by cold, and that the free acceſs of the air to every part of the body is nutritious and more favourable to their growth, than their being heated by ſwathing and cloaths, which deprive them of a hardineſs conducive to health; and in caſe of any diſpoſition to deformity obſtruct the free courſe of nature, which ſtrives to free itſelf from any imperfections. By this means they are alſo preſerved from the galling and chafing of cloaths, which frequently occaſion ſuch cryings and ſtrainings, as if not carefully attended to terminate in ruptures.

As the ſoil is of itſelf ſo naturally fertile as to produce every thing they covet for food, ſo their conſtitutional indolence keeps them ſatisfied, without any attempts to improve it by tillage or cultivation. They chiefly ſubſiſt on milk and vegetables, both which they poſſeſs in great plenty and perfection. Inſtead of oil and vinegar to their ſallads, which are of the lettuce kind, they uſe a liquid which has ſome reſemblance to our treacle, and is a preparation of the juice yielded on inciſion from the cocoa-nut tree.

Their language is a corrupt Arabic, mixed with the Zanguebar tongue of the oppoſite part of the continent, from whence the Comora iſlands were probably firſt peopled: but thoſe of the faireſt complexion, who are generally of the beſt rank, or at leaſt the moſt eſteemed amongſt them, derive their colour partly from the Arab mixture, and partly from their communication with Europeans, which was formerly much more common than at preſent.

Their manners ſtill retain much of the ſimplicity of uncultivated nature. The mildneſs of the climate renders them indolent and prone to venery. They frequently make uſe of the liberty granted them by their religion, which is that of Mahometiſm, of divorcing their wives upon ſlight pretences, for the ſake of novelty; they have uſually two or three of them, and may have as many concubines as they can maintain.

Though they are forward to beg whatever they like, they are far from being thieviſh. They treat the Engliſh in a very friendly manner, not merely from a principle of intereſt and convenience, though this has doubtleſs ſome influence, but alſo from a ſenſe of gratitude for the effectual aſſiſtance they formerly received from them in their wars with the Mohilians, and from their being aſſured, by frequent intercourſe with them, that they have no intention to invade their country or liberty, of which they retain a ſtrong jealouſy againſt the Portugueſe and other European nations; but chiefly place their ſafety on the inacceſſibility of their mountains, which nature has formed as an impenetrable barrier and defence of the inland country.

The huts of the lower ſort of people have ſome reſemblance to our barns, the ſides being formed of reeds tied together, and plaiſtered over with a mixture of clay and cow-dung; and the roofs are thatched with cocoa-leaves. That man is thought very great who has a houſe erected with ſtone and mud.

The town, or more properly village, of Johanna is compoſed of about two hundred houſes and huts together. Thoſe houſes, which are of ſtone, belong to the chief, who is honoured with the title of king of Johanna; and

and to the principal men of the country. Their beſt buildings are very low, and only of one ſtory high. They permit ſtrangers to come familiarly into their firſt apartments, all the others being reſerved for their families. The houſe in which the king reſides is built, like the reſt, of ſtone and mud, and does not make a better figure than a common Engliſh alms-houſe; it being wretchedly furniſhed, and aukwardly hung with pieces of coarſe chintz, with here and there a ſmall looking-glaſs. Yet with all this inferiority in point of ſtate and grandeur, in compariſon with what is ſeen in more extenſive and civilized kingdoms, his title of king cannot be improper, he having all the eſſentials of royalty, and an unlimited power over his ſubjects both in temporals and ſpirituals; with the government of ſeventy-three villages, and near thirty thouſand inhabitants.

SECT. III.

Of the Manner in which Johanna became ſubject to the preſent Race of Kings. The Preſents neceſſary to be made him. The Manner in which Trade is carried on in Canoes. The Canoes and Panguays deſcribed.

THE grand-father of the preſent king, ſays our author, was an Arab, or Mooriſh trader to Moſambique, where on a quarrel with a Portugueſe, with whom he was dealing for ſlaves, he killed him; and being obliged inſtantly to fly, put to ſea in the firſt boat he could ſeize on the ſhore, when the firſt land he made was Johanna; where meeting with an hoſpitable reception, he remained ſome years in obſcurity, till an Arabian veſſel being driven in there by ſtreſs of weather, he made himſelf known to his countrymen, and procured them all the relief the place afforded. In the mean while he had perfectly learned the language, was become acquainted with the manners of the inhabitants, and was ſo pleaſed with the fertility and pleaſantneſs of the country, that he not only laid aſide all thoughts of leaving it, but formed a ſcheme to raiſe himſelf to the ſovereignty of it; and the Arabs his countrymen readily entered into his views, from the advantages they hoped to derive from his ſucceſs.

Inſtead of proceeding on a plan of violence, he made himſelf neceſſary to the natives by inſtructing them in the uſe of arms, before unknown to them, particularly the lance, which thoſe of any rank amongſt them now handle with great dexterity. This, with his teaching them other methods of war, entirely new to thoſe ſimple ſavages, proving of ſingular advantage to them, by enabling them to repulſe the inhabitants of the neighbouring iſlands, eſpecially of Mohila, with whom they were conſtantly at variance, ſometimes invading and at others invaded by them, acquired him ſuch reſpect and authority, that ſoon availing himſelf of it, he cauſed himſelf to be elected their chief, or king, and to be inveſted with deſpotic power. In obtaining this point he proceeded by degrees, and made uſe of all his art; but he had no ſooner gained the ſummit of his ambition, than he made them repent of their confidence and credulity; for he not only ſtrengthened himſelf by inviting ſome of his countrymen to ſettle in the iſland with their families; but choſe for his guards the moſt bold and reſolute of the natives, by which means he was ſoon able to eſtabliſh an arbitrary government. Thoſe who endeavoured to oppoſe his pretenſions and innovations he forced from their families, and ſold for ſlaves to the Arabs, who, upon this change, reſorted more than ever to the iſland for the ſake of trade; and this they ſtill continue. In ſhort, he overcame all oppoſition, and before his death bequeathed the ſovereignty of the iſland to his ſon, who was about forty-three years of age when his father died, and obtaining the peaceable poſſeſſion of the kingdom enjoyed it during his life; and dying a few years ago left two ſons, the eldeſt of whom ſucceeded him, and was on the throne in 1750.

The king for the moſt part reſides about nine miles up in the country, ſeldom coming to what they call the lower town by the ſea-ſide, except when the European ſhips lie there, and he is then accompanied by a numerous retinue.

On his coming on board our veſſels, which he ſeldom miſſes, he expreſſes a great deſire of knowing the name of every thing that is new to him; and as he has obtained a tolerable ſmattering of the Engliſh tongue, he is very inquiſitive in relation to our wars in Europe, and is particularly pleaſed with the civility of the Engliſh captains, who regale him with European fare, and generally ſalute him with five guns, both on his coming on board and at his departure. This is a ceremony he would not willingly diſpenſe with, as it is a mark of reſpect that gives him an air of importance, and tends to increaſe, or at leaſt preſerve the eſteem of his ſubjects. His attendants, however, are far from ſtanding ſo much upon ceremony as their ſovereign, and have a forward way of begging any thing they fancy, and even put on an air of diſſatisfaction if they are refuſed.

When any ſhip arrives, it is neceſſary to obtain the licence of this prince for dealing with the natives, eſpecially for the more conſiderable articles of refreſhment, ſuch as oxen and goats, and alſo for wooding, watering, and landing the men. His permiſſion, however, is purchaſed at a reaſonable expence, conſiſting of a few preſents, as a little gun-powder, a few muſquets, ſome yards of ſcarlet cloth, or other European commodities.

Indeed a ſhip has no ſooner caſt anchor than it is ſurrounded by a number of canoes, the people hurrying aboard with refreſhments of the produce of the iſlands; and it is diverting enough to obſerve the confuſion and ſtrife among the rowers, all of whom exert their utmoſt endeavours to get firſt to their market the ſhip. When the ſea runs high they are ſometimes over-ſet, but this is attended with no danger, on account of their being excellent ſwimmers, and therefore they only loſe their little cargoes of greens and fruit. Moſt of theſe canoes are balanced on each ſide with out-leagers, formed of two poles each, with one acroſs to prevent their overſetting, which has ſome reſemblance to the flying-proas we have deſcribed in treating of the iſland of Tinian and others in the Eaſt Indies. They uſe paddles inſtead of oars, and both ends of theſe veſſels are formed for cutting the water, without any diſtinction of head and ſtern, and conſequently they can ſail backwards and forwards without tacking about. Their larger boats, called panguays, are raiſed ſome feet above the ſides with reeds and branches of trees, well bound together with ſmall cord, and afterwards made water-proof with a kind of bitumen or reſinous ſubſtance. The maſt (for few of them have more than one) carries a ſail or two made either of the leaves of the cocoa-tree, or of ſheer-graſs matted together; and in theſe boats they will venture out to ſea for trips of three or four weeks, and ſometimes longer.

Not long ago it was common for the natives, when they came off with refreſhments to the ſhips of cocoa-nuts, plantanes, fowls, &c. to deal entirely by way of barter for handkerchiefs, rags, glaſs bottles, bits of iron, and in ſhort almoſt any thing, without regard to money; but they now begin to know its value, and will part with only the moſt inconſiderable articles in this manner. However, they ſell every thing as cheap as can well be deſired.

If the Engliſh want to purchaſe cattle, fowls, or cowries, they deſire to be paid in ſpecie, fire-arms, or gun-powder. They likewiſe ſolicit all who come there, particularly the paſſengers, to contribute a dollar or two towards improving the navigation they carry on with ths continent of Africa, and, to influence them by the force of example, produce ſeveral liſts of perſons who have ſubſcribed; ſo that they ſometimes collect thirty or forty dollars from a ſhip that touches there: and when the captains leave the place, they generally make it a point for them to ſign, and alſo to leave with them a certificate of the good uſage they have received.

CHAP.

CHAP. VI.

Of MADAGASCAR, and the Iſles of MAURITIUS and BOURBON.

SECT. I.

Its Name, Situation, and Extent. The Face of the Country: its principal Rivers, Minerals, Trees, Plants, Beaſts, Birds, Reptiles, and Fiſhes.

MADAGASCAR, the largeſt of the African iſlands, and one of the biggeſt in the known world, is called by the natives Madacaſc: but the Portugueſe, who firſt diſcovered it, gave it the name of St. Laurence; the French call it l'Iſle Dauphine, or the Dauphin's iſland; and the Nubian geographers, Perſians, and Arabs call it Serandib. It is ſituated between the twelfth and twenty-ſixth degrees of ſouth latitude, and between the forty-fourth and fifty-firſt degrees of eaſt longitude from London, about forty leagues to the eaſt of the continent of Africa, it being about a thouſand miles in length from north to ſouth, and generally between two and three hundred miles broad. Its ſouthernmoſt end, which leans towards the Cape of Good Hope, is the broadeſt; for towards the north it grows much narrower, and terminates in a point. At a diſtance from the ſea are many high and ſteep mountains, yet it abounds in ſpacious plains that have excellent paſture, and has ſeveral large foreſts always green, in which lemons, pomegranates, and a variety of other fruits grow wild. It has alſo ſeveral conſiderable rivers and lakes.

The iſland is divided into ſeveral countries and provinces, inhabited by different nations, who ſpeak the ſame language, but differ in their complexions. Theſe ſeveral nations are perpetually at war with each other, not from the deſire of ſubduing each others territories, but in order to plunder each other of their goods and cattle.

The principal rivers of this iſland are thoſe of St. Auguſtine, called by the natives Onghelahe, Ampatres, Caremboulle, Mangharac, Munherei, Vohitſmenes, Manumpani, Maranzari, and Franſhere.

In this country are found gold, ſilver, copper, tin, and iron, of which the natives make razors, lances, hatchets, and other inſtruments. Here are alſo ſeveral ſorts of precious ſtones, as topazes, amethyſts, agates, and ſeveral ſorts of jaſper: frankincenſe, and benzoin are found in abundance; and ambergriſe is gathered on the ſea-coaſt.

Among the fruit, beſides the lemon and pomegranate trees already mentioned, they have palmettos, plantanes, bananas, tamarinds, a currant which grows on a tree, and not on a buſh as in Europe, and is very pleaſant.

They have a large tree that bears a kind of plumb, which when ripe is black and of the ſize of a cherry, and on the inſide are little ſtones like thoſe of grapes; this tree has thorns two inches long. Theſe trees have a fruit like a ſloe, but very ſweet, growing on a prickly buſh.

They have a very tall tree, the leaf of which reſembles that of the pear-tree; it has a fruit ſpeckled like a ſparrow's egg, and of the ſame ſize; it is full of ſeeds, and of a ſweet juice eſteemed a certain cure for fluxes.

They have a kind of nut which ſmells of all ſorts of ſpices; it is as large as a nutmeg, but browner, and more round.

They have pepper which grows in ſmall quantities, no care being taken to cultivate it; this pepper grows in cluſters upon ſhrubs that trail upon the ground.

Here is a tree whoſe leaves and tender ſprigs ſting like nettles, but the root is of great uſe where there is a ſcarcity of water, which is the caſe of many parts of the country; for it retains a great deal of juice, which is extracted by beating the root in a wooden mortar, and preſſing out the liquor; and of the bark of this tree they make ropes. Here is wood proper for building, as alſo cedar and ebony; but none fit for maſts. They have alſo ſugar-canes, oats, barley, and rice.

The plains are covered with ſeveral ſorts of graſs of different colours, which grow to a much greater height than any in England: the natives never cut any for hay; for before the old is withered, new graſs ſprings up under it; but they commonly ſet the old graſs on fire.

There is alſo tobacco, which is ſmoked in reeds or ſhells. The natives are alſo fond of ſmoking a plant, to which they give the name of jermanghler; this plant grows about five feet high, bearing a long and ſlender leaf, and a pod which contains about a dozen ſeeds like hemp-ſeed. The natives mix the leaves and ſeeds together, and lay them three or four days in the ſun, till they are very dry and fit to be ſmoked; but it ſtrongly intoxicates the people: their eyes, after ſmoking it, look red and fiery, and their aſpect fierce and wild; they are even more active, bold, and vigorous while the effect continues; but thoſe who uſe it much are weak and diſpirited whenever they are not intoxicated by ſmoking it.

In ſhort, the ſoil is ſo fertile that it produces two crops in a year of every thing, except ſugar-canes, which muſt be left two years ſtanding, that they may grow to a proper ſize.

The country abounds with oxen prodigiouſly large, and yet ſo nimble and unruly, that they will leap very high fences: they are beautifully coloured, ſome of them being ſtreaked like a tyger, others are black with white ſpots, and ſome are white with black ſpots. They have a protuberance between their ſhoulders, which has ſome reſemblance to that of a camel, and conſiſts of fat and fleſh; ſome of theſe humps are ſaid to weigh between three and fourſcore pounds. The cows do not give ſo much milk as ours in England, nor will they ever ſuffer themſelves to be milked till the calf has firſt ſucked; ſo that they keep a calf for every cow till ſhe is again with calf, for they ſeldom miſs a ſeaſon.

Here are ſome ſheep with great heavy tails, and alſo goats; but they keep no tame hogs, theſe being ſufficiently numerous in the country, and ſo very miſchievous to the plantations of potatoes, and other roots, that they are forced to ſet traps in order to catch them.

They have alſo wild dogs, and foxes, which are very fierce, and will ſometimes attack a man; but they have no lions, tygers, or any other ſavage beaſts.

They have excellent fowls, with plenty of turtle-doves, partridges, pigeons, ducks, teal, and other wild fowl.

The bees of Madagaſcar are very numerous, and great quantities of honey are found in the woods. The natives alſo keep bee-hives; for they not only eat the honey, but make a palatable liquor of it, called toack, which has a conſiderable ſpirit, and of which they frequently drink till they are intoxicated; this is the common liquor drank at their entertainments.

There are two or three kinds of ſilk, found in plenty in almoſt every part of the iſland, ſome of a browniſh colour, and one ſort white, the outſide of which is full of ſmall pointed prickles. The cone is about three inches long, ſhaped like a ninepin, and at the top is found a ſmall hole, out of which a blackiſh worm is ſometimes ſeen to creep; but we have no account of its changing its form in the manner of the common ſilk-worms, though it probably becomes a flying inſect. There are, however, no mulberry trees in the iſland, and theſe worms and ſilk are found on three or four different ſort of trees, adhering to the thick branches or trunk. The people pull out the cone on their knees, teazing it to pieces with their hands, and then ſpin it with

with a ſpindle made of a bone, and a rock-ſtaff, after which they weave it, and it makes pretty fine lambers to wear round their waiſt.

In ſome parts of the country is a tree called roſeer, which is of great uſe to the lower or middling ſort of people, from its furniſhing materials for a cloth to wear round their waiſt. The leaf reſembles that of the cocoa tree, but is longer by two feet, and bears a plumb almoſt like a damaſcene. The outer bark they take away, and the inner, which is white, they peel off entire, and beat with a ſtick till it is ſoft and pliable. It then reſembles a long, white, thin ſhaving. After this they ſoak it in water, then ſplit it into threads, which they tie together, and weave into cloth. They frequently dye a part of it, and make their lambers ſtriped.

They have large ſnakes, but they are not poiſonous; they ſeldom bite any one, and when they do, it is attended with no worſe conſequence than the bite of any other animal.

Here are great numbers of lobſters and craw-fiſh, excellent turtle, eels, the ſword fiſh, the ſea hedge-hog, and many kinds of fiſh common to other countries in the ſame climate. In the rivers are many alligators.

SECT. II.

Of the Perſons, Dreſs, Manners, Cuſtoms, and Food of the People.

AS to the perſons of the natives, they are commonly tall, well made, of an olive complexion, and ſome of them pretty black. Their hair is not woolly, like that of the negroes of Guinea; but it is always black, and for the moſt part curls naturally; their noſes are not flat, though they are ſmall, nor have they thick lips.

The men wear only a piece of cotton cloth or ſilk round their waiſt, called a lamber; ſome of theſe they make themſelves, but thoſe who are rich buy the ſilks and calicoes at ſea-port towns, giving a great price for them, as a cow and a calf for no more than will make one lamber. The men and women of diſtinction alſo adorn themſelves with rings on their wriſts, ſome are of gold, ſome of ſilver, but moſt of them of copper. They curl their hair, and make it lie cloſe and ſmooth, and thoſe of ſuperior rank adorn their hair with rings, and other ornaments.

The women wear a lamber which reaches to their feet, and above it a garment like a ſtraight ſhift, which covers all the body, and has ſhort ſleeves. This is commonly made of cotton, and dyed of a dark colour. The women of ſuperior rank adorn it with beads, eſpecially in the back, where they are ranged in rows, and croſs each other; theſe being of different colours, form a large double croſs ſo like the Union flag, that one would imagine they copied it.

The women are remarkable for their obedience to their huſbands, their good temper, and agreeable converſation. Indeed, the people in general are of a humane and friendly diſpoſition, they ſhare with their neighbours what they take in hunting, and the great even take a pride in relieving the diſtreſſed, though they were before at enmity. In ſhort, they have many virtues; but, as in other countries, there are conſiderable numbers who violate the laws of juſtice and humanity, in order to gratify their paſſions; but theſe perhaps are not more numerous than in civilized countries.

They are not deficient in point of underſtanding, but are capable of reaſoning upon any ſubject where they have not been blinded by ſuperſtition; and many of them are endued with admirable good ſenſe.

The moſt reſpectful ſalutation is licking the feet of a ſuperior. This kind of abject ſubmiſſion is practiſed by all inferior perſons when they addreſs their prince, and by the women when they come to welcome their huſbands on their returning from the wars: the ſlaves alſo pay the ſame prepoſterous mark of reſpect to their maſters; but thoſe of ſuperior rank lick only the knees of their ſovereigns.

The riches of the inhabitants conſiſt in cattle, and in fields of rice and roots, which are under the management of their ſlaves. Gold and ſilver here ſerve only for ornaments; for whatever they purchaſe, it is by way of exchange, the uſe of money not being known amongſt them.

The common food of the inhabitants is cow's milk, rice, and roots, and they ſometimes roaſt large pieces of beef with the hide on; they frequently broil meat on the coals, and ſometimes bake it, by making a hole in the earth, on the bottom of which they lay ſtones, then making a great fire in it, let it burn till the ſtones are red-hot: then placing ſticks over the embers, they put in their meat, and covering up the hole, let it continue there till it is baked. They alſo ſometimes boil their meat and fowls, but have no bread; inſtead of which they make uſe of various roots.

SECT. III.

Of the Dreſs and Power of the Sovereigns. Their Cities deſcribed. The Manner of making War.

MR. Drury mentions a king to whom he was preſented, whoſe hair was twiſted in knots, beginning at the crown of his head, where they formed a ſmall circle; below them was another ring of knots, and thus they were continued in ſeveral circles, each larger than that above it. On ſome of theſe knots hung fine beads; he had alſo a forehead-piece of beads that hung ſo low as to reach his noſe. About his neck he had a fine necklace, formed of two ſtrings of beads, ſeveral of which were of gold; this necklace hung down before in the manner of an alderman's chain, and on each wriſt he had five or ſix ſilver bracelets, and four rings of gold upon his fingers. On each ankle were near twenty ſtrings of beads ſtrung very cloſe, and exactly fitted to his legs. He had a ſilk mantle over his ſhoulders, and another piece of ſilk, as uſual, about his waiſt. But theſe ſovereigns are as different in the diſpoſition of their ornaments, as in their paſſions. They uſually give audience to their ſubjects ſitting croſs-legged on a mat.

Though they have an abſolute power over the lives of their ſubjects, and ſometimes kill thoſe who exaſperate them with their own hand; they will talk familiarly with every body, and yet preſerve a decent ſtate.

They have cities, towns, and villages, noblemen and ſlaves. Many of the cities contain upwards of a thouſand huts, which are built with branches of trees, and covered on the top with leaves, in ſuch a manner as to keep out the rain. But theſe buildings are extremely low, and cannot be entered without ſtooping. The houſe of the prince is built up with boards, formed by the hatchet out of the trunks of trees; for they have not the uſe of ſaws. Theſe buildings, though handſomer than the others, are not raiſed much above ſix or ſeven feet from the ground.

Their cities are ſurrounded with ditches near ſix feet deep, and as many in breadth, with paliſadoes within, on the banks of the ditch; and ſometimes, when they apprehend the approach of an enemy, they are defended by trees cut down, forming a kind of wall; and if it be in a ſtrong place, this defence is made with a ſtone wall without mortar.

Yet the princes have no regular bodies of troops trained to war, but make uſe of their vaſſals, who endeavour to imitate their bravery, but generally fly when they ſet them the example, or when they are killed. Their arms are lances and hatchets made in the country, and guns purchaſed of the Europeans who frequent their ports.

When they make war, it is very common for parties to go out and ſurprize their enemies by night when leaſt expected. On theſe expeditions every man generally carries a piece of meat in his hand, and entering the town in the dead of night, throws the meat to the dogs to prevent their barking. When they are all entered one fires a muſket, at the noiſe of which the inhabitants ſuddenly

riſing, haſtily endeavour to get out of the doors of their low huts in a ſtooping poſture, but are ſtabbed with lances. The children and women they take captive, and driving away all the cattle they can find, they burn the town, and then return home with the plunder and the cattle by private ways.

Indeed it is cuſtomary with them in time of war to hide their wives, children, and cattle in remote and ſecret places in the woods, that the enemy may not find them when they plunder the country; but the women and children are never with the cattle, leſt their bellowing ſhould make a diſcovery. In this caſe the women, to prevent their being traced by the track they leave, draw boughs after them when they retire to this ſolitary retreat.

Though they have no knowledge of letters, they have a conciſe ſyſtem of laws, which are handed down by memory from father to ſon; and theſe, for the moſt part, ſeem formed in good ſenſe.

If one man aſſaults another maliciouſly, and breaks a leg or an arm, the offender is fined fifteen head of cattle, which he muſt pay to the ſufferer.

If a perſon breaks another's head, and the wounded has not returned the blow, he has three cows or oxen for the damage.

If two men quarrel, and one curſes the other's father and mother, whether they be dead or alive, and his antagoniſt retorts not the curſe againſt his father and mother, he recovers two oxen for the damage.

If a man is catched robbing his neighbour of an ox or a cow, he muſt reſtore ten for it; and this is rigorouſly executed, though it is frequently violated by the great men, who, as in other countries, are ſeldom held by the ordinary laws of their country.

If a perſon is taken ſtealing Guinea corn, caravances, potatoes, &c. out of a plantation, he forfeits a cow and calf to the owner, or more in proportion to the offence. If one man's cattle breaks into another's plantation, for every beaſt found there the owner muſt give an iron ſhovel.

If a man borrows a cow of his neighbour, in a year's time ſix calves are ſuppoſed to be the proper value which he ought to return; and if he then neglect paying, thoſe calves are ſuppoſed to be three ſteers and three heifers, and the increaſe computed to ariſe by their growth and production is due to the man of whom the cow was borrowed.

If any man be caught ſtealing another's hive of honey, the fine is three iron ſhovels; for it muſt be obſerved, that ſhovels and hoes, in the courſe of exchange, ſerve the purpoſe of ſmall money.

If a man lies with the wife of his ſuperior, he forfeits thirty head of cattle, beſides a great number of beads and ſhovels; but if the man is of an equal rank, he is fined twenty cattle: but to lie with one of the wives of the king is death. But, notwithſtanding this, if a man has two wives, and his brother or an intimate friend comes to viſit him, he makes no ſcruple of letting him lie with one of them.

SECT. IV.

Of their religious and ſuperſtitious Rites; their Devotions; their Manner of adminiſtering an Oath; the Form of Circumciſion; their Funeral Ceremonies; and of the Umoſſees, or pretended Magicians.

THEY acknowledge and adore the one Supreme God, whom they call Deaan Unghorray, which ſignifies the Lord above; but they ſay, there are four other lords, each of whom has his reſpective quarter of the world, as the northern, the eaſtern, the ſouthern, and the weſtern lords. The eaſtern lord they ſay is the diſpenſer of plagues and miſeries to mankind, by the permiſſion or command of the Supreme God; and though the others alſo fulfil his commands, they are chiefly the diſpenſers of benefits. Theſe lords they conſider as mediators between men and the great God, on which account they have an high veneration for them, and recommend themſelves to them in their prayers and ſacrifices.

They have in their houſes a ſmall portable image, or idol, conſecrated to religious uſes: this they call the Owley. It is made up of a peculiar wood in bits neatly joined, almoſt in the form of an half moon, with the horns downwards, between which are placed two alligators teeth; it is adorned with ſeveral ſorts of beads, and behind it is faſtened a ſaſh, which the maſter of the houſe is to tie round his waiſt when he goes to war. This is ſuppoſed to be a kind of taliſman, or vehicle, to which their ſpirit, or guardian genius, is attached, and by which, as a proper medium, he will be invoked. Almoſt every perſon is ſuppoſed to have a diſtinct and ſeparate ſpirit who preſides over his actions, and preſents his prayers to the great God; and the people expect, that after a ſacrifice theſe ſpirits will tell them in dreams what they are to do, and warn them of the dangers that await them. This naturally renders them ſuperſtitious with reſpect to dreams, and the common affairs of life.

When they offer their adorations they take two pieces of wood forked at one end, and fixing them in the ground, lay a ſlender piece of wood about ſix feet long over the forked ends of the two poles, and on this they hang the Owley: behind it is a long pole, to which they tie a bullock. They then place a pan with live coals under the Owley, and ſtrewing ſweet-ſcented gums into it, take ſome of the hairs of the tail, the chin, and the eye-brows of the bullock, and put them on the Owley; after which they addreſs a prayer to the Supreme God, the four lords of the earth, the guardian ſpirits, and particularly that who is attached to the Owley, and to the ſpirits of their anceſtors, begging for what bleſſings they want, and returning thanks for thoſe they have received.

This being done they throw the ox on the ground, with his legs tied, and the chief perſon preſent cuts his throat; for they having no prieſts, the chief man, whether of the country, town, or family, performs all the ſacred offices himſelf, and the people join with him in their devotions.

Their oaths or manner of ſwearing is performed in a very ſingular manner, which will appear from the following inſtance: The maſter of a French ſhip putting in at Port Dauphine, where the French, by their behaviour, had made the natives their mortal enemies, pretended to be an ambaſſador from the French king; and going aſhore in great ſtate, entered into an alliance with the queen of that part of the country, on which ſhe cauſed her Owley to be elevated in the above manner; and a bullock being killed they took ſome of the tail, and ſome of the hair of the noſe and eye-brows, and put on the live coals that were ſmoking under the Owley, which they alſo ſprinkled with the blood of the victim. The liver was then roaſted, one piece of which was placed on the vehicle of the guardian ſpirit, and two pieces ſtuck on two lances, which were fixed in the ground between the queen and the ambaſſador; and then the queen took the oath in the following terms:

"I ſwear by the great God above, by the four Gods "of the four quarters of the world, by the ſpirits of my "foreſathers, and before this holy Owley, that neither "myſelf, nor any of my offſpring or people, who aſſiſt "at this ſolemn oath for themſelves and their offſpring, "will willingly kill any Frenchmen, unleſs they firſt "kill ſome of us; and if we, or any of us, mean any "other by this, but the plain and honeſt truth, may this "liver which I now eat be turned to poiſon in my belly, "and inſtantly kill me." When ſhe had ſaid this, ſhe took the piece of liver off the lance and ate it; after which the ambaſſador did the ſame.

Theſe people perform the rite of circumciſion, but with very different ceremonies from thoſe practiſed by the Jews and Mahometans. It is commonly performed when the child is about a year old, but they have no certain time of doing it. Great preparations are made by preparing toack, a liquor made of honey and the honeycombs together; and the people, before the ceremony begins, give themſelves up to mirth and rejoicing, many drinking to exceſs. A bull is tied and laid on the ground, and the relations and friends bring preſents of cows, calves, beads, hatchets, &c. till at length the principal relation

relation runs with the child in his arms to the bull, and putting the child's right hand on the bull's right horn, ſays, "Let the great God above, the lords of the "four quarters of the world, and the guardian ſpirits "proſper this child, and make him a great man; let "him be ſtrong, like this bull, and overcome his "enemies."

If the bull roars while the boy's hand is on his horn, they conſider it as an unfortunate omen of his being ſickly or unhappy. Any experienced man in the neighbourhood performs the office, by cutting off the foreſkin as cloſe as he can, while two men hold the child's legs and arms. When the fore-ſkin is cut off, it is put upon a ſtick like a gun-rammer, the biggeſt end of which is cut pointed, and a man goes with it to the wood and throws it eaſtward. The ceremony being finiſhed, the boy is delivered to his mother, who is ſeated on a mat ſurrounded by women, and the bull being killed, perhaps with ſeveral oxen, if that be not ſufficient, to feaſt the whole company. The meat is boiled, ſome parts broiled, and others roaſted; and the weapons of the men being ſecured to prevent miſchief, they are plentifully ſupplied with toack, and the revel continues with ſinging, drumming, hollowing and blowing of ſhells as long as they are able; and the feaſting ſometimes laſts all night.

The veneration they have for their forefathers, and the aſſurance of their ſpirits always exiſting, appears in almoſt every circumſtance of the few religious offices they perform. The burial of the dead is very ſingular and ſolemn. As they treat each other in all calamities and misfortunes with great humanity, ſo they frequently viſit the ſick, and contribute all in their power to aſſiſt the afflicted family, and to reſtore thoſe to health who are ill. When a perſon dies, all the relations and neighbours come to the houſe, the women lament, and the men aſſiſt in preparing for the funeral. The firſt thing to be done is to pitch upon a tree for the coffin; then a cow or an ox is killed, and ſome of the blood ſprinkled on it, while they offer up their prayers to their forefathers, their guardian ſpirits, and demi-gods, to aſſiſt them, and take care that the tree be not ſplit in falling, nor that any man be hurt in felling or cutting it. After the tree is down they cut the trunk about a foot longer than the corpſe, and then ſplit it in the middle, for they always chooſe a tree which they know will ſplit. They then dig both parts hollow, in the manner of two troughs, and it is then fit to be carried to the houſe. In the mean time the corpſe is waſhed and ſewed up in a lamber, or perhaps in two. Frankincenſe, or a gum very like it, is all the while kept burning in the houſe. The corpſe is ſeldom kept above a day, eſpecially in hot weather; but being put into the troughs they are neatly cloſed together, and carried on ſix men's ſhoulders.

Every family has a peculiar burying-place, which none dare to break into. It is encloſed with a kind of paliſadoes, and when they come near the place, the corpſe is ſet down on the outſide, and four fires are made, one at each corner without the burying-place. On thoſe fires they burn an ox or cow, which was before killed on purpoſe, and divided into quarters, conſuming the whole. They then ſprinkle frankincenſe on the coals, and ſpread them about: which being done, the chief, or eldeſt of the family, goes to the gate of the burying-place, and hollows aloud ſeveral times; after which he calls upon all the dead there depoſited, beginning at the earlieſt and proceeding to the laſt, mentioning every one diſtinctly by name; and concludes with telling them, that a grandchild, or relation, is come to lie among them, and hopes they will receive him as a friend. He then opens the gate, and two or three perſons are ſent in to dig the grave, which is commonly ſeven or eight feet deep; and the body being placed in it, is covered with earth, without any farther ceremony.

Nobody is permitted to enter the burying-ground but ſome of the neareſt relations and the bearers; and they have no ſooner left it than the door is cloſed up. There are generally a great number of people without, who are buſily employed in cutting up and dividing among themſelves the cattle which the rich cauſe to be brought for that purpoſe; but thoſe who are poor cannot gratify their friends ſo bountifully. They commonly go once a year to this burying-place to clear it of weeds, but never enter it till they have burnt a bullock or a cow before it.

It ought not to be omitted, that their manner of mourning does not conſiſt in the colour or form of the garment, but in ſhaving their heads; and every man under the juriſdiction of a king, or lord, who does not do this at the death of his prince, is eſteemed diſaffected.

The ſuperſtition of theſe people appears in nothing more evident, than in their implicit obedience to all the directions of their umoſſees, or magicians, who pretend to know the ſecret powers of nature, and how to engage the aſſiſtance of the guardian ſpirits on all occaſions. They pretend by their charms and incantations to ſearch into futurity, and by mixing certain ingredients to be carried before an army, to inſure their ſucceſs, while, by throwing it towards their enemies, they can defeat all their deſigns. By ſprinkling the bee-hives they are ſuppoſed to make the honey poiſonous to thoſe who ſteal it, while thoſe to whom it belongs may eat it in ſafety; and ſuch faith have the people in theſe impoſtors, that thoſe whom no laws could bind are deterred by the dread of death from touching what the umoſſee has rendered an object of terror. Nothing of importance can be undertaken without conſulting them, and it appears that ſome of the lords, who are men of ſenſe, keep one of theſe conjurers out of policy, only to amuſe their people, who, they think, ought to be humoured in their bigotry, and captivated by the artifices of theſe impoſtors, in order to render them more tractable and obedient. Indeed the ſucceſs promiſed by their incantations does not always happen; but when it fails, they are never at a loſs for a reaſon: and as they frequently gueſs right, and what they promiſed comes to paſs, their wiſdom and ſkill are admired, and they meet with eſteem, reputation, and rewards.

Theſe umoſſees, however, never interfere in the acts of religion, except in fixing the proper minute of performing them: nor, in religious matters, is any one offended becauſe his neighbour has ſome ceremonies of his own, and deviates from the general forms.

SECT. V.

The Manners, Cuſtoms, and Religion of a different People from the common Inhabitants of Madagaſcar.

TO the ſouth-weſt of Madagaſcar, are a people who ſeem almoſt of a different ſpecies from the other inhabitants of the iſland. Theſe are called Virzimbers. Their heads are of a very ſingular ſhape, the hinder part being as flat as a trencher, and the forehead nearly ſo, which, our author obſerves, was probably occaſioned by their preſſing the child's head from its birth. Their hair is not long, like that of the other natives, nor is it quite ſo woolly as the hair of the inhabitants of Guinea. They have alſo a language peculiar to themſelves, though they ſpeak that of the iſland.

The religion of theſe people is likewiſe different from that of the other natives, they having no Owleys in their houſes; but pay an extraordinary veneration to the new moon, and to ſeveral animals, as a cock, a lizard, and ſome others. When they ſit down to their meals, they take a bit of meat, and throwing it over their heads ſay, "There is a bit for the ſpirit." Then cutting four more little bits, they throw them to the lords of the four quarters of the earth. This is the general practice of thoſe who have a regard for religion, though there are many who neglect it, juſt as in Europe many neglect ſaying grace at their meals. But theſe people, like the others, have neither prieſts nor temples: nor is difference of religion conſidered as a crime.

The Virzimbers alſo dreſs their food in a better and more orderly manner than the other inhabitants, boiling plantanes or potatoes with their meat, and making a kind of ſoup.

These people make very good earthen ware, as pots, diſhes, and jugs, glazing them both within and without, and are very ingenious artificers in many other things.

SECT. VI.

Of the Places where the Europeans have attempted to make Settlements.

THE places remarkable on the coaſt from the Europeans having traded thither, are the Bay of Antongil, the iſland of St. Mary, Fort Dauphin, and the Bay of St. Auguſtin.

The Bay of Antongil is ſituated on the eaſtern coaſt, in the 16th degree of ſouth latitude; it extends about 14 leagues due north, and is 9 leagues broad at its entrance. In the bottom of the bay is a ſmall iſland, which affords plenty of proviſions, good water, and a ſafe harbour for ſhipping.

This bay was once frequented by the Dutch, who had a kind of factory there, conſiſting of fourteen men, for buying of ſlaves and rice; but ſome of them died with ſickneſs, and others were murdered by the inhabitants, whom they treated with inſolence.

The iſland of St. Mary, alſo called Naſſi Ibrahim, or the Iſle of Abraham, is ſituated to the ſouthward of the bay of Antongil, in the 17th degree of ſouth latitude, and is 54 miles long from north to ſouth, but its greateſt breadth from eaſt to weſt does not exceed nine miles. The neareſt part of this iſland is about two leagues diſtant from the coaſt. The iſland is entirely ſurrounded with rocks, over which canoes may paſs at high water; but at ebb there is not above half a foot depth, and on theſe rocks may be ſeen the fineſt white coral in the world. Ambergriſe is often found on the eaſtern coaſt of the iſland, and the iſland itſelf affords many ſorts of gums. Since the ſettlement of the French upon it, it is become much more populous than formerly, and the prince of Antongil, who uſed to make war on the inhabitants, does not dare to attack them ſince the French took them under their protection.

Fort Dauphin, which was erected by the French, is ſituated near the ſouth-eaſt point of Madagaſcar, in twenty-four degrees twenty-five minutes ſouth latitude, near the mouth of the river Franſhere; but the French finding that the trade there did not anſwer the expence of keeping the colony, have left it.

St. Auguſtine's bay is on the weſtern coaſt of Madagaſcar, in twenty-three degrees thirty minutes ſouth latitude, that is, juſt under the tropic of Capricorn. It is formed by the mouth of the river Yong Lahe. The Engliſh formerly traded for ſlaves at this bay, and at other places on the weſtern ſide of the iſland.

Indeed the Europeans who frequented the iſland of Madagaſcar, purchaſed ſcarce any thing there but ſlaves and cattle, which the natives exchanged for guns, gunpowder, beads, cloathing, and hard-ware; and here the ſhips bound to and from India ſometimes ſtop, in order to furniſh themſelves with water, freſh proviſions, and fruits, for which they give pieces of ſilk, calicoe, and ſome of the above articles.

It was once expected that the pirates would have made a ſettlement in this iſland, and uſurped the dominion of at leaſt, great part of it, they having ſix or ſeven ſhips of force, with which they uſed to infeſt the Indian ſeas, returning with their prizes to a place of ſecurity on the north-eaſt coaſt, where they took poſſeſſion of a harbour of difficult acceſs, and defended from ſtorms by St. Mary's iſland; but they are now diſperſed.

SECT. VII.

Of the Iſlands of Mauritius and Bourbon.

THE only remaining iſlands worthy of notice, to the eaſt of the Cape of Good Hope, are thoſe of Mauritius, which belongs to the Dutch, and Bourbon, which is claimed by the French.

Mauritius was ſo called by the Dutch, in honour of prince Maurice their Stadtholder, under whoſe adminiſtration they made themſelves maſters of it. It is ſituated in twenty degrees ſouth latitude, an hundred leagues to the eaſt of Madagaſcar. It is of an oval form, and about fifty leagues in circumference, abounding with high mountains, from whence the rivers fall in torrents; and it has great quantities of wood of various kinds, particularly of ebony. The Dutch found it uninhabited, and without any other cattle but deer and goats; and took poſſeſſion of it, as a proper place of refreſhment between Europe and India, they having no other place to touch at in that long voyage before they made themſelves maſters of the Cape of Good Hope.

The Dutch have a fort and garriſon of fifty men in the iſland; beſides which there are about eighty families that keep abundance of negro ſlaves, who are employed in huſbandry and other laborious works. They have now introduced almoſt all the excellent plants of Europe and Aſia, and well ſtocked the iſland with cattle and poultry; rice, ſugar-canes, and tobacco are alſo raiſed here, but in no great quantities. The Dutch ſtill touch here in their paſſage from the Cape to Batavia, in order to take in refreſhments.

The iſland of Bourbon is ſituated in twenty-one degrees ſouth latitude, about forty leagues to the ſouth-weſt of Mauritius. This iſland is alſo of an oval figure, and about ninety miles in circumference: it has plenty of wood and water, and is finely diverſified with mountains and plains, foreſts, and fields of paſture. The ſoil is fruitful, except one part of the iſland, which has been burnt and rendered barren by a volcano. It was firſt diſcovered by the Portugueſe, in the year 1545, who ſtocked it with hogs and goats; but afterwards deſerted it. Captain Caſtleton, an Engliſh commander, landed in this iſland in the year 1613, and was ſo delighted with the beauty of the place, that he gave it the name of the Engliſh Foreſt; but though our Eaſt India company did not think it worth thetr while to fix a colony here, the French took poſſeſſion of it in the year 1654, and gave it the name of Bourbon, leaving a few people and ſlaves there, who afterwards came away in an Engliſh ſhip. The French, however, ſtill lay claim to the iſland, tho' they make little or no uſe of it, there being no harbour upon the coaſt, or any thing to induce them to viſit it on their voyages to and from India, except the refreſhments they meet with there, ſuch as black cattle, hogs, goats, tame and wild fowl, tortoiſes, or turtle, oranges, lemons, and other fruits; with plenty of roots and herbs.

CHAP. VII.

Of CAFFRARIA, or the Country of the HOTTENTOTS.

SECT. I.

Its Situation, Form, and Extent; the Mountains visible on approaching the Coast; the Face of the Country, and a general Account of the Situation of the sixteen Hottentot Nations.

WE now come to Caffraria, the most southern part of Africa, which lies in the form of a crescent about the inland country of Monomotapa, and is bounded by the ocean on the east, south, and west; extending from the tropic of Capricorn on the east, to the most southerly part of Africa, called Cape D'Aguilas, which is situated in the thirty-fifth degree of south latitude; and from thence it runs up on the western side of Africa as high as the same tropic.

This country is divided into two parts, Caffraria Proper, which lies to the north, and the country of the Hottentots, situated to the south between the twenty-eighth and thirty-fifth degrees of south latitude, and between the eastern and western ocean; extending about three hundred miles from east to west, and about four hundred from north to south; the Dutch town at the Cape of Good Hope lying in latitude thirty-four degrees fifteen minutes, and in sixteen degrees twenty minutes east longitude from London.

On approaching the Cape of Good Hope three remarkable mountains are visible at a considerable distance; these are the Table Hill, the Lion's Hill, and the Devil's Hill, which may be seen at sea at the distance of forty or fifty miles.

The Table Hill is the most lofty, and was thus named by the Portuguese, from its resembling at a distance a square table: the perpendicular height is upwards of eighteen hundred and fifty feet, and yet on the top of it are several fine springs of clear and well-tasted water. In the summer season, which begins in September, and continues till March, a cap of clouds constantly encompasses the summit of this hill before a storm, and thus gives the sailors notice to prepare for it.

The Lion's Hill lies contiguous to the sea, to the eastward of the Table Mountain, from which it is separated by a narrow valley. According to some it obtained its name from its resembling a lion couchant, with his head erect; and, according to others, from its being infested with lions, when the Dutch first settled in this country. On this hill is a flag guarded by soldiers, who give notice of the approach of ships, and shew their number, and from what quarter they come, by hoisting and lowering the flag.

The Devil's Hill, supposed to be thus named from the furious storms that issue from it, when the top is covered with a white cloud, is not so high as either of the former: it extends along the shore, and is only separated from the Lion's Hill by a cleft, or small valley. These three hills lie in the form of a crescent about the Table valley.

The greatest part of the country about the Cape is indeed full of rocks and mountains, which long after the discovery of this country, being only viewed at a distance, were thought to be barren; but their spacious tops are covered with rich pasture, every where enamelled with a variety of flowers of uncommon beauty and fragrance, and abound with delicious springs flowing in many streams into the vallies. The skirts of the mountains are interspersed with groves that afford excellent wood for the joiners and turners. The plains and vallies all consist of delightful meadow lands, where nature appears with such a profusion of beauties as to charm the eye of the beholders, and are adorned with the finest trees, plants, and flowers that fill the air with the sweetest odours.

The soil is so amazingly rich as to be capable of every kind of culture; it bears almost all sorts of grain, and every kind of fruit-trees.

The country also abounds with salt and with hot baths of mineral-waters, that have been found salutary in many diseases.

But the region about the Cape is subject to boisterous winds, which generally blow from the south-east or north-west, and have certain seasons for reigning in each of those quarters. While the sun is in the southern signs, they hold in the south; while in the northern signs, in the north-west. In the south-east they are troublesome, and dangerous to the ships coming in; in the north-west to the ships at anchor; and frequently blowing in a hurricane, they not only endanger the shipping, but do incredible damage to the corn on the ground and the fruit on the trees: yet these boisterous winds are of excellent use; for, by purifying the air, and keeping it as they do almost continually in a very brisk agitation, they generally contribute to the health of the inhabitants, who, when these winds lie still for a week, or ten days together, complain of the head-ach and other distempers, which vanish when they blow again.

The Hottentot nations who inhabit the country are sixteen in number: these are the Gunjemans, the Cochaquas, the Sussaquas, the Odiquas, Chirigriquas, the Greater and Lesser Namaqua, the Attaquas, the Koopmans, the Hessaquas, the Sonquas, the Dunquas, the Damaquas, the Gauroes, the Houteniquas, the Chamtours, and the Heykoms.

The Gunjeman nation lie nearest the Cape, and sold their territories to the Dutch, with whom they still dwell promiscuously, but hold only a small part of their antient possessions.

Bordering on them to the northward are the Cochaquas, in whose territories are spacious meadows, in the possession of such Europeans as are particularly employed in supplying the company's ships with provisions; and here the Dutch have several fine salt-pits. The Cochaquas still possess most of the land, and, like the other Hottentot nations, remove with their cottages and cattle from one part of their territories to another for the convenience of pasturage. When the grass is too old and rank they set it on fire, and leaving the place, return when it grows up again, which is very speedily; for the ashes of the grass enrich the soil, which is usually in no want of refreshing rains. Thus as the grass grows thick and high, the country is sometimes seen in a blaze for several miles round. In this particular the Europeans at the Cape imitate the Hottentots, but use the precaution of making ditches round the land where they would burn the grass, in order to put a stop to the progress of the flames; but the Hottentots are not willing to give themselves so much trouble.

To the northward of the Cochaquas are the Sussaquas, who were a numerous people, and had great herds of cattle, till they were plundered and dispersed by the Dutch freebooters, who, in the infancy of the settlement, ravaged several Hottentot nations. As this territory is but thinly peopled, it has few villages, and indeed there is but little spring-water in the country; but though it is mountainous, it affords plenty of grass, not only in the vallies, but on the tops of the highest hills; both which are adorned with the gayest flowers, and the most odoriferous herbs.

The territory of the Adiquas lying contiguous to that of the Sussaquas, these two nations formerly entered into a confederacy against their neighbours the Chirigriquas, with whom they had many long and bloody wars; but, by the mediation of the Dutch, they have been reconciled.

 The

The Chirigriquas extend along the ſhore by the bay of St. Helen's, and are a numerous people remarkable for their ſtrength and dexterity in throwing the haſſagaye or lance. The ſoil of their country is much ſuperior to that poſſeſſed by the two laſt nations. This territory is mountainous, but, as in the other Hottentot countries, the higheſt hills have their tops covered with rich paſture, as are alſo the vallies, which are adorned with flowers, but abound with ſnakes. Through the middle of the country runs the Elephant river, which is very large, and is thus named from the elephants reſorting to it in great numbers. Here are alſo woods of thick and tall trees, different from thoſe of Europe, and inhabited by lions, tygers, leopards, and other ravenous beaſts. Through theſe woods are formed roads, over which the branches of the trees meeting at the top, render them gloomy in the brighteſt day, and in ſome places ſo dark, that it ſeems as if the traveller was proceeding through a cavern. Theſe roads, however agreeable from the advantages of ſhade and verdure, are rendered dangerous by the wild beaſts.

We now come to the two nations called the Greater and Leſſer Namaquas. The Greater is the next nation eaſtward, and the Leſſer is ſituated on the coaſt. Tho' theſe nations have the ſame name, they differ in their form of government and manner of life; yet both are much reſpected by the other Hottentot nations, on account of their ſtrength, bravery, and diſcretion; and they are ſo populous, that upon occaſion they are able to take the field with twenty thouſand fighting men. They are ſuperior to the other Hottentot nations in ſenſe; they ſpeak little, their anſwers are ſhort, and they never return them without taking time to deliberate.

Both theſe territories are full of mountains bare of graſs, the ſoil being ſtony and ſandy; beſides, there is little wood, and only one ſpring in all the country; but the Elephant river running through it, ſupplies the inhabitants with water. Here are numbers of wild beaſts, and alſo deer ſpotted with white and yellow; theſe are ſmaller than thoſe of Europe, but exceeding ſwift: they always keep together by hundreds, and ſometimes there are thouſands in a company. The veniſon is generally very fat and delicate.

North of Namaqua is Attaqua, which has a very indifferent ſoil, and is but ill ſupplied with water: on which account the inhabitants live in ſmall companies on the moſt fertile ſpots, and have generally no more cattle than, with the game they catch, is neceſſary for their ſupport: yet they are brave, and as lively and contented as if they enjoyed the moſt flouriſhing country. They live in tranquility, and are ſeldom at war with their neighbours. When they are in danger of an invaſion, they haſten, like the Swiſs, to the tops of their higheſt mountains, where they light fires that caſt a great ſmoke by day, and a clear flame by night. Upon this ſignal all who are able haſten with their beſt arms to one conſtant place of rendezvous, and a numerous army is ſpeedily aſſembled.

We ſhall now return to the Cape, and trace the ſeveral nations that lie to the eaſtward.

Next to the Gunjemans are the Koopmans, ſo called from Koopman, a captain of that nation, whoſe territory extends far to the eaſtward. Many Europeans have ſettled here, and enjoy large and rich tracts of land, this being a fruitful country, well watered, and abounding in woods.

To the north-caſt of the Koopmans are the Heſſaquas, who are perhaps the richeſt of any of the Hottentot nations. Their paſtures are covered with herds of horned cattle and flocks of ſheep. Their oxen for carriage exceed all others in ſtrength and beauty. They traffic with the Europeans for brandy, tobacco, and beads, more perhaps than any of their neighbours, and are conſequently more luxurious and effeminate. Their villages are larger, more numerous, and better peopled than thoſe of any other Hottentot nation. The country abounds with game, and furniſhes more of the accommodations and luxuries of life than any other of theſe territories.

Bordering on the Koopmans to the caſtward are the Sonquas, a lively daring people, very dexterous in the management of their arms. This proficiency and martial genius they owe to their living in a mountainous rocky country, that affords but little ſubſiſtence for man or beaſt, and therefore obliges them moſtly to become a kind of mercenaries to the other Hottentot nations in their wars, ſerving barely for food from day to day. The barrenneſs of their land likewiſe renders them dexterous at the chace: they purſue all the game they diſcover, and it rarely eſcapes them. Hence they are far from being numerous, for they have only a few ſmall villages, and cattle great and ſmall are ſo ſcarce, and eſteemed ſo valuable, that they kill none, when any other food is to be had, except on certain ſolemn occaſions. But plants, herbs, and roots fit for food, are here and there found in plenty; with woods that ſerve for firing to keep off the wild beaſts from their villages. Theſe people are very dexterous in robbing the bees of the honey they lay up in hollow trees, though they are not fond of it themſelves; but they exchange it with the Dutch for brandy, tobacco and pipes, knives, and other implements of iron and braſs. They put it into leathern ſacks, and exchange a ſackfull for a very triſle.

Next to the Sonquas are a people called the Dunquas, who poſſeſs a fine and fertile country, well watered by ſeveral rivulets. Both the hills and plains are covered with plenty of graſs, herbs, and flowers; and in all the parts of this territory cattle and game abound.

Bordering on them are the Damaquas, who inhabit a tract of land as fine and fertile as the former, and much more level. It abounds with cattle and game, and produces water-melons and wild hemp; but has ſuch ſcarcity of wood, that the inhabitants are hard put to it for fuel to dreſs their proviſions. There are likewiſe ſeveral ſalt-pits; but theſe being at a conſiderable diſtance from any European ſettlement, no uſe is made of them, as the Hottentots eat no ſalt. The Palmet river runs through the country with many turnings and windings, and the inhabitants paſs it in canoes, and on floats of timber. The Damaquas being great lovers of the fleſh of ſuch wild beaſts as are fit for food, they are often engaged in the chace, and are plentifully provided with furs for their apparel.

Bordering on this nation are the Gauroes, a numerous people, who inhabit a ſmall country; in which the ſoil is every where ſo rich and fertile, that they all live in eaſe and plenty. The paſtures are covered with cattle, and the territory ſwarms with wild beaſts of every kind, more than any other about the Cape, in which the inhabitants glory, as it calls for the frequent exerciſe of their courage and dexterity, which they are fond of ſhewing, moſt of them wearing the ſkins of lions, tygers, wild cats, and other animals, as trophies of their bravery.

To the north-eaſt of theſe people, on the coaſt, dwell the Houteniquas, in whoſe territory are ſeveral woods of ſtately trees, and between them fine meadows adorned with wholeſome herbs, and a variety of the moſt beautiful and odoriferous flowers.

Next to theſe are the Chamtours, who poſſeſs a fine flat country, in which are many little woods that conſiſt of the talleſt trees in all the country of the Hottentots. Here is great plenty of game, with all ſorts of wild and ravenous beaſts. The land is divided by ſeveral large ſtreams, that contain different kinds of wholeſome and very delicate river fiſh, and ſometimes fiſh from the ſea; the ſea-cow in particular often appears in their channel. It is ſaid that neither elephants nor buffaloes are to be found in the woods, though thoſe in all the other Hottentot countries abound with them: but the Chamtours perhaps kill or chaſe them out of the country whenever they are found.

To the north-eaſt of the Chamtours is ſituated the nation of the Heykoms, who poſſeſs a mountainous country, unprovided with freſh water, and only fertile in the vallies: yet it is pretty well ſtocked with cattle of every ſort, which thrive upon the brackiſh water of the rivers, and the reeds on their banks. The country likewiſe abounds with game and wild beaſts of all the kinds ſeen about the Cape, but the people are under great difficulties in procuring freſh water.

SECT.

SECT. II.

Of the moſt remarkable Trees, Plants, and Fruits; with a conciſe Account of the Kitchen Gardens at the Cape.

THE vegetables of the Cape countries are extremely numerous, but we ſhall only mention a few. Among thoſe which are natural to the ſoil is the aloe, of which there are many ſorts, and not a few of them are planted in the company's gardens. On the mountains and in the clefts of the rocks they are ſeen in great numbers, and one ſort or other is in bloſſom throughout the year. Their flowers, which are of different colours, ſome white, ſome red, and others variouſly ſpotted, appear very beautiful.

The amaquas-tree, called by the Cape Europeans keurboom, grows ſo quick that in two years time it riſes from a ſmall plant to a tree of eight or nine feet in height, and of a conſiderable thickneſs. The leaves reſemble thoſe of the bird-pear-tree, but the bloſſoms are of a whitiſh red, like thoſe of the apple-tree, and of a fragrant ſmell. From theſe riſe pods, which contain from five to ſeven ſeeds of the bigneſs of a pea, but brown and of an oval form. The ſeeds are bitter and aſtringent, but applied to no manner of uſe at the Cape. The root ſpreads very much, and is ſo attractive of nouriſhment, that it ſtarves moſt of the trees that are near it; on which account the Cape Europeans do not care to have it near their vineyards, orchards, or gardens.

Another tree at the Cape is called by the Cape Europeans cripple-wood. Theſe are dwarf trees, which have very crooked knotty branches: the leaves are broad, thick, rough, and ſhaped like thoſe of the apple-tree. The fruit reſembles the pine-apple, the bark is thick and wrinkled, and is uſed by the Cape tanners; the phyſicians pulverize it, and adminiſter it with ſucceſs in dyſentries.

The ſtink-wood-tree grows to the ſize of an oak, and the leaves are three fingers broad. It is called ſtink-wood from its filthy ſcent; for while it is under the tool, it ſends forth ſo nauſeous a ſtench, that the workmen can ſcarcely endure it; but, after ſome time, the ſtench goes quite off. The wood is beautifully clouded, and the Cape Europeans have tables, preſſes, and ſeveral other uſeful and ornamental pieces of furniture made of it.

In the company's fine garden are figs of various kinds, all of them admirably ſweet and good. The choiceſt and largeſt are thoſe called piſang-figs, which grow upon a plant that has no ſooner brought them to maturity, than it withers away; and the next year a new plant ſprings up from the ſame root, yielding the ſame tribute. This plant has no ſtock; but its leaves, which are from ſix to ſeven ells long, and from two to three ells broad, embrace each other from the ground upwards, forming a kind of barrel, in the place of a ſtock. Its bloſſom conſiſts of four leaves, which form themſelves into a kind of bell, at the mouth of which, in the proper ſeaſon, hang fifty or more of the moſt delicious purple figs.

In this garden is alſo a tree of Indian extraction, called the quajavos. Its fruit is ſhaped like an apple, and, when ripe, is yellow and green, with the inſide extremely yellow. It contains a number of oval white ſeeds, and is a wholeſome fruit, of an exquiſite flavour.

The ananas, or pine-trees, at the Cape are of the American race, and there are three ſorts of them in the Cape colonies, one called jajama, the apple of which is the largeſt and beſt taſted. It is from ſix to eight inches long, and pretty thick. The colour on the outſide is red and dark yellow, but within is near a perfect yellow.

The other ſorts are the bonjama and the jajagna: the apple of theſe laſt ſpecies is white on the inſide, and the taſte of the jajagna reſembles that of rheniſh wine. The pine-apples at the Cape have a certain acrimony, which the Cape Europeans take off by cutting them in ſlices, and laying them in ſpring water; and if after this it be laid in rheniſh wine, with ſugar ſcattered upon it, it eats deliciouſly, having much the taſte of ſtrawberries. The Cape Europeans preſerve pine-apples in ſugar. On the top of the fruit is a part that has ſome reſemblance to a crown, which being cut off and planted, yields fruit the next year.

There are here four ſorts of camphire-trees, one tranſplanted thither from the iſland of Borneo, which is much the beſt: the other three ſorts were brought from Japan, China, Sumatra, and Sunda; they all grow very quick, and to the ſize of a walnut-tree. The outſide of the leaves is graſs-green, and the other aſh-coloured. The leaves, on being rubbed between the fingers, ſend forth a ſtrong odour like that of camphire. Theſe trees are ſo ſoft and tender, that they are frequently ſtripped by the wind of many of their branches, and ſometimes nothing is left ſtanding but the trunk.

The Indian gold-tree at the Cape grows about ſix feet high, and has ſmall leaves of a yellow colour ſpeckled with red. Theſe leaves, which are nearly of the colour of gold, are very beautiful, and ſtrike the eye where theſe trees are ranged in gardens among other trees. The bloſſoms are very ſmall, and of a greeniſh colour, but they have no manner of ſcent.

Quince-trees are ſeen in great numbers in the Cape colonies, and the fruit is ſaid to be larger and better than the quinces produced in any other part of the world. Of this fruit the Cape Europeans make great advantage; for they have ſeveral ways of preparing and preſerving quinces, which they ſell to the ſhips that touch at the Cape; they alſo make and ſell a great deal of marmalade.

There are here two ſorts of Indian orange-trees, which are larger than any other trees of the ſame ſort, and the fruit much bigger, and ſpotted like the ſkin of a tyger: the bloſſoms are white, like thoſe of the apple-tree.

There are here likewiſe ſeveral ſorts of ſweet and ſour lemon-trees, and in the gardens are walks of them of a great length.

In the Cape colonies are alſo many citron-trees, which yield fruit all the year round.

The Cape pomegranite-trees are much larger than thoſe of any other part of the known world. The fruit is likewiſe ſo large, and in ſuch plenty, that it is frequently neceſſary to prop up the branches, to prevent their being broke down by their weight. There are two ſorts of theſe trees, one of which yields yellow kernels, and the other kernels of a crimſon colour: the firſt ſort are chiefly planted near ponds. The kernels of both contain a very pleaſant cooling juice, which is very refreſhing in hot weather.

There are two ſorts of the netted melons, or pompions, which grow very plentifully in the Cape colonies, and are of the Indian kind. In ſhape and ſize they come pretty near our melons. The colour on the outſide of both is a dark green, and within the fruit of one ſort is of a whitiſh colour with white ſeed, and in the other of a carnation with black ſeed. Theſe fruits are extremely comfortable and refreſhing in fevers, ſpeedily and very deliciouſly quenching the thirſt, without any ill conſequence. Both ſorts are very juicy, and as ſweet as ſugar; but that with the black ſeed is eſteemed the beſt.

Peaches grow ſo plentifully at the Cape, that in ſome ſeaſons the Europeans there have more than they can well conſume, and therefore throw many of them to the hogs; however, ſome people preſerve them for winter.

Vines were tranſplanted to the Cape from the Rhine, from Perſia, and many other countries; and are ſo vaſtly increaſed, and yield ſo plentifully, that the Cape Europeans have much more wine than they can drink, and ſell a great deal to the ſhips who touch there.

In ſhort, "there is no other ſoil in the world, ſays "Mr. Kolben, that has for all ſorts of vegetables ſo "cheriſhing a boſom; nor any other clime ſo benign to "them. All the ſplendors of the vegetable world ſhine "out at the Cape. The hills and dales are covered with "its moſt radiant beauties, and the air is enriched with "its nobleſt odours."

We ſhall now take a ſhort view of the kitchen gardens at the Cape, which in many reſpects reſemble thoſe of Europe; and there is not a houſe or cottage in all the colonies without one. They are ſupplied with ſeeds from Europe; but though they produce moſt of our herbs and roots

roots in perfection, it is remarkable that the ſeeds of the third product of the European herbs degenerate in the Cape kitchen gardens, ſo as to be not worth ſowing; the colonies therefore ſtill continue to be ſupplied with ſeeds from Europe.

In theſe gardens the ſeeds are ſown in May and June, and appearing in Auguſt are tranſplanted into other grounds, which are by that time well moiſtened by the rains; they then grow apace, and become larger and much ſweeter than the ſame herbs produced in Europe. In the dry ſeaſon they are watered from the next rivulet; but they have neither hot-beds or winter-houſes for the forcing or preſervation of any thing.

The head of the white or blue Cape-cabbage weighs at its full growth from thirty to forty pounds; as does alſo the head of the Cape cauliflower, the ſeed of which is brought from Cyprus and Savoy, and all are as ſweet and ſerviceable as in their native ſoil.

Potatoes are brought to the Cape from the Indies, and are there of two ſorts, white and red. They are in general ſhaped like turnips; but are much larger, a Cape potatoe weighing from ſix to ten pounds, four of them will afford a meal for above twenty perſons, and they are extremely well taſted, very wholeſome, and nouriſhing. From theſe potatoes there run ſtrings or branches three or four ells in length; theſe are cut off cloſe, and in Auguſt or September are planted half a foot deep, being wound up in the form of a ring.

The Aſian and European trees alſo need leſs culture at the Cape than in their native ſoil. The fruit or ſeeds put into the ground ſoon take root; ſo that if an almond in its hard ſhell be ſet in the Cape ſoil, in ſix weeks time it ſends forth a fine infant tree; and if it be tranſplanted a year or two after, it quickly arrives at perfection: ſo if a young branch of almoſt any tree be ſet pretty deep in the earth, it ſpeedily takes root.

SECT. III.

Of the tame Cattle and the Huſbandry of the Cape Colonies.

THE colonies at the Cape abound with great and ſmall cattle, as do all the Hottentot countries. The Cape cows, like the cows of Europe, bear every year a calf; but they will ſeldom ſuffer themſelves to be milked till their calves have ſucked a while, after which they yield milk to the hand very liberally. If their calves die, the only method of obtaining milk in the colonies is wrapping the ſkin of the dead calf about a living one, and applying this counterfeit to the teats: this cheat is generally very ſucceſsful; for the cows taking the counterfeits for their own calves, yield their milk very plentifully. But many of the cows in the colonies, eſpecially the young ones, are ſo wild and miſchievous, that it is dangerous to approach them till they are tied ſhort by the horns, and their legs are alſo tied together. The Cape oxen generally weigh from five hundred to ſix hundred pounds weight, and ſome a great deal more.

The Cape mutton is extremely good and well taſted, and the ſheep have the great tails ſo often mentioned, which furniſhes the Europeans at the Cape with a joke which they are fond of paſſing upon ſtrangers at their tables: "You have no appetite, ſay they, you are not "able to manage a ſheep's tail."

They have alſo two ſorts of tame hogs, one brought from Europe, and the other from the Iſle of Java, which have ſhort legs, large hanging bellies, and are without briſtles.

They have likewiſe a great number of horſes, which were originally brought from Perſia, and have multiplied exceedingly; and are in no want of aſſes or mules.

The paſture-grounds about the Cape are covered with an aſtoniſhing number of great and ſmall cattle, and they are no where in the world either ſo numerous or ſo cheap. The Hottentots ſell many of them annually to the Europeans for brandy, tobacco, or ſome inconſiderable trinkets; and, when Mr. Kolben was there, a pound of tobacco would purchaſe a fine fat ox, and half a pound a fat ſheep.

Among the cattle of the colonies, as among thoſe of the Hottentots, great depredations are ſometimes made by the lions, tygers, and wild dogs, &c. When the tygers get into a herd or flock, they kill great numbers merely for the ſake of their blood, which they ſuck. The wild dogs are infinitely worſe, for when they attack an herd, or flock, they are not guided in their ſlaughter by their appetites, but worry all before them: the lion, contented with a ſingle carcaſe, makes off with it, and never looks for freſh prey till he has eaten that. The cattle run as faſt as they can whenever they diſcover any wild dogs. They do the ſame on the approach of a lion, tyger, or leopard, which they ſmell at a conſiderable diſtance; but the great cattle running ſwifter than the ſmall, the latter always ſuffer moſt by the enemy.

We ſhall now give a conciſe account of the art of huſbandry, as practiſed at the Cape colonies.

When a piece of uncultivated land is laid out for a corn-field, vineyard, or garden, it is firſt plowed up and cleared of all the weeds, and every thing which it is imagined will prove detrimental to the intended ſeeds or plants.

The ploughs uſed by the Europeans at the Cape are furniſhed with two wheels of unequal diameter; that towards the furrow being conſiderably larger than that on the ſide towards the ridge. The plough-ſhare is divided in two, one ſide bending conſiderably outward, the other pointing ſtraight forward, and the coulter is ſtraight.

They plow only with oxen, and, though they are prodigiouſly large, often put five pair to one plough, and ſometimes more; becauſe the ſoil, being generally fat and heavy, the plough does not eaſily paſs through it. Indeed in the dry ſeaſon the ground frequently becomes ſo hard, that twelve oxen are not ſufficient to paſs a plough through it; and in the rainy ſeaſon it becomes in many places ſo light and ſoft, that an ox ſinks up to the belly. This buſineſs is therefore principally performed in the months of June and July, which are their winter months.

Corn is not ſown ſo thick at the Cape as in Europe; for if it was, the grain would be choaked up, the ears would be ſmall, and the crop be neither ſo plentiful nor ſo valuable as it proves upon being ſowed more thinly.

But, notwithſtanding all that has been ſaid of the fertility of the ſoil, oats and lentils cannot be brought to perfection; great pains have been taken to raiſe the former, but it has always happened, that when the crop was almoſt come to maturity, the ſouth-eaſt winds have blown almoſt every grain out of the ears, and ſcattered them over the neighbouring fields, where they have taken root, and produced wild oats. The other grain, however, produce very plentiful crops; for one buſhel of wheat ſown at the Cape yields from thirty to forty buſhels; one of barley from fifty to ſixty, and ſometimes ſeventy; one of peaſe and beans from twenty to twenty-five; but the peaſe and beans ſuffer ſo much from the caterpillars and locuſts, that ſometimes what is reaped is hardly ſufficient for the next year's ſeed.

The Europeans at the Cape, inſtead of threſhing out their corn, have it troden out by oxen or horſes in the open air. In performing this they chooſe a level piece of ground, and taking cow-dung and chopped ſtraw, mix and work it into a loam with water, then ſpread it pretty thick on the earth in a circle of about ten yards diameter; and leaving it to dry by the heat of the ſun, in a few days it becomes as hard as ſtone: then on this floor they lay two circles of ſheaves ear to ear, and drive over them a team of eight horſes or oxen, round and round, now and then turning the ſheaves, till they judge all the corn is troden out. This is a much more expeditious method of getting the corn out of the ear than threſhing it; for a team of eight horſes or oxen will tread out more corn in a few hours, than a dozen men can threſh out in a whole day. Indeed, the crops of corn are in general ſo large, that it would probably coſt the farmers the whole winter to threſh it out; whereas, by treading, the whole buſineſs is performed in leſs than a month.

When the corn is troden out they winnow it, and paſs it through a machine that performs the buſineſs of a ſieve,

ſieve, and clears the corn of all ſand, and other dirt, too heavy to be carried off by the wind.

The company have a tenth of the crops of all the corn raiſed at the Cape, which is all they get by the grant of lands for tillage; and whatever is not uſed in the families of the farmers is ſold to the company for ready money, and depoſited in their magazines.

There is hardly a cottage in all the colonies without a vineyard, and there are but few ſettlers who do not produce from their own vineyards a plentiful proviſion of wine for themſelves and families; and many, when their own cellars are ſupplied, have large quantities for ſale.

In Auguſt, when the ſpring commences, the Cape vines are pruned, and in September the leaves appear. The grapes ripen from the beginning of December to the end of February, which is the heat of ſummer; and the vintage continues from the end of February till the end of March.

The Cape wines are extremely rich, and, by being kept about two years, aſſume the taſte of ſack; and Cape wine that has been kept till ſix years old ſparkles like old hock, and is as racy as the fineſt Canary.

SECT. IV.

Of the wild Beaſts in the Country of the Hottentots; containing a Deſcription of the Elephant, the Rhinoceros, the Buffaloe, the Elk, the Lion, the Leopard, Tyger, Tyger-Wolf, Wild Dog, Porcupine, Baboon, ſeveral Species of wild Goats, the Earth-Hog, Rattle Mouſe, and Stinkbingſem.

IN treating of the wild beaſts we ſhall begin with the elephant, the largeſt of them all: thoſe of the Cape are of a prodigious ſize, and of proportionable ſtrength. Their ſkins are without hair, and have a multitude of ſcars and ſcratches, which they receive in making their way through the thorns and buſhes. The tail ends in a large tuft of hair, each hair being about a foot and a half long, and as thick and as ſtrong as a hog's briſtle. The teeth are exceeding large, each weighing from ſixty to a hundred and twenty pounds weight.

The female elephant is much leſs than the male: her dugs fall from her breaſt between her fore legs. The male and female retire for the conſummation of their love to ſome unfrequented part, and there remain till conception, when they return to their ordinary haunts; and the female never admits of freſh embraces till a conſiderable time after ſhe has brought forth her young, which ſhe carries two years. Some authors have pretended, that elephants ſleep ſtanding; but this is a miſtake, for they lie down like other beaſts. Their ordinary food is graſs, heath, roots, and the tender branches of ſhrubs. Sometimes they enter the corn-fields, and do a great deal of damage, not only from their eating the grain, but the immenſe quantity they ſpoil by trampling it under their feet. Theſe incurſions are generally made in the months of Auguſt and September, when the fields are ſtrictly watched, and fires are kindled about them in the night to frighten them away. However, the elephants will ſometimes venture in, and are ſhot for their pains. One would imagine, from the ſize and clumſineſs of the Cape elephant, that he muſt travel very ſlowly; but this is far from being the caſe, for they walk ſo faſt, that it would be no eaſy taſk for a man well mounted to keep up with them.

The Cape rhinoceros is of a dark aſh colour, approaching to a black: his ſkin, like that of the Cape elephant, is without hair, and is full of ſcars and ſcratches; yet is ſo hard that it is difficult to pierce it with a ſharp knife. Indeed the painters repreſent him as armed all over with a kind of ſcales; however, he has none upon his body, but the numberleſs ſcars and ſcratches which interſect each other make him look at a diſtance as if fenced with ſcales. His mouth reſembles that of a hog, but is ſomewhat more pointed. Upon his ſnout grows a dark grey horn, a little bent, and larger or ſmaller according to his age; but it never exceeds two feet in length. When he is angry he tears up the earth with his horn, and throws it furiouſly over his head: he will alſo throw ſtones with it to a vaſt diſtance behind him. With this he will likewiſe tear up the roots of trees, and almoſt every thing he can fix it in. This horn is very ſolid, and the end of a lighter colour than the reſt. On his forehead is another horn, which upon a young rhinoceros is about a hand high, and upon an old one not above ſix inches. It is in the form of a bowl inverted, and is hollow. His ears are ſmall, and his legs ſhorter than thoſe of the elephant.

His ſenſe of ſmelling is very ſurpriſing, for he catches the ſcent of any creature that is at a conſiderable diſtance to the windward of him; and if it be his prey he immediately marches towards it in a right line, furiouſly tearing his way through all oppoſition of trees and buſhes, grunting like a hog; when his breaking the trees, and throwing the ſtones, if he meets with any in his way, give warning of his approach.

He never attacks a man unprovoked, unleſs he is dreſſed in a red coat, and then he is all in a flame for his deſtruction, rending and deſtroying every thing that oppoſes the gratification of his rage. If he ſeizes him, he throws him over his head with ſuch force, that he is killed by the fall; and he then feeds upon him, by licking, with his rough and prickly tongue, the fleſh from the bones.

It is remarkable, that the eyes of the rhinoceros are extremely ſmall in proportion to his body, and that he ſees only in a right line; and therefore if the paſſenger ſlips but a few paces aſide when he is near, it coſts him a great deal of awkward trouble to get him again in his eye, by which means he has a fair opportunity of eſcaping. This I myſelf, ſays Mr. Kolben, have experienced, for he has more than once made towards me with the utmoſt fury.

He is not fond of feeding upon graſs, but rather chooſes ſhrubs, broom, and thiſtles, and is fondeſt of a ſhrub that reſembles the juniper, which the Cape Europeans call the rhinoceros-buſh. This animal is in perpetual enmity with the elephant, and whenever he diſcovers him makes at him with the utmoſt rage. The elephant knows him to be his mortal enemy, and therefore when he ſees him gets out of the way as faſt as poſſible. If the rhinoceros ſurprizes the elephant, he rips up his belly with the horn on his ſnout, by which means the elephant's entrails fall out, and he ſoon expires.

The fleſh of the rhinoceros, which Mr. Kolben ſays he has often eaten with great ſatisfaction, is not ſo ſinewy as ſome authors have repreſented. The ſame gentleman mentions, that the horn of the rhinoceros will not endure the touch of poiſon, of which he ſays he has often been a witneſs. Many people of faſhion at the Cape have cups turned out of the horn, ſome ſet in gold, and others in ſilver. If wine be poured into one of theſe cups it immediately bubbles up, as if it were boiling; and if there be poiſon in it, the cup immediately ſplits. This, ſays our author, is known to thouſands of perſons at the Cape. The chips made in turning one of theſe cups are carefully ſaved, they being eſteemed of great ſervice in convulſions, faintings, and other diſorders; and the blood of the rhinoceros is ſaid to have great virtue in the healing of inward ſores.

Buffaloes are numerous in the Cape countries, and are larger than thoſe of Europe; they are of a brown red, but the European buffaloes are black. Thoſe of the Cape are well proportioned, and hold their heads aloft. On their foreheads grow hard frizzled hair. They have ſhort horns, which incline towards the neck, and bend inwards, ſo that their points almoſt meet. Their ſkin is hard and tough, and it is difficult to kill them without very good fire-arms; but their fleſh is neither ſo fat nor ſo tender as that of a common ox. A Cape buffaloe is, like the rhinoceros, enraged at the ſight of red cloth, and at the diſcharge of a gun near him. On theſe occaſions he roars, ſtamps, tears up the ground, and runs with ſuch fury at the offending party, as to beat down all oppoſition, paſſing through fire and water to come at him.

A large body of Europeans at the Cape once chaced a buffaloe, and having driven him to the Water-place, as it is called, near the Cape harbour, the beaſt turned and ran with all his fury at one of his purſuers, who was in a red waiſtcoat. The fellow nimbly ſkipped aſide, and

ran towards the water, whither the buffaloe purſuing him, obliged him to plunge in, in order to ſave his life. He ſwam well and as quick as poſſible; but the buffaloe leaping in after him, purſued him ſo cloſely, that he could only ſave himſelf by diving. The buffaloe thus loſing ſight of him, ſwam towards the oppoſite ſhore, which was at three miles diſtance; and our author obſerves, that he would undoubtedly have reached it, had he not been ſhot by the way from one of the ſhips in the harbour.

The African elk is much larger than either the European or the African, it being generally five feet high. The head reſembles that of the hart; but is ſmall in proportion to the body. The horns are about a foot long, and run up twiſting; but the ends are ſtraight, ſmooth, and pointed: the neck is ſlender and beautiful, and the upper jaw ſomewhat larger than the other: the legs are long and ſlender; the hair of the body ſmooth, ſoft, and of an aſh colour; and the tail about a foot in length. The taſte of the fleſh reſembles that of good beef, and is agreeable either boiled or roaſted.

Theſe elks are generally found on high mountains, where there are good paſture-grounds, and near ſome ſpring. They climb the higheſt and rougheſt rocks, and paſs the moſt difficult ways with ſurpriſing diſpatch and ſecurity. They ſometimes viſit the vallies, and frequently attempt to enter the gardens of the colonies. The inhabitants therefore place traps before thoſe gardens, which are moſt expoſed to their inroads, in the following manner: The Cape gardens being uſually encompaſſed with a ditch, over which is a bridge at the entrance, they fix in the ground at one corner of this bridge a ſtrong, pliant, taper pole by the broad end: to the ſmall end of the pole is fixed a long rope, by which that end of the pole is pulled down to the other corner of the bridge, where it is faſtened ſo ſlightly, that by a ſmall touch it is freed, and flies up with a ſtrong elaſticity. When the ſmall end of the pole is properly fixed, the remainder of the rope is formed into ſeveral coils and nooſes, and laid under the arch of the pole. An elk coming to one of theſe gardens, and finding no communication but by the bridge before the door, he ſteps upon it through the arch, and hampering his legs in the coils of the rope, ſhakes the pole, on which the ſmall end flying up and faſtening him in one of the nooſes, he is drawn up and unable to eſcape. If by ſtruggling he breaks the pole, it is a hundred to one but he falls into the ditch; and, if he eſcapes that, he drags a piece of the pole after him, which ſo embarraſſes him in his march, that he is eaſily taken.

The hart of the Hottentot countries differs only from the European in the horns. Theſe have no branches, are about a foot long, and run up twiſting in the manner of a ſcrew to about half the length; then running aſide a little outward, they are ſtraight and ſmooth to a point: they are about three times as far aſunder at the point as they are at the head.

The lion is uſually called the king of the beaſts, but it is ſuch a king as lives upon the blood of his ſubjects; and whatever compliments are paid to his majeſtic air, he can only be compared to the moſt ſavage tyrants. Theſe animals are common at the Cape, where they are very large; every limb is expreſſive of the greateſt ſtrength: his ſparkling eyes, his dreadful paws, and the firmneſs of his tread, command the attention, and ſhew his ſuperior ſtrength to that of other animals. Some modern writers have affirmed, that the bones of the lion are not ſo hard as they have been repreſented by the antients; but they are miſtaken. The hollow which runs through the ſhin-bone of a lion, Mr. Kolben obſerves, is as ſmall as that which runs through a tobacco-pipe; and when the bone is broken to pieces, and the greaſineſs is exhauſted by the heat of the ſun, theſe pieces appear as hard, as ſmooth, and ſolid as flints, and ſerve altogether as well to ſtrike fire with. Indeed a conſiderable part of his ſtrength lies in the hardneſs of his bones; for when he comes upon his prey he knocks it down dead, and never bites till he has given the mortal blow, which he generally accompanies with a terrible roar.

When the lion is enraged, or pinched with hunger, he erects and ſhakes his mane, laſhing his back and ſides with his tail. When he is thus employed, it is certain death to come in his way; and as he generally lurks for his prey behind buſhes, travellers ſometimes are devoured by him: but if the lion neither ſhakes his mane, nor makes any great motion with his tail, a traveller may be fully aſſured that he ſhall paſs by him in ſafety. A horſe no ſooner diſcovers a lion, than he runs at his full ſpeed; and if he has a rider throws him, if poſſible, that he may run the faſter. When a traveller on horſeback diſcovers a lion, the beſt method of preſervation is for him immediately to diſmount and abandon his horſe, for the lion will purſue the horſe only without taking notice of him. The fleſh of the lion eats ſomething like veniſon, and has no ill taſte. Our author ſays, that he has eaten of it ſeveral times when killed with ſhot, but could never be prevailed on to eat any of the fleſh when the lion had been killed with the poiſoned arrows of the Hottentots.

The leopard and the tyger are beaſts of the like nature, and in point of fierceneſs next to the lion. The only difference between them is in their ſize, and figure of their ſpots. The tyger is much larger than the leopard, and is diſtinguiſhed by rings of black hair incloſing ſpots of yellow; while the black ſtreaks on the leopard are not round, but formed with an opening in the manner of a horſe-ſhoe.

In the year 1708 two leopards, a male and a female, with three young ones at their heels, entered a ſheep-fold at the Cape; and having killed near an hundred ſheep, feaſted on the blood of the ſlain. When they had ſucked their fill they tore a carcaſe in three pieces, and carried one of them to each of the young ones they had left at the door of the fold. Each then took a whole carcaſe, and the troop thus laden with their booty began to move off; but having been perceived at their firſt entering the fold, they were way-laid on their return, and the female, with the three young ones, were killed; but the male made his eſcape.

We ſhall add another inſtance of the ravenous nature of the tyger. Mr. Bowman, a burgher at the Cape, walking by himſelf in the fields was ſurprized by a tyger, who leaped at his throat, and endeavoured to fix his teeth in it in order to ſuck his blood; but, though terribly frightened, he had the courage to contend for his life; and ſeizing the tyger by his head, ſtruggled with him, and threw him on the ground, falling upon him. Having got him down, he held him with one hand and the weight of his body, till with the other he drew a knife out of his pocket and cut the tyger's throat, on which he immediately expired; but Mr. Bowman received ſo many wounds, and loſt ſo much blood in this brave conflict, that it was long before he recovered.

The fleſh of a tyger or leopard is white, tender, and well taſted; and, in our author's opinion, is much finer eating than the beſt veal, and has every good quality that can be wiſhed for in meat; and the fleſh of the young ones is as tender as that of a chicken.

There are two ſorts of wolves in this country, one which agrees in every particular with the wolves in Europe, and the other called tyger-wolves. The latter are of the ſize of an ordinary ſheep-dog, or ſomewhat larger; the head is broad like that of an Engliſh bull-dog. The jaws of this animal are large, as are his noſe and eyes. His hair is frizzled, and ſpotted like that of a tyger. His feet are large, and armed with ſtrong talons, which he draws in as a cat does her claws; and, like a cat, he is not heard in his tread. His tail is ſhort. He keeps all day in holes in the ground, or in the clefts of the rocks, ſeeking his prey only in the night, which he might generally do in ſafety, were it not for his diſmal howling while he is out upon the prowl, which rouzes the dogs who keep the flocks; theſe join together againſt him, and drive him away: but if he gets ſafe into a fold, he generally kills two or three ſheep; and having fed heartily upon the ſpot, carries a carcaſe away to his den. He alſo frequently ſcratches open the graves of the Hottentots, and devours the bodies he finds in them. The lion, tyger, and leopard are bitter enemies to the tyger-wolf, and following him by his howl come ſoftly near him; and then ſuddenly leaping upon him, tear him to pieces.

There are wild dogs which range the Hottentot countries in troops, and ſometimes make great havock among the cattle. They ſeem a ſpecies of hounds, and packs of thirty,

thirty, and ſometimes forty of them, encounter lions, tygers, and other animals, which by their numbers they conquer. They ſpend the greateſt part of the day in the chace, and drag what they kill to a place of rendezvous, where they ſhare it amongſt them. It is uſual both for the Europeans and Hottentots, when they diſcover theſe dogs on the chace, to follow them to the place of rendezvous, and to take what they think proper of what the dogs have killed; which they permit them to do very quietly, without any manner of grumbling. The Hottentots eat what they take from the dogs, and what the Europeans take they ſalt for their ſlaves. Theſe dogs ſometimes deſtroy ſeventy or eighty ſheep in one flock.

The porcupine, which is pretty common in the Cape countries, is about two feet high, and three long. His head and feet are like thoſe of a hare, and his ears reſemble the human. His whole body is armed with a ſort of quills, partly black and partly white, very ſharp at the outward points, and not much unlike gooſe-quills ſtript of the feathers. He has ſome quills on the top of his head, but they are very ſhort. The quills on his back are about ſix inches long, thoſe on his ſides are ſomething ſhorter, but the longeſt are on his hind parts, and thoſe he darts at his purſuer, whether man or beaſt; but he never darts one of them till his purſuer is pretty near him, and ſometimes he does it ſo effectually that it ſticks in the fleſh and cauſes great pain and inflammation. If he is not angered, his quills lie cloſe upon his body; but on his bring enraged he ſpreads them out.

As this animal is very fond of the produce of the gardens, he frequently enters thoſe of the colonies, and does much damage. When the breach is diſcovered by which he entered, the people plant a muſquet there, charged and cocked, and tie a ſtring to the trigger, from which it runs cloſe along by the barrel to the muzzle of the piece, where a turnip or carrot is tied to it. As the porcupine always enters the garden by the ſame way as long as it is open, and inſtantly begins to devour the turnip or carrot, he by that means pulls the trigger and is ſhot. His carcaſe, gutted and ſtripped of the quills, weighs about twenty pounds. Hs fleſh is well taſted and wholeſome.

Baboons are pretty numerous in the Cape countries. They are a large kind of monkeys, but the head has ſome reſemblance to that of a dog, and the features are very ugly. The fore part of his body nearly reſembles that of a man, and the teats of the female hang from her breaſt. The teeth of the baboon are very large and ſharp: his fore paws reſemble human hands, and his hind paws human feet; but they are all armed with very ſtrong and ſharp talons. His whole body is hairy, except his poſteriors, which are bare, and marked with ſtreaks and ſpots of a blood colour. When the baboons are beſet with dogs, or cudgelled by men, they ſigh, groan, and give a cry as men and women in extreme fright or pain. As they are very fond of grapes, apples, and garden fruits, they ſometimes enter the vineyards, orchards, and gardens. It is alſo ſaid they have a method of catching fiſh, and will attack and kill deer and other animals; but whatever truth there is in this, it is very certain that they will eat neither fleſh nor fiſh that has not been roaſted, broiled, or ſome other way fitted to the palates of men. If they diſcover a traveller reſting in the fields, and regaling himſelf, if he does not look ſharp about him, they will ſteal part of his proviſions; and having run to ſome diſtance, they turn about, and reſting on their poſteriors, hold what they have taken in their paws ſtretched out towards him, as if they would ſay, Here, will you have it again? at the ſame time falling into ſuch ridiculous geſtures and grimaces, that if a man was robbed of all the victuals he had, he would find it difficult to forbear laughing.

They go about every thing with ſurpriſing cunning, as is particularly ſeen in their robbing of an orchard, which they generally do in a troop. When a company of them have entered an orchard, or garden, a party is ſet to watch upon the fences, and give notice of the approach of danger. Some of them then begin the pillage, while the reſt extend themſelves at proper diſtances from one another, from the orchard, or garden, to the place of rendezvous on the mountains. The melons, pumpkins, and other fruit they gather in the gardens, and the apples and pears they gather in the orchards, they toſs to the baboon at the head of the line; he toſſes them to the next, and thus the fruit paſſes ſwiftly up the hills; theſe creatures being ſo very nimble and quick-ſighted, as hardly ever to fail catching in their paws the fruit that is thrown to them. But if the baboons upon the watch diſcover any perſon approaching, they give a loud cry, and all ſcour away up to the mountains, the young ones jumping upon the backs of the old ones, and poſting away in a very diverting manner.

It is even ſuppoſed that they puniſh their ſentinels for neglect of duty with death; for when any of the troop are ſhot or taken before the cry is given, a loud quarrelling noiſe is heard among them after they have got back to the hills, and ſome of them have been found torn to pieces in the way; and theſe are judged to have had the watch.

There are here ſeveral ſpecies of goats, the moſt remarkable of which we ſhall now deſcribe.

They have blue goats, ſhaped like thoſe of Europe, but ar large as an European hart. Their hair is very ſhort, and of a fine blue, but the colour fades when they are killed to a blueiſh grey. Their beards are pretty long, but their horns are ſhort and very neat, running curiouſly up in rings till within a little of the point, which is ſtraight and ſmooth. Theſe are only to be met with far up in the country.

Spotted goats are ſeen in great numbers, there being ſometimes above a thouſand of them together. They are covered with red, white, and brown ſpots, and are rather larger than the blue goats. Their horns, which are about a foot long, incline backwards, and run up twiſting to the middle, from whence to the end they are very ſtraight and ſmooth. Their beards are of a brown red, and very long. Their legs are well proportioned to their bodies, and the joints about their fetlocks are of a dark brown. The young ones are eaſily taken, and made ſo tame as to run with flocks of ſheep. Their fleſh is very agreeable food.

There is another ſort of goat, which is ſaid to be not yet diſtinguiſhed by any particular name. His head is very beautiful, and adorned with two ſmooth, bending, pointed horns three feet long, and the points two feet diſtant from each other. A white ſtreak runs from the forehead along the ridge of his back to his tail, and is croſſed by three ſtreaks, one over his ſhoulders, another on the middle of the back running down on both ſides to his belly; the third croſſes it above his buttocks and runs down them. The hair on all the other parts of his body is greyiſh, with little touches of red, only the belly approaches to white. His beard is grey, and pretty long, as are alſo his legs. The fleſh of theſe goats is very agreeable food. The female is leſs than the male, and without horns.

The diving-goat at the Cape is almoſt as large as an ordinary tame one, and is of much the ſame colour. As ſoon as he ſees any perſon or thing from which he apprehends danger, he ſquats down cloſe in the graſs; and ſeeing nothing but graſs about him, perhaps imagines himſelf unſeen; for thus he lies, giving now and then a peep out, and pulling his head ſuddenly down again, till either the danger is paſt, or he is ſeized, ſhot, or knocked on the head.

The Cape rock-goat is ſeldom larger than an European kid of a quarter old, and his horns are about half a foot long. He frequently enters the vineyards and gardens, where he does great miſchief, and is therefore narrowly watched and often taken. His fleſh is eſteemed a great dainty.

The earth-hogs in the Hottentot countries have ſome reſemblance to the European ſwine, only their colour approaches to a red; their heads are longer, their ſnouts more pointed, and they are quite toothleſs. The tongue of the earth-hog is long and pointed, and when he is hungry he ſearches for an ant-hill, and lying down with his head pretty near it, ſtretches out his long tongue, and the ants ſoon mount in great numbers upon it; and the upper part being very clammy, they are held faſt by the legs ſo that they cannot return. When he has thus hampered a conſiderable number of thoſe inſects he draws in his tongue and ſwallows them, and then

ſtretches

ſtretches it out for more. This is his method of feeding. His legs are long and ſtrong, and he has alſo a long tail. He ſcratches holes in the ground, in which he burrows, and is very quick at his work; if he gets but his head and fore legs into one of theſe holes, he keeps ſuch faſt hold, that the ſtrongeſt man cannot pull him out. Both the Europeans and Hottentots go frequently in ſearch of him, and knock him down; for a blow on the head with but a ſmall cudgel will kill him. His fleſh is well taſted and wholeſome, and reſembles that of the wild hog.

In the Cape Colonies is alſo a creature called a rattle-mouſe, though it is larger than an European ſquirrel, and has a head ſhaped like that of a bear. The hair on the back is of a liver colour; but that on the ſides is almoſt black. With its tail, which is neither very long nor very hairy, it makes, from time to time, a rattling noiſe, and thence obtained its name. It purs like a cat, feeds on acorns, nuts, and the like; and lives moſtly on trees, leaping from one tree to another after the manner of the ſquirrel. It is ſo nimble, and bites ſo cloſe, that it is ſeldom taken alive.

One of the moſt extraordinary animals at the Cape is called by the Dutch ſtinkbingſem, or ſtinkbox; ſtinking being the grand defence nature has given this creature againſt all its enemies, and is a more effectual defence than horns are to the bull, or ſharp teeth and talons are to the lion and the tyger. It is ſhaped like a ferret, and is of the ſize of a middling dog. When its purſuer, whether man or beaſt, is come pretty near, it pours from its tail ſo horrid a ſtench, that it is impoſſible to endure it. A man is almoſt knocked down by it, before he can get away; and a dog, or other animal, is ſo ſtrangely confounded by it, that he is obliged every minute to ſtop, to rub his noſe in the graſs, or againſt a tree. The ſtinkbingſem having thus ſtopped his purſuer gets a great way a-head of him before the chace can be renewed; and if he comes up with him a ſecond time, he gives him another doſe, and by that means eſcapes again. Thus he proceeds till his purſuer is ſtunk out of the field. This animal is ſometimes ſhot by the Europeans, but they are obliged to ſuffer it to lie till it rots; for it is no ſooner dead, than its body contracts all over ſo nauſeous a ſmell, that if you do but touch it with your fingers, they retain a ſtench that you can neither endure, nor eaſily get off by any kind of waſhing.

Beſides theſe there are at the Cape a conſiderable number of other quadrupeds; among which are wild horſes. Here is that beautiful creature called the zebra, which we have already deſcribed in treating of Abyſſinia; and one of which is now in the poſſeſſion of the queen. Wild cats, which are larger than the tame; ſome of theſe are all over blue, and retain that colour after the ſkins are dreſſed: others have a ſtreak of bright red running along the ridge of the back from the neck to the tail, loſing itſelf in grey and white on the ſides. Another called the buſh-cat, from its keeping in hedges and buſhes, is very large, and ſpotted like a tyger. They have alſo the muſk-cat, the ſkin of which has a very ſtrong ſcent. Beſides theſe there are many of the quadrupeds common in Europe.

SECT. V.

Of the feathered Race, particularly the Oſtrich, the Flamingo, the Crane, the Spoonbill, the Knor-Cock and Hen, Eagles of ſeveral Kinds, the Blue-Bird, the Long-Tongue, the Knat-Snapper, the Wood-Pecker, and the Edolio.

WE ſhall begin our deſcription of the birds of the Hottentot countries with the oſtrich, the largeſt of them all; and theſe are ſo numerous, that a man can hardly walk a quarter of an hour in the Cape countries without ſeeing one or more of them. The feathers of ſome of the Cape oſtriches are black, and ſome of them white. The head is very ſmall in proportion to the large ſize of the body, and the bill is ſhort and pointed: the neck is long like that of a ſwan: the legs are thick and ſtrong, and the feet are cloven, reſembling thoſe of a goat. Theſe birds are eaſily tamed; and many tame ones are kept in the Cape fortreſs. Their eggs are ſo large, that the ſhell of one of them will contain the yolks of thirty hens eggs: they are pretty good eating, and one of them will ſerve three or four perſons.

The oſtriches at the Cape, do not ſuffer their eggs to be hatched merely by the heat of the ſun; for they ſit upon them like other birds, and the male and female perform that office by turns. I have a hundred times (ſays Mr. Kolben) found both the male and female oſtrich hatching of eggs, and have as often driven them from their neſts and carried their eggs off, with which I feaſted both myſelf and friends, but ſometimes found them almoſt hatched. Nor do the oſtriches at the Cape forſake their young as ſoon as they are out of the ſhells; for being then unable to walk, they are attended and fed by the old ones with graſs, and when they can walk, they accompany the old ones till they are ſtrong enough to take care of themſelves. The old ones are then watchful to keep them out of danger, and are ſo enraged if they happen to loſe one, that it is dangerous to go near them.

It is remarkable that if any body does but touch the eggs in the neſt of an oſtrich, without doing them the leaſt harm, the oſtrich will forſake them.

This bird has ſo large and heavy a body, that ſhe cannot fly, and on ſeeing herſelf in danger runs away, aſſiſting her flight by beating of her wings, by which means ſhe runs ſo faſt, that a man muſt be well mounted to overtake her. But if ſhe finds ſhe cannot eſcape her purſuer, ſhe hides her head where ſhe can, and ſtands ſtock ſtill till ſhe is ſhot or ſeized.

Theſe birds will ſwallow pebbles, pieces of iron, and the like; but they do not digeſt them, for they come from them in much the ſame condition in which they were ſwallowed.

The flamingo, called by Mr. Ray, the phœnicopterus, is a very fine and beautiful bird, larger than a ſwan; the bill is very broad, and the upper mandible, which is longer than the other, is very crooked, and bends conſiderably over it. The hollow of the lower mandible is filled with the tongue, which is large and flat; the bill is black at the point, but every where elſe of a dark blue, and is furniſhed with ſharp teeth. The neck is much longer than that of a ſwan, and both the neck and head are as white as ſnow; the upper part of the wing feathers are of a high flame colour, and the lower part of them black. The legs, which are of an orange colour, are half as long again as thoſe of the ſtork, and the feet like thoſe of the gooſe. Theſe birds, which are very numerous in the Cape countries, keep in the day time on the lakes and rivers, and at night retire to the hills, where they lodge among the long graſs; their fleſh is wholeſome and well taſted, and their tongue eats like marrow.

Cranes are more numerous at the Cape than perhaps in any other part of the world. They reſemble in ſhape, colour, and ſize, thoſe of Europe, and feed upon graſs, herbs, worms, frogs, and ſerpents. I never ſaw a flock of them, ſays our author, but ſome of them were planted on the ſkirts of it, as centinels to give notice of the approach of danger. Theſe ſtand upon one leg, and every minute ſtretch out their necks, this way and that, to ſee if any enemy approaches; and as ſoon as they diſcover him, they give notice to the reſt, and inſtantly the whole flock is on the wing. During the night, ſome of them are planted on the ſkirts of the flock to watch while the reſt ſleep, and ſtanding upon their left legs each holds in his right foot a ſtone, that if he ſhould be overcome by ſleep, its falling may awake him. The fleſh is unfit to eat.

The ſpoon-bill, called by the Europeans the ſerpent-eater, is ſomething larger than a full-grown gooſe, which it reſembles in its neck; the eyes are grey, and the bill broad, long, and ſtraight, ending in ſomewhat like a ſpoon, and the feathers of the tail are about ſix inches in length. Theſe birds feed upon ſerpents, toads, or frogs, &c. and are ſo deſtructive to the former, that the people ſeldom ſhoot at them.

Among the wild fowl at the Cape is a ſort of birds, the male of which is called by the Europeans there, the knor-cock, and the female the knor-hen. Theſe birds are a kind of centinels, and give warning to all other birds

birds of the approach of danger; for they no ſooner diſcover a man, than they make a loud noiſe, crying crack, crack, which they repeat very clamorouſly, and thus frequently diſappoint the ſportſman; for the other birds no ſooner hear the noiſe, than they fly away quite out of ſight. This bird is of the ſize of a common hen, the bill is ſhort and black, and the feathers on the crown of the head alſo black, the reſt are a motley of red, white, and aſh colour; the wings are ſmall conſidering its ſize, which prevent its flying far at once, and the legs are yellow. Theſe birds generally keep in heaths, and in places remote from the habitations of men, where they build their neſts in buſhes; but never lay above two eggs in a ſeaſon. The fleſh is of an agreeable taſte.

There are at the Cape a kind of eagles which will feed upon fiſh, aſſes, and moſt other creatures which they find dead; they alſo kill many animals for food, devouring cows, oxen, and other tame beaſts, and leaving nothing but the ſkin and bones; the fleſh is, as it were, ſcooped out, and the wound by which the eagles enter the body being in the belly, the beaſt ſeems to lie dead, and no body would imagine that his bones were picked. The Dutch at the Cape call theſe kind of eagles dung-birds, from their tearing out the entrails of beaſts. The ſize of this eagle or dung-bird is larger than that of a wild gooſe: the feathers are partly black, and partly a light grey, but moſtly black. The bill is large and crooked, with a very ſharp point, and the talons are alſo very large and ſharp. It frequently happens, that an ox freed from the plough in order to return home, lies down to reſt himſelf by the way, and if he does, he is in great danger of being devoured by theſe eagles. They attack an ox or a cow in a body conſiſting of a hundred and upwards; they watch for their prey ſo high in the air as to be out of human ſight, but their own ſight is ſo extremely piercing, that they ſee every thing beneath them, and when they diſcover their prey, fall down right upon it.

There is another kind of eagle, diſtinguiſhed by the name of the duck-eagle, from their being fond of ducks. Theſe frequently carry off young ducks in their talons, and tear and devour them in the air.

A third kind of eagle in the Cape countries is called oſſifrage, or the bone-breaker; theſe feed upon land tortoiſes, which they carry to a great height in the air, and then let them fall upon ſome rock, in order to break the ſhell.

The Cape blue bird is of the ſize of a ſterling, the feathers of the neck and thighs are of a ſky blue, and the back and wing feathers of a dark blue, approaching to a black. The bill is between three and four inches long, and pointed, and the under mandible is of a dark red: this bird is ſometimes ſeen in gardens, but it keeps for the moſt part upon high hills. The fleſh is delicate food.

There is a little bird which the Cape Europeans call the long-tongue: it is ſomething larger than the goldfinch; the feathers on the belly are yellow, and the reſt ſpeckled: the tongue, which is long and pointed, is as hard as iron, and as ſharp as the point of a needle. When any perſon endeavours to ſeize this bird, it pricks and wounds him with his tongue, which is its defenſive weapon againſt its enemies: its feet are like thoſe of the nightingale, and its claws are pretty long. Its fleſh is wholeſome and well taſted.

The gnat-ſnappers, or honey-eaters, live entirely on flies, bees, and honey: their bill is long, ſtraight, very ſtrong and red: the feathers on the upper part of the breaſt are of a deep azure, and thoſe on the lower part of a pale blue, their wings and tail feathers are black, as are alſo the legs, which are very long. Theſe birds are a ſort of guides to the Hottentots in the ſearch of honey, which the bees lay up in the clefts of rocks.

Among the ſeveral kinds of wood-peckers in the Cape countries, is one called the green peak, which is a beautiful bird, it being all over green, except a red ſpot on its head, and another on its breaſt. It ſometimes builds its neſt on high and ſteep rocks, but generally in buſhes in the vallies. It feeds on ſmall inſects, which it picks from the bark of trees.

The edolio perfectly reſembles the European cuckoo, and is moſtly ſeen in high trees and thickets. In fine weather it diſtinctly repeats in a low melancholy tone, edolio, edolio; and this is all its ſong.

In ſhort, the Cape abounds with a prodigious variety of fowls, among which are, wild geeſe of ſeveral ſorts, water hens, wood-peckers, wild peacocks, ſnipes, ravens of different colours, pheaſants, ducks, yellow-hammers, larks, green-finches, black-birds, finches, wagtails, tit-mouſes of ſeveral ſorts, bats, canary birds, ſtarlings, pigeons, ſwallows, thruſhes, quails, daws, and in ſhort, the turkeys, cocks and hens, are ſo numerous in the Cape countries, that they are cheaper than butcher's meat. Theſe laſt exactly reſemble the fowls of the like names in Europe.

SECT. VI.

Of the Serpents and Inſects at the Cape of Good Hope.

THERE are many kinds of ſerpents or ſnakes at the Cape of Good Hope, ſome of which are very dangerous, while others are entirely free from poiſon.

The aſp is of an aſh colour ſpeckled with red and yellow. The head and neck are very broad, the eyes flat and ſunk in the head, and near each grows a fleſhy protuberance about the ſize of an hazle nut. Theſe ſerpents are of various lengths, and ſome even ſeveral yards long, and their bite is mortal.

The tree ſerpent is thus named from her being ſeen moſtly in trees. This reptile, which is about two yards long, and three quarters of an inch thick, winds herſelf about the branches of trees, and thus remains for a long time without motion, when ſhe is ſo like the branch ſhe covers, that a man who has not a very good eye, or ſome knowledge of her ways, would be miſtaken: all the difference in point of colour is her being a little ſpeckled; and hence perſons have ſometimes been ſurpriſed by her. If any one ſtands near the ſide on which ſhe is lodged, ſhe darts her head at their faces, and ſometimes wounds them. She has no ſooner done this, than drawing in her head, ſhe turns about in order to deſcend from the tree, by winding herſelf from one part to another, but is ſo ſlow in doing it, that it is eaſy to knock her on the head before ſhe gets to the ground.

The dipſas, or thirſt ſerpent, is thus named from its bite cauſing a burning thirſt. This reptile, which is frequently met with in the Cape countries, is about three quarters of a yard in length, has a broad neck, and a blackiſh back. It is very nimble in its aſſaults, and its bite ſoon inflames the blood, and cauſes a moſt dreadful thirſt. Our author ſays he knew a man at the Cape, who on being bitten by the dipſas in the calf of the leg, immediately tied his garter very tight above the knee, and above the garter tied ſome other thing he had at hand, to ſtop the courſe of the poiſon upwards, and then made all poſſible haſte to the neareſt houſe, which happened to belong to a ſmith, with whom he was acquainted. Before he got thither his leg was much ſwelled, and he was ſeized with a burning thirſt; he impatiently aſked the ſmith for water to drink, and at the ſame time let him know his misfortune. The ſmith being acquainted with the nature of the poiſon, and having an antidote againſt it, would not ſuffer him to drink any thing; but told him he muſt immediately conſent to have his ſwelled leg laid open, and truſt to him for a cure. He ſubmitted, and on opening the leg, there iſſued out a great deal of a watery yellow humour. The ſmith then prepared a pretty large plaiſter, and tied it over the inciſion, adviſing his patient to refrain from drink for a quarter of an hour. He did ſo, and in that time his thirſt was conſiderably abated, and the plaiſter had drawn a great deal more of the yellow humour, and being cleanſed was put on again. The ſwelling was by this time conſiderably abated; the patient grew eaſy, and was ſoon perfectly cured.

The Cape hair-ſerpent is about a yard long, and three quarters of an inch thick; its poiſon is reckoned more malignant than that of other ſerpents, its bite cauſing immediate death, unleſs an antidote be inſtantly applied.

Some aſſert, that there is a ſtone in the head of the hair-ſerpent, which is a never failing antidote both againſt the poiſon of this, and of every other ſerpent. But our author, after killing many hair-ſerpents at the Cape, and ſearching the heads of all of them very narrowly, in order to find this ſtone, could never diſcover any ſuch thing. The ſerpent ſtones in the poſſeſſion of the Cape Europeans, are all artificial ones brought from the Eaſt-Indies, where they are prepared by the Bramins, who are alone poſſeſſed of the ſecret of their compoſition. Our author ſays he ſaw one of them tried upon a child at the Cape, who had received a poiſonous bite in one of the arms, but it could not be diſcovered from what creature. When the ſtone was brought, the arm was prodigiouſly ſwelled and inflamed; the ſtone on its being applied to the wound ſtuck to it very cloſely, without any bandage or ſupport, drinking in the poiſon, till it could receive no more, when dropping off, it was laid in milk, that it might purge itſelf of the poiſon, and it did ſo, the poiſon turning the milk yellow. The ſtone was then applied again to the wound, and when it had drank in its doſe, was again laid in milk, and this was repeated till the ſtone had exhauſted all the poiſon; after which the arm was ſoon healed. The artificial ſerpent ſtone is ſhaped like a bean, the matter in the middle is whitiſh, and the reſt of a ſky blue.

A ſort of ſnakes at the Cape are called by the Dutch houſe ſerpents, from their loving to be in the houſes. Theſe are from an inch and a quarter, to an inch and a half thick, and about an ell long. They are very fond of getting into people's beds, and lying with them all night. They will ſlip through the hands like eels, and when you drive them out of bed, if you uſe them in what manner you will, ſo that you don't diſable them, they will return, and get into bed again if they can. If they are offended they bite, but their bite is not poiſonous, nor attended with any ill conſequence.

In ſhort, there are many other kinds of ſerpents in the Cape countries; one ſort is moſtly ſeen upon rocks, and another on flat ſandy grounds. There is a ſort uſually ſeen about the roads, and a ſmall ſnake of a black colour that loves to harbour in ſtraw and reeds. Numbers of theſe laſt are in the thatch upon the houſes in the colonies, where they lay their eggs, and breed their young; a full grown ſnake of this laſt ſort is no longer than a man's middle finger, nor thicker than a gooſe quill.

Scorpions are ſo numerous at the Cape, where they generally harbour among ſtones, that the Cape Europeans are very cautious of putting their hands among them, for fear of being ſtung by thoſe creatures. The Cape ſcorpions are from two and a half to three inches long, and of a dark green ſpeckled with black. They reſemble the craw-fiſh in every part but the tail, which is longer and narrower. Their ſting cauſes intolerable pain, and frequently endangers life.

Among the ſpiders at the Cape, of which there are many ſorts, there is one no bigger than a white pea; but of which the Cape Europeans are very cautious. It is of a black colour, and very active. In houſes it faſtens on the walls, or ceiling, and in the fields fixes its web in the graſs; and its bite is ſo poiſonous, that it cauſes death, unleſs an antidote is uſed in time. Our author mentions a negroe who died of it, and an European boy who ſuffered the moſt tormenting pain from the bite of this inſect; but his life was ſaved by applying the ſerpent ſtone. This inſect frequently does damage to both the great and ſmall cattle.

There are here alſo a few of the centipedes, which are red and white, and about a finger long, but ſcarce half ſo thick: they are downy like Cape caterpillars, and provided with two horns; the bite of this inſect is as dangerous as that of a ſcorpion, but the ſerpent ſtone is an effectual remedy, as is alſo the application of roaſted onions applied to the wound.

There are various kinds of caterpillars at the Cape, different from thoſe in Europe: theſe quickly arrive at maturity, ſoon after which they fix themſelves to a plant, tree, or flower, and ſometimes to a wall, where they change their form in the manner of the ſilk-worm, which we deſcribed in treating of China, and are covered with a cruſty matter or ſhell fourteen or fifteen days, when the ſhell opening, there iſſues from it a moſt beautiful butterfly, the wings of which are enamelled with gold and various other lively colours. There are indeed as many ſorts of butterflies as there are of caterpillars; and every butterfly at the Cape retains much of the colour of the caterpillar from which it was changed.

The ſea-flea is thus named from its leaping after the manner of a flea; it is nearly of the ſhape of a ſhrimp, and ſometimes continues under water. As it is provided with a ſting, it is a great plague to fiſh; for when it lights on them, it ſtings them ſo grievouſly, that they fling themſelves in a fury up and down, and then ſwim as quick as they can to a ſea-rock, or ſtony-ſhore, in order to rid themſelves of this enemy by rubbing themſelves againſt it.

The ſea-louſe reſembles a horſe-fly, but is broader and covered with a hard ſhell. It has many legs, each of which ends in a hook. This inſect keeps generally under water, and when it gets upon a fiſh clings faſt to it by its claws, and gives it great torture by ſucking it; and it is ſaid, that if the fiſh finds not ſome means to rub it off, this inſect will ſuck it to death.

SECT. VII.

Of the Sea and River Fiſh at the Cape of Good Hope.

AMONG the fiſhes at the Cape are the leſſer whale, called the grampus, which is frequently ſeen there; but we ſhall find another opportunity of deſcribing the whale when we come to thoſe countries on the coaſts of which theſe enormous fiſh are caught.

The blower, ſo called from a faculty it has of blowing itſelf up into a globular form, is frequently ſeen about the Cape. This fiſh is without ſcales, and very ſmooth; the mouth is ſmall, but furniſhed with four broad teeth; and it has a white belly. This fiſh is not food for man, it being very unwholeſome.

The torpedo cramp-fiſh is frequently taken at the Cape. It is of the cartilaginous kind, and roundiſh, being blown up as it were into that form. The head does not project from the body; but the mouth and eyes are fixed in it much in the ſame manner as you might carve them on a bowl. The eyes are very ſmall, and the inſides have a mixture of black and white. The mouth, which is ſhaped like a half-moon, is alſo ſmall; but furniſhed with teeth. Above the mouth are two little holes, which are perhaps its noſtrils. The back is orange coloured, the belly white, the tail thin, and fleſhy like that of a turbot. The ſkin upon every part is very ſmooth, and entirely without ſcales. When the fiſh is opened the brain is plainly ſeen. The gall is large, the liver white, and very tender. But after all this extraordinary fiſh does not weigh above a quarter of a pound.

It is a certain truth, that whoever touches this fiſh, whether with his hand or foot, or even with a ſtick, will immediately feel his limbs cramped and benumbed to ſuch a degree that he cannot move them, particularly the limb with which he touched the fiſh, or with which he extended the ſtick that touched it, which will appear totally and ſtrongly convulſed. But this general convulſion ſeldom laſts above half an hour: it laſts a minute or two at the height; it then gradually abates, and in half an hour is quite gone. The Cape fiſhermen are extremely afraid of touching the torpedo; and whenever, on their dragging out a net, they perceive this fiſh, they turn the net aſide, and are content to loſe half their fiſh, nay their whole draught, rather than drag the torpedo aſhore, and by that means expoſe any one to the hazard of touching it.

The gold-fiſh, which is very different from that of China, is thus called from a circle of a gold colour about each eye, and a ſtreak alſo of gold from the head along the ridge of the back to the tail. The Cape gold-fiſh is about a foot and a half long, and is of about a pound weight. The teeth are ſmall, but very ſharp, and do good execution upon muſcles and other fiſh that are its prey. Gold-fiſh are never ſeen near the Cape, but in the months of May, June, July, and Auguſt, when they

appear

appear in ſhoals, and great numbers of them are taken by the Cape Europeans. The colour of the meat is a mixture of white and red; it is of a delicate taſte, and is not only eſteemed very wholeſome, but a great cleanſer of the blood.

The Cape ſilver-fiſh reſembles a carp in its ſhape and taſte, and weighs about a pound. It is a very white fiſh, adorned with ſeveral ſtreaks of a bright ſilver colour, falling from the ridge of the back down both ſides, and the tail ſeems covered with ſilver. The jaws are furniſhed with ſmall ſharp teeth. Theſe ſilver-fiſh keep generally in the ſea, but at certain times come in ſhoals into the rivers, where they are caught in great numbers.

The bennet is a fiſh of which there is great plenty at the Cape, but how it came by that name is unknown. It is about the length and thickneſs of a man's arm, and weighs from ſix to eight pounds. It is a beautiful fiſh covered with large ſcales of a bright purple, intermixed with ſtreaks of gold. The eyes are red, the mouth ſmall and without teeth, and near the gills are two fins of a gold colour; but the other fins are of a light yellow. The tail is reddiſh, and has much the form of a pair of open ſciſſars. The ſcales appear tranſparent, as does likewiſe the ſkin; but, when the ſcales are off, the ſkin appears of a bright purple. The meat is of a crimſon colour, and is divided into ſeveral parts by a ſort of membranous ſubſtance interwoven with it. It loſes nothing in point of colour by boiling, but a little of its luſtre. It is dry food, but agreeable to the palate, and eaſy of digeſtion.

In the Cape ſea are two kinds of braſſems, one ſomewhat rounder, broader, and ſhorter than the other. This ſort is of a blackiſh colour on the back and ſides, with the head of a dark purple. The other is of a dark blue, and ſeems ſpeckled. A braſſem of this ſort is about ſeven or eight inches long, and weighs about a pound. Both ſorts feed upon ſea-graſs, and upon dung and offals when they meet with them. They are ſeldom taken in the net, except in very ſtormy weather, when they come in ſhoals to the ſhore. Both the European fiſhermen and the Hottentots uſually take them with the line; and, when they are at this ſport, either whiſtle or make a hideous bawling noiſe, in both which the braſſems delight; and are thus allured in ſhoals about the baits. They are very wholeſome and well taſted, and three or four of them are bought at the Cape for about two-pence.

The ſea near the Cape alſo abounds with a fiſh called by the Cape Europeans the ſtone braſſem. Theſe come in ſhoals with the tide into the rivers, where they are fond of feeding on the graſs which hangs in the ſtream, and go out again with the tide. This fiſh is ſhaped like a carp, but is a much finer fiſh, and not near ſo boney. On being boiled or fried it ſplits into many flakes like the cod. Theſe fiſh are from a foot and a half to three feet long, and weigh from two to eight pounds. They are of different colours, but the backs of all of them are brown; ſome have ſeveral brown ſtreaks falling on both ſides from the back to the belly. Theſe add not a little beauty to the ſcales, which are large and white; and ſome have the belly of an aſh colour.

The red-ſtone braſſems at the Cape have the name of Jacob Everſſons; the ſkin and ſcales are red, ſpeckled with blue, and in the middle of the fiſh with gold colour. The belly is of a pale green; the eyes are large and red, with a ſilver circle about each. The mouth is ſmall, and as it were under the gullet, and is furniſhed with little ſharp teeth. This fiſh is of a delicate taſte, and is very wholeſome nouriſhing food. There is another ſort of red-ſtone braſſems, or Jacob Everſſons, which differs from the above in their being larger, in their having ſhorter mouths, and in having the out-parts of the gullet of a deep red. Both ſorts keep entirely in the ſea, and are ſeldom found in great depths of water.

Franciſci has given the reaſon of theſe fiſh being called at the Cape by the name of Jacob Everſſon; and as his account appears at the ſame time diverting, and is acknowledged to be ſtrictly agreeable to truth, we ſhall tranſcribe it. "There was many years ago, ſays he, a "maſter of a ſhip at the Cape, whoſe name was Jacob "Everſſon; he had a very red face, and was ſo deep "pitted with the ſmall-pox, that his beard, which was "black, could never be ſhaved ſo cloſe, but that ſeveral "hairs would remain in the pock-frets: ſo that his face, "when it was ſhaved, had the colour, and ſeemed to "have the ſpecks of the red-ſtone braſſem. This Jacob "being once a fiſhing with his crew for red-ſtone braſſems, at Maurice iſland beyond the Cape, and the crew "dining that day very jovially upon this ſort of fiſh, "one of them took it in his head, in a fit of mirth, to "call it the Jacob Everſſon. The crew was ſtruck with "the brightneſs of the alluſion, and received it with the "higheſt agitations of mirth, and with thunders of ap-"plauſe: and when they got back to the Cape, they "immediately publiſhed this new name for the red-ſtone "braſſem. The ſettlers (among whom Jacob was very "well known) were as much ſtruck as the crew with "the juſtneſs of the name, and very merrily agreed to "call a red-ſtone braſſem a Jacob Everſſon ever after. "Every one that knew Jacob, being raviſhed with the "mirth in the alluſion, this new name for the red-ſtone "braſſem, together with the reaſon of its aſſignment, "ſoon after reached ſeveral ſettlements in the Indies; "and was ſo well received there, that red-ſtone braſſems "(of which the Indian ſeas furniſh plenty) have gone "there by the name of Jacob Everſſons ever ſince."

There are alſo in the Cape ſea porpoiſes, ſharks, pilot-fiſh, dolphins, and flying-fiſh, which we have already deſcribed in treating of the fiſh on the coaſt of Indoſtan. There are likewiſe ſea-lions and turtle, of which we ſhall defer the deſcription till we come to the coaſt of America. Beſides theſe there are many of the fiſh common in Europe, as pike, which are here only found in ſalt-water, and are of a dark yellow, but in every other reſpect reſemble thoſe of Europe; herrings, thornbacks, ſoles, barbels, carps, eels, and gudgeons.

Among the ſhell-fiſh at the Cape are lobſters, craw-fiſh, crabs, oyſters, muſcles, and perriwinkles, which differ but little from thoſe of Europe; but there are others unknown amongſt us.

At the Cape are two ſorts of water-ſnails, called by the Europeans there the porcupine-ſnail and the ſea porcupine-ſnail. The ſhell of the former is twiſted like that of a garden-ſnail, but more variouſly and beautifully coloured. The ſhell of the ſea porcupiné-ſnail has alſo many beautiful colours, and is armed on almoſt every part with long prickles, which ſtand out much after the ſame manner as the raiſed quills of the porcupine. The ſhells of both ſorts retain their colours as long as the fiſh within them live; but when it dies, the colours on their ſhell fade away.

At the Cape are ſhell-fiſh called by the Europeans there ſea-ſuns and ſea-ſtars: both ſorts breed in the ſea, and are driven aſhore by the tide. The ſhells of both are multangular, and approach to a globular figure; but the ſea-ſun is ſmaller than the ſea-ſtar, and the ſhell more nearly reſembles a globe. The ſhells of both are alſo covered with a thick ſcaly ſkin, ſomething like that of a ſerpent, and have ſmall prickles upon them ſhooting out every way like the beams of light, whence they receive their names; but the prickles on the ſea-ſuns are longer than thoſe on the ſea-ſtars. In hot weather the fiſh in theſe ſhells are dried up on their remaining a few days out of the water, and the ſhells are left ſo bare, that there is no mark of their having been inhabited by any creature.

At the Cape is a ſhell fiſh which the Cape Europeans call pagger, and is covered with dark brown ſcales, beautifully ſpotted with red and black; but on the back of it, near the head, is a ſort of horn, or prickle of a poiſonous nature, which is apt to wound the hand that touches it; in which caſe it cauſes a dreadful pain and inflammation, and if ſpeedy care be not taken the hand periſhes.

The ſhell-fiſh, called at the Cape the muſſel-crab, reſembles the lobſter, but is much ſmaller. Theſe, beſides the coat ſhell, have another, which ſerves them as an habitation, and they go in and out with great eaſe, tho' they never go ſo far out as to ſeparate themſelves quite from the ſhell.

There are ſeveral other ſhell-fiſh diſtinguiſhed by the beauty of their ſhells; but we ſhall only take notice of the nautilus, called at the Cape the pearl-ſnail. It is

no

no ſmall pleaſure to obſerve theſe fiſh in calm weather on the ſurface of the water, when their ſhells ſerve them as boats. They erect their heads conſiderably above theſe natural veſſels, and, ſpreading out a kind of ſail with which nature has furniſhed them, move along in a manner very diverting to the ſpectators. If when they ſail they find they are in danger, they draw themſelves cloſe into their ſhells, and ſink out of ſight. Many of theſe ſhells will hold near a quart, and are uſed at the Cape as drinking-cups. The Cape Europeans put to them a foot of ſilver, ivory, or wood; and ſome are very curiouſly embelliſhed with ornaments engraved on the outſide.

SECT. VIII.

Of the Perſons, Dreſs, and Character of the Hottentots; particularly exhibited in the Life of an Hottentot, who had been employed by the Europeans.

THE Hottentots are neither ſo ſmall of ſtature nor ſo deformed and wrinkled as ſome authors have repreſented them; for moſt of the men are from five to ſix feet high; but the women are a great deal leſs. Both ſexes are very erect and well made, and are in the medium between fat and lean. There is not a crooked limb or any other deformity to be ſeen among them, which is the more remarkable, as they take much leſs care of their children than the European women. As their heads are generally large, their eyes are ſo in proportion; and their aſpect is ſo far from being wild and terrible, as ſome have repreſented it, that it is ſweet and compoſed, and even expreſſing the utmoſt benevolence and good-nature. The worſt features they have is their large flat noſes, and their thick lips, eſpecially the uppermoſt; but the flatneſs of the noſe is not natural, but cauſed by art. Their teeth are as white as ivory, and their cheeks have ſomething of the cherry; but, from their continual daubings, it is not eaſily diſcerned. The men have large broad feet, but thoſe of the women are ſmall; and neither ſex cut the nails either of their fingers or toes. But what is very extraordinary, and muſt appear incredible to thoſe who have not given attention to the variations obſervable in the human ſpecies, is, that all the Hottentot women are diſtinguiſhed by having a broad callous kind of flap growing to their bellies, which ſeems intended by nature to hide what civilized nations are taught moſt carefully to conceal; and ſome of them have it ſo large, that it can hardly be covered with the ſheep-ſkin they wear before them, it being often ſeen below it. This no Hottentot conſiders as a deformity, and for a little tobacco they will ſuffer any one to handle and examine it. Indeed Thevenot, in his Travels, ſays, the negro, Egyptian, and the women of ſome other nations, are ſubject to the like excreſcence; but ſtop the growth of it very early by ſearing: this may probably be done from their conſidering it as a deformity.

What chiefly renders the Hottentots a very naſty people, is a cuſtom obſerved by them from their infancy of ſmearing their bodies and apparel with mutton fat, marrow, or butter, mixed with the ſoot that gathers round their boiling-pots, in order to make them look black, they being naturally of a nut or olive colour. This cuſtom is repeated as often as the greaſe is dried up by the ſun or duſt, if they are able to procure butter or fat. The indigent part of the people are uſually obliged to make uſe of that which is rank; but the more wealthy always beſmear themſelves with the freſheſt and choiceſt that can be had. Every part of the body, from the crown of the head to the ſole of the foot, is covered with this filthy paint, and their ſkins are thoroughly daubed with it. The richer they are the more fat and butter they uſe; for this is the grand mark of diſtinction between the rich and poor: but they have the extremeſt averſion to the fat of fiſh.

It is, however, worthy of obſervation, that this rubbing and greaſing has a natural tendency to promote the ſuppleneſs and activity of the body; and thence the Hottentots, though a lazy race, are, perhaps, the ſwifteſt of foot of any people upon earth; for they not only dart away from the ſwifteſt European, but ſome of them will out-run the fleeteſt horſe. Beſides, by their living almoſt naked where the ſun's heat is very great, and by their thus cloſing their pores with greeſe, they prevent that exceſſive perſpiration which would otherwiſe exhauſt their ſpirits and enervate their bodies. Indeed the ſame cuſtom is practiſed in a leſs degree by moſt ſavage nations.

What renders them ſtill more diſagreeable, is their ſuffering their woolly hair to be matted together with fat and dirt; their offenſive ſmell, ariſing fom theſe uncleanly cuſtoms; and their abominable louſineſs.

With reſpect to their dreſs, the men, during the hot ſeaſon, have no other covering for their heads than this compoſition of fat, ſoot, and dirt; for they ſay the fat keeps their heads cool under the moſt raging ſun: but in the cold ſeaſon, and in wet weather, they wear caps made of cat or lamb-ſkins tied on with two ſtrings; however, the face and fore part of the neck are always uncovered. About the Hottentot's neck hangs a little greaſy bag, in which he carries his pipe and tobacco, with a little piece of wood of a finger's length, burnt at both ends, as an amulet againſt witchcraft.

The mantles they hang over their ſhoulders, which they call croſſas, are worn open or cloſed according to the ſeaſon. Thoſe of the moſt wealthy are of the ſkins of tygers or wild cats, and thoſe of the common people of ſheep-ſkins. Theſe they wear all the year round; in winter turning the hairy ſide inward, and in ſummer turning it outward. They lie upon them in the night, and when they die are tied up in them when put into their graves. As they generally wear theſe croſſas or mantles open, you ſee all the fore part of their bodies naked to the bottom of the belly, where they are covered with a ſquare piece of the ſkin of a wild beaſt, generally of a wild cat, tied round the waiſt, with the hairy ſide outward. When they drive their herds to paſture, they put on a kind of leather ſtockings, to ſecure their legs from being ſcratched by the thorns and briars; and when they are to paſs over rocks and ſands, they wear a kind of ſandals, cut out of the raw hide of an elephant, or an ox, each conſiſting of one piece fitted to the ſole of the foot, and turning up about half an inch quite round it, the hairy ſide outward, and faſtened on with ſtrings paſſing through holes made in the turnings up of the toes and the heels.

Beſides theſe more eſſential parts of their dreſs, the men generally wear three rings of ivory upon the left arm. Theſe they form from the elephant's teeth they find in the woods, which they cut into rings, and finiſh with ſuch art and exactneſs, as would ſurprize the ableſt turner in Europe. Theſe rings, or bracelets, ſerve as guards when they fight an enemy; but when they travel they faſten to theſe rings a bag, in which they carry their proviſions, which they fix ſo cleverly that it is hardly any incumbrance.

The women in general wear caps all the year round, night and day, made of the ſkins of wild beaſts, pointing up ſpirally from the crown of the head. They generally wear two croſſas round their ſhoulders, which, like thoſe of the men, cover their backs, and ſometimes reach down to their hams. Between theſe croſſas they faſten a ſucking child, if they have one, with the head juſt peeping over their ſhoulders. The under croſſa ſerves to prevent their bodies being hurt by the children at their backs. They cover their poſteriors with a croſſa, which generally reaches below the hams; and have another before, which is always of ſheep-ſkin ſtripped of the wool or hair.

About their neck is tied a ſtring, to which is faſtened a leather bag, which they conſtantly wear from morning till night, both at home and abroad; it contains ſome kind of food, a pipe, tobacco, &c. The girls, from their infancy to twelve years of age, wear bulruſhes tied in rings round their legs from their knees down to their ancles. Theſe bulruſh rings are then laid aſide, and their place is ſupplied with rings of the thickneſs of a little finger made of ſlips of ſheep or calf-ſkins, from which the hair is ſinged; for the Hottentot ſheep have nothing like wool. Some of the women have above an hundred of theſe rings upon each leg ſo curiouſly joined, and ſo nicely

Claus the Hottentot, surrenders himself Prisoner to the Dutch Ensign.

nicely fitted to the leg, and to each other, that they ſeem like curious pieces of turnery. They are ſmooth and as hard as wood, and when they dance make a clattering noiſe. Theſe rings are kept from ſlipping over their heels by wrappers of leather or ruſhes about their ancles; and as the women are obliged every day to walk thro' buſhes and brambles to gather roots and other things for food, they preſerve their legs from being torn by the thorns and briars. Theſe rings are one great diſtinction of their ſex, and are conſidered as very ornamental; for the more rings they wear, the finer they are reckoned: but this is not all, they are proviſions againſt an hour of hunger and great ſcarcity; for when that arrives they pull them off, bruiſe them between two ſtones, and then eat them.

But the principal part of the finery of both ſexes conſiſts in the braſs buttons, and plates of the ſame metal, which they buy of the Dutch, and then poliſh to an amazing luſtre; theſe dangle in the men's hair. They are alſo extremely fond of fixing in their hair bits of looking-glaſs, which they alſo conſider as very ſplendid ornaments; nor are diamonds more admired by the Europeans than theſe trinkets by the Hottentots. They likewiſe wear ſmall ear-rings of braſs wire, which they always poliſh very neatly; and thoſe of the higheſt rank, or the greateſt wealth, hang in theſe ear-rings bits of mother of pearl, to which they have the art of giving a curious ſhape and poliſh. Of theſe ornaments they are extremely proud, as they imagine they procure them the admiration of every beholder.

To their commerce with the Dutch they likewiſe owe ſeveral other ornaments, as braſs and glaſs beads, of which they are extravagantly fond. There is hardly a Hottentot of either ſex who is not adorned with ſome of them: but the preference is univerſally given to braſs beads, on account of their not being ſo eaſily broken as thoſe of glaſs. They wear them in bracelets, necklaces, and girdles; of which every one has more or leſs according to his or her ability. For the neck and arms they chooſe the ſmalleſt beads they can meet with: the large ones they wear about their waiſt. Some wear half a dozen necklaces together, and others more, ſo large that they fall very gracefully to their navels. They alſo cover their arms with bracelets from their elbows to the wriſts, and wear half a dozen or more ſtrings of large beads of various colours about their waiſts. For theſe ornaments they freely exchange their cattle; and if they ſerve the Europeans, they always ſtipulate for ſome ear-rings, if they are not already provided; and whenever one of them works for an European, though it be but for a week, or even a day, he ſeldom fails in the agreement to article for beads.

It is alſo an invariable cuſtom among the men to wear the bladders of the wild beaſts they have ſlain, blown up and faſtened to their hair, where they hang as honourable trophies of their valour.

But with this finery the men do not think themſelves completely dreſſed, unleſs their hair be laviſhly powdered with a pulverized herb called buchu; and this being done, they are beaus and grandees, and appear in their utmoſt magnificence. As the hair of the women is conſtantly hid under their caps, they lay this powder as thick as they can upon their foreheads, where being rubbed into the greaſe, it ſticks very firmly. The women alſo paint their faces with a red earth, with which they make a ſpot over each eye, one upon the noſe, one upon each cheek, and one upon the chin. Theſe red ſpots they conſider as ſtriking beauties, and therefore this is their conſtant practice, when they are called to a mirthful aſſembly, or intend to make a conqueſt: but whatever attractions the men among the Hottentots may perceive in a woman thus painted, to an European they appear perfectly frightful.

The men have uſually in their hand, eſpecially when they go abroad, a ſmall ſtick about a foot long, at one end of which is faſtened the tail of a wild cat, fox, or other wild beaſt that has a buſhy tail; and this they uſe as an handkerchief to rub the ſweat off their faces, to wipe their noſes, and clear away the duſt and dirt that gather about their eyes. When this tail is covered with ſweat and filth, they plunge and toſs it about in water till all is waſhed off.

The Hottentots have been repreſented by ſome authors as being ſcarce above the level of the brutes, and as having neither underſtanding, nor any ſenſe of order or decency, and as ſcarce poſſeſſing the leaſt glimpſe of reaſon and humanity: but this is far from being true. "I have known "many of them, ſays the learned and judicious Mr. "Kolben, who underſtood Dutch, French, and Portu-"gueſe to a degree of perfection; and one I knew who "learnt Engliſh and Portugueſe in a very ſhort time, and "having conquered the habits of pronunciation contract-"ed from his native language, was ſaid, by good "judges, to underſtand and ſpeak them with a ſurpriſing "readineſs and propriety."

They are eſteemed at the Cape the moſt faithful ſervants in the world, and the Europeans there are ſo pleaſed with them in that capacity, that they are loth to part with them. Though they are extremely fond of cutlery ware, wine, brandy, and tobacco, and will at any time part with the moſt valuable things they have to purchaſe them; yet they will neither diminiſh them themſelves, nor ſuffer any one elſe to diminiſh the leaſt drop or part of thoſe commodities, when they are committed to their truſt; and the care and fidelity with which they acquit themſelves on theſe occaſions is really ſurpriſing. They are even employed by the Dutch in affairs that require judgment and capacity.

Nothing can give us a more juſt idea of a people, than ſeeing how they act on particular occaſions; ſince this more perfectly ſhews their capacities, tempers, and diſpoſitions, than the moſt elaborate diſquiſitions and explanations; with this view we give the reader the following little hiſtory.

An Hottentot named Claas was a man of ſuch integrity and diſcernment, that he was often, ſays Mr. Kolben, entruſted by Mr. Vander Stel, the late governor of the Cape, with large quantities of wine, brandy, rice, and other commodities, and directed to exchange them for cattle among the Hottentot nations at a great diſtance from the Cape, attended by a guard of two armed men belonging to the governor. Theſe commiſſions he executed with addreſs and reputation, and generally returned the governor more and finer cattle than the commodities he carried out could be judged to be worth. To theſe qualities he joined the greateſt humanity and good nature; and, notwithſtanding the ignorance in which he was bred, and in which, with reſpect to religion, he always lived, was a man of excellent morals, and had, perhaps, as much charity and benevolence as the beſt of us all. Many an European in diſtreſs has been relieved by this generous good-natured creature, who, by means of a handſome ſtock of cattle, in which the wealth of the Hottentots conſiſts, was well able to ſupply their wants.

This Claas was deſcended of a family rich in cattle, and the herd he had received from his father was, by his care and prudent management, conſiderably increaſed. He uſually reſided at a diſtance from the Cape, where he lived very happily with his wife, whom the Hottentots eſteemed a great beauty. She loved him tenderly; but her love awaked the envy of the king or captain of his nation, who reſolving to poſſeſs her, and being unable to ſhake her conſtancy, took her away by force. Claas being unable to obtain any relief againſt ſo powerful a raviſher, (the Dutch never intermeddling in the private quarrels of the natives) bore his misfortunes like a wiſe man, ſuppreſſed his grief, and troubled none with his complaints: but his wife gave full ſcope to her reſentment, and equally regardleſs of threats and flatteries, deafened the tyrant with her continual reproaches. He ſhut her up, and, after trying every art to quench her affection for her huſband, reſolved on his deſtruction.

Claas had cheriſhed the Dutch, and in a very extraordinary manner contributed to their eſtabliſhment at the Cape: but his zeal for their ſervice, which had even reached the city of Amſterdam, had procured him many enemies among his countrymen: but he had enemies ſtill more dangerous; theſe were the governor's people, who had before been entruſted to traffic with the Hottentot nations, and had embezzled the goods delivered them to trade with. None of them returning with cattle that bore any proportion in number or value to his, the

governor had ſet them aſide, and committed the whole buſineſs to Claas, who had now managed it for a conſiderable time with the higheſt reputation. Theſe hateing the man whoſe integrity was a bar to their fortunes, had conſpired his deſtruction; and knowing how eagerly it was ſought by the Hottentot chief, who had already injured him in a tender part, they made him of the conſpiracy. It was reſolved, that the raviſher ſhould give information that Claas was endeavouring to raiſe an inſurrection againſt the Dutch, in order to drive them out of the country; and as his father, who was lately dead, had left him ſuch a number of cattle, that he was eſteemed one of the richeſt Hottentots in the country; it was farther reſolved, that the raviſher ſhould accuſe Claas to the governor of embezzling his excellency's commodities, and defrauding him of a great number of cattle, by which means he had acquired ſuch wealth.

Information was accordingly given, and the governor, who had a thouſand times declared his ſatisfaction at this worthy man's fidelity and affection for him and the ſettlement, either not ſuſpecting the trick, or longing for the great herds of cattle that would fall to him on his conviction, ordered the enſign of the garriſon, who was the arch-conſpirator, to march with a party of ſoldiers, in order to ſeize and bring Claas before him. The honeſt creature was then at the village where he uſually reſided, and the enſign and his party arriving there early in the morning, before any of the inhabitants were ſtirring, cauſed a volley of ſhot to be fired into the cottages. Claas ſallied out upon the alarm, and knowing the aſſailants addreſſed himſelf in Dutch to the enſign, demanding the reaſon of ſuch an inſult on the village.

The enſign replied, they were come to ſeize and carry him before the governor, to anſwer to a charge of conſpiracy againſt the Dutch; and calling upon him to ſurrender, Claas returned, "I, Sir, conſpire againſt the "Dutch! I, who have given ſo many proofs of my zeal "and affection for them! I, who have ſerved them ſo "long and ſo faithfully!" The enſign replied, it was not his buſineſs to expoſtulate with him; and, if he did not inſtantly ſurrender, he would fire upon him. "Is it "true then, returned Claas, that there is ſuch a charge "againſt me?---But what then have theſe done, Sir? "(pointing to the men, women, and children of the "village, who were now aſſembled in a great fright) "what have theſe done, that their innocent lives ſhould "be expoſed to your fire? Are they too charged with "a conſpiracy againſt the Dutch? If I am only con-"cerned, Sir, it was ſurely great raſhneſs to attack them. "Beſides, was I upon my defence? Or, am I in a poſt "of defence? Did you, before your fire, ſend me no-"tice of your arrival? Did you ſummon me to ſurren-"der; and did I refuſe? There is hardly a man that I "would have ſooner choſen than yourſelf for a judge of "my fidelity to the Dutch, and of the warmth of my "heart for their ſervice. I have given ſo many proofs "of both, and ſo many of theſe have paſſed through "your own hands, that I can neither ſee how you, nor "any one elſe, can entertain a doubt about them."

The enſign commanding him ſilence, ſummoned him again to ſurrender, upon pain of immediate death. Claas then came forward, adding, that as he was innocent he feared no trial, and they might carry him where they pleaſed: upon which they bound him with ropes, the greateſt ignominy, next to a ſhameful death, that can befal a Hottentot, and then led him away.

This worthy injured man being brought before the governor, denied every thing laid to his charge with ſerenity of temper; he refuted the allegations of the pretended witneſſes with the utmoſt ſtrength of reaſon, and he rehearſed many recent inſtances of his fidelity and affection to the governor and the ſettlement; while his accuſers could only produce the ſuggeſtions of malice, without the leaſt air of proof. The people ſoon ſaw that all was a baſe conſpiracy to ruin him; but obſerving by the governor's behaviour that he would not ſee it, they did not think it ſafe to attempt publickly to detect the conſpirators. In ſhort, Claas was, upon the bare ſuggeſtions of his enemies, convicted before the governor of every charge brought againſt him: he was inſtantly baniſhed for life to Robben Iſland; his effects were confiſcated; and this unjuſt ſentence was immediately put in execution.

The infamous enſign was now appointed to ſucceed Claas in trading for the company with the Hottentot nations for cattle: but, by his perfidious management, the abilities and integrity of Claas daily became more illuſtrious. Being ſoon ſuſpected of breach of truſt, he was put under ſuch reſtrictions as took away all the honour of his employment; and at length, by his folly, arrogance, and knavery, the Hottentots raiſed their markets, and the price of cattle was ſo enhanced to the company, that the directors put a ſtop to all commerce with the Hottentots, and ordered that all ſupplies of proviſions for the uſe of the company ſhould be purchaſed of their own burghers at the Cape.

We have already mentioned the humanity of Claas: among others who had taſted of his hoſpitality, and felt and bleſſed his bountiful hand in the time of their miſfortunes, was captain Theunis Gerbrantz Vander Schelling, who having loſt his ſhip in the bay of Algoa, on the Eaſtern coaſt, was forced to go by land to the Cape, through ſeveral Hottentot nations, and to ſubſiſt on the charity of the people. In this diſtreſs he was met by Claas, who entertained and relieved him in ſo bountiful a manner, that, to the honour of the captain for his gratitude, as well as of the Hottentot for his hoſpitality, he delighted to tell the ſtory; and upon the repair of his broken fortune, which was not effected till after the death of Claas, would be ever expreſſing his ſorrow, that the generous creature was dead to whom he owed a thouſand returns of kindneſs. This gentleman was indeed at the Cape in the time of Claas's troubles; but was then unable to aſſiſt him. However, he ſaw how matters were carried againſt him, and upon his arrival in Holland made ſuch repreſentations to the directors in his favour, that by the firſt opportunity they diſpatched orders to the Cape for the recalling of Claas, and reſtoring all his effects. He was accordingly recalled; but as for his cattle, the wolves, by whom they had been ſeized, could be brought to reſtore only a very ſmall part. He, however, repaired very contentedly with the trifles that were allowed him to his old ſeat; but was ſoon murdered by the Hottentot chief, who found the poſſeſſion of his wife extremely precarious while her huſband was living; and the Dutch never intermeddling between the Hottentots in affairs wherein they themſelves are not concerned, the ruffian was never called to an account.

To return to the character of the Hottentots in general: Notwithſtanding what has been ſaid of them, they ſeem to place all human happineſs in ſloth and indolence. They can think to purpoſe if they pleaſe; but they hate the trouble of thought, and look upon every degree of reaſoning as a diſagreeable agitation of mind: they therefore never exert their mental powers but in caſes of neceſſity; that is, when it is neceſſary to remove ſome preſſing want of their own or their friends. If the Hottentot be not rouzed by any preſent appetite or neceſſity, he is as deaf to thought and action as a log; but when thus urged, he is all activity. Yet when theſe are gratified, and his obligation to ſerve is at an end, he retires to enjoy again his beloved idleneſs.

SECT. IX.

Of their Food, their Manner of dreſſing it, and their Regulations in Relation to Things forbidden. Their Fondneſs for Tobacco, Dacha, the Kanna Root, Wine, Brandy, and Arrac.

SOME authors pretend, that all the Hottentots devour the entrails of beaſts, uncleanſed of their filth and excrements, half broiled; and that whether ſound or rotten, they conſider them as the greateſt delicacies in the world: but this is not true. When they have entrails to eat, they turn and ſtrip them of their filth, and waſh them in clean water. They then boil them in the blood of the beaſt, if they have any; if not, they broil them on the coals. This, however, is done in ſo naſty a manner as to make an European loath their victuals.

But,

But, uncleanly as their manner of dreſſing their proviſions is, thoſe who keep to the diet of their country have few diſeaſes, are ſeldom ſick, and live to an extreme old age. But thoſe who drink wine, brandy, or other ſtrong liquors, ſuffer diſeaſes before unknown to them, and ſhorten their days: even the meat dreſſed and ſeaſoned after the European manner is very pernicious, with reſpect to them.

The proviſions of the Hottentots conſiſt not only of the fleſh and entrails of cattle, and of certain wild beaſts, but of fruit and roots. Except upon ſolemn occaſions, they ſeldom kill any cattle for their own eating; but readily feed upon thoſe that die naturally. The women furniſh them with fruit, roots, and milk; and when they are not contented with theſe, the men go a hunting, or, if they live near the ſea, a fiſhing.

They boil the fleſh of their cattle in the ſame manner as the Europeans; but their roaſting is very different, and is performed in the following manner: a large flat ſtone being fixed on the ground in the manner of a hearth, a briſk fire is made upon it, which burns till the ſtone is thoroughly heated: the fire is then removed, the ſtone cleaned from the aſhes, and the meat placed upon it. It is then covered with a flat ſtone, as large as that upon which the meat lies. They then make a fire both round the meat and upon the ſtone which covers it, and thus it remains till it is roaſted, or rather baked.

They love to eat their meat very raw, and do it in ſuch a hurry, tearing it in pieces with their fingers, in a manner that makes them look extremely wild and ravenous. They uſe the lappets of their croſſas as plates, and their ſpoons are mother of pearl and other ſea-ſhells, but they put no handles to them.

They eat many ſorts of roots and fruit, in the choice of which they follow the hedge-hog and the bavian, a kind of ape, and will taſte of no ſort which thoſe creatures do not feed upon; for in the country are many fruits that appear very agreeable to the eye, and many roots which promiſe well for food, that are of a poiſonous nature.

They never paſs their milk through any kind of ſtrainer, but drink it ſettled or unſettled from the veſſel in which it was received from the cow. In this they boil the roots they eat, making of the whole a kind of pap.

Their manner of making of butter is extremely filthy; inſtead of a churn they uſe the ſkin of a wild beaſt, made up into a ſort of ſack, with the hairy ſide inwards. Into this ſack they pour as much milk as will about half fill it, then tying up the ſack, two perſons of either ſex take hold, one at each end, and toſs the milk briſkly to and fro, till it becomes butter. They then put it in pots, either for anointing their bodies, or for ſale to the Europeans; for none of the Hottentots, except thoſe in the ſervice of the Europeans, ever eat any butter. This butter is extremely foul with the hair and other filth that ſticks to it, as well as with the greaſe and dirt that continually ſticks to the hands of the Hottentots; but though the ſight of it is enough to make any one ſick, yet there are Europeans at the Cape who buy it in large quantities; and having the art of purging it of its filth, make it look like the butter of Europe. The greateſt part of what they have ſo cleanſed they ſell to great advantage to maſters of ſhips and others, as butter of their own making, and the reſt they eat themſelves. Theſe Europeans, exceeding even the Hottentots in naſtineſs, give the dregs and refuſe of this filthy butter to their ſervants and ſlaves to eat: though the Dutch governor at the Cape publiſhes, from time to time, an expreſs order to the contrary, for fear the health of the people ſhould be injured by mingling ſuch foul unwholeſome butter in the ordinary diet of the ſervants.

The butter-milk, foul and hairy as it comes from the ſack, the Hottentots give to their calves and lambs; and, though they never ſtrain it, they ſometimes drink it themſelves.

The Hottentots have no ſet times for their meals, but eat as humour or appetite invites, without any regard to the hour of the day or the night. In fair and calm weather they eat in the open air, but when it is windy or rainy they eat within doors.

It is remarkable, that they have traditionary laws forbidding the eating of certain meats, which they accordingly abſtain from with great care. Swine's fleſh, and fiſh that have no ſcales, are forbidden to both ſexes. The eating of hares and rabbets is forbidden to the men, but not to the women. The blood of beaſts, and the fleſh of the mole, are forbidden to the women, but not to the men. But, notwithſtanding theſe diſtinctions, both the men and the women are ſo very filthy as to eat lice; and if they are aſked how they can eat ſuch deteſtable vermin, they cry they do it in revenge: "They ſuck our blood, "ſay they, and do not ſpare us, why ſhould not we "be even with them? why ſhould we not make re-"priſals?"

It has been already intimated, that when pinched with hunger, they will devour the rings of leather which the women wear upon their legs. They will alſo, upon the ſame occaſion, eat the old caſt-off pieces of the hide of an ox or ſtag that have been worn for ſhoes, which they only dreſs by ſinging off the hair; then having ſoaked them a little in water, they broil them upon the fire till they begin to wrinkle and curl up, and then they devour them.

The Hottentots, when among themſelves, never eat ſalt, nor ſeaſon their proviſions with any kind of ſpice: yet they are not a little delighted with the high ſeaſoned food of the Europeans; but ſuch proviſions are very pernicious to them, they being often ſick at the ſtomach, and attacked by fevers, after ſuch a meal; and thoſe who eat for any length of time with Europeans, become ſubject to many diſeaſes they were in no danger of experiencing while they lived in their own manner, and never attain the great age to which the Hottentots uſually live.

It has been always cuſtomary with them, for the men to avoid joining with the women, not only at their meals, but in any entertainment whatever; and there is no exception to this rule, but the indulgence that is granted to a man on his wedding-day; for they apprehend, that ſome of the women may be in a ſtate of defilement, when it is criminal for them even to come near them.

The wealthy Hottentots, when they travel, generally carry with them ſome fleſh-meat, and being uſually provided with a flint and ſteel, and fuel being every where to be had, they can eaſily make a fire in order to dreſs it. Thoſe who are not provided with a flint and ſteel, light a fire by rubbing a dry twig upon a piece of iron-wood they carry with them. This twig they rub ſo quick and hard that it preſently ſmokes, and ſoon after flames; and then they light a fire by adding other fuel. If they are obliged to lie all night in the fields, they make a large fire in order to preſerve themſelves from the cold, and to frighten away the wild beaſts. Their tinder is a dry reed, which catches fire as quick as the tinder made of the fineſt rags.

Both the men and women are extravagantly fond of ſmoking tobacco. Their paſſion for this plant has no bounds, for when they are without it, they will part with any thing they have to procure more. They ſay that nothing they eat or drink is ſo exquiſite a regale, and that it comforts and refreſhes them beyond expreſſion. A Hottentot, who has no other means of procuring it, will perform a hard day's work for half an ounce; and when he gets it, will hug it in a tranſport of joy. The Europeans at the Cape think them much better judges of tobacco than themſelves; and, indeed, by ſmoking a pipe out of a parcel of tobacco they will diſcover its good or bad qualities to a wonderful nicety, and give a particular detail of them. For this talent they are in no little eſteem among the Europeans at the Cape, who ſeldom purchaſe a ſtock of tobacco till a Hottentot has ſmoked a pipe of it, and paſſed his judgment; and indeed they are very proud of this office.

A Hottentot will never enter into the ſervice of an European, except tobacco be made a part of his wages; and he muſt have a certain allowance of it every day, or it is in vain to treat with him: and if the quantity agreed upon be with-held but one day, he inſtantly becomes untractable; upon the like uſage the day after, he demands his other wages, and can hardly be perſuaded to ſtrike another ſtroke for ſuch a maſter.

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The Hottentots are alſo extremely fond of dacha, which they ſay baniſhes care and anxiety like wine or brandy, and inſpires them with a thouſand delightful fancies, and with this they are often intoxicated to a degree of madneſs: they frequently ſmoke dacha mixed with tobacco.

There is likewiſe a root gathered in the Hottentot countries called kanna, which is ſo highly eſteemed for its great virtues, that they almoſt adore it; and what greatly inhances its value is its ſcarcity, for it is very ſeldom found. They conſider it as the greateſt chearer of the ſpirits, and the nobleſt reſtorative in the world. They will any of them run twenty miles upon an errand for a very ſmall bit of it; and if you give them the leaſt chip, they will run and ſerve you like a ſlave for ſo charming an obligation. Mr. Kolben ſays, he diſtributed a bit of this root not bigger than his finger, in ſmall chips, to ſeveral Hottentot families, near which he reſided, and ſo gained their hearts by theſe little preſents, that from that time till the time he left them, they ſought all opportunities to oblige him.

Several authors have ſuppoſed this to be the ginſeng of the Chineſe, and indeed it has ſurpriſing effects in raiſing their ſpirits, for they ſcarcely begin to chew it before their eyes brighten, their faces aſſume an air of gaiety, and their imaginations are greatly enlivened: but it is not certain that it has the medicinal virtues aſcribed to ginſeng.

The Hottentots are great lovers of wine, brandy, and arrac. For wine they never trouble themſelves about its qualities, if it has but the taſte of the grape. They are immoderately fond of brandy, becauſe it ſoon makes them merry; but apprehend that malt-ſpirits are not ſo wholeſome, and therefore they drink little of them: but as arrac is cheaper at the Cape than brandy, they frequently drink it to exceſs, and even boaſt of it the next day as an extraordinary honour.

However, the ordinary drink of the Hottentots is milk and water, for they have nothing better of their own, and cannot afford to make a large purchaſe of wine or brandy. When they are plentifully provided with milk, they often drink it without water; and when they have but little milk, they are contented with water alone.

SECT. X.

Of their Huts and Furniture, with the Form of their Villages, and the Manner in which they are guarded by Dogs and fighting Oxen. Of their Management with reſpect to their Cattle, and their Dexterity at ſeveral Arts.

WE ſhall now deſcribe the manner of building their huts, and diſpoſing of their villages. The huts are all oval, about fourteen feet the longeſt way, and the ſhorteſt about ten; formed of ſticks, one end of which is fixed in the ground, and the other bent over the top, ſo as to form an arch, but they are ſeldom ſo high as to allow a man to ſtand upright within them. The arches being fixed and made ſteady by croſſing them with bent ſticks, tied with a kind of rope made of ruſhes, the whole is covered with mats made ſo faſt to each other, and to the ſticks, as not to be removed by the wind and rain. Thoſe of the wealthy Hottentots have alſo a covering of ſkins. Theſe huts have no other opening but at the entrance, which is alſo arched, and no more than about three feet high. On the top of this entrance is fixed a ſkin, which may be let down in order to keep out the wind, or taken up to admit the light; and this is alſo the only paſſage for their ſmoke.

Their furniture conſiſts of earthen pots for dreſſing their victuals, and ſeveral other veſſels for holding water, milk, and butter. Their bed is a ſkin ſpread in a hole ſunk a little below the ſurface of the ground, and their fire-place a hole made in the middle of the hut. The huts of the wealthy are frequently hung with beautiful ſkins, and a variety of trinkets. A village conſiſts of twenty or more of theſe huts placed near each other in a circle, leaving an area in the middle, each village containing from one to three or four hundred perſons. Though all the Hottentot huts are narrow, dark, and filthy, harmony, that heavenly charm, ſo ſeldom found in the palaces of Europe, continually reigns in almoſt all of them. When a difference ariſes between a man and his wife, it is ſoon accommodated; all their neighbours inſtantly interpoſe, and the quarrel is ſpeedily made up. The Hottentots run to the ſuppreſſion of ſtrife when it has ſeized a family, as we do to put out a fire that has ſeized a houſe, and allow themſelves no reſt till every matter of diſpute is adjuſted, and peace and tranquility reſtored.

There is hardly a hut that has not a dog or two belonging to it, and theſe are extremely cheriſhed by their maſters for their fidelity and good ſervices. Theſe dogs they allow to ſit about the fire with them, but turn them out every night to guard their cattle, who encompaſs the village on every ſide; and this office the dogs diſcharge with great watchfulneſs and courage.

A dog is the only domeſtic animal the Hottentots have, and he is ſo neceſſary, that they can by no means do without him; but though the dogs of the Hottentots have a thouſand good qualities, there is nothing in their appearance that indicates any one of them; for their mouths are pointed, their ears erect, and their tail, which is long and ſlender, they drag on the ground; their hair, which is thin, but long, points every way, and falls no where ſleek upon their bodies.

The Hottentots have alſo what they call backeleyers, or fighting oxen, which they uſe in their wars, as ſome other nations do elephants; and theſe, as well as their dogs, are of great uſe in the government of their herds at paſture, for upon a ſignal given they will fetch in ſtragglers. Every village has at leaſt half a dozen of theſe oxen; and when one of them dies, or grows ſo old as to be unfit for ſervice, the moſt ſtately young ox is choſen out of the herd, and taught to ſucceed him. The backeleyers know every inhabitant of the village; but if a ſtranger, and particularly an European, approaches the herd without having with him an Hottentot of the village to which they belong, they make at him full gallop, and if he is not within hearing of any of the Hottentots who keep the herds; if there is not a tree which he can immediately climb; or if he has not a light pair of heels, or a piece of fire-arms, he is certainly ſlain: but they no ſooner hear the whiſtling of the keepers through their fingers, or the report of a piſtol, than they return to the herds.

The Hottentots have likewiſe great numbers of oxen for carriage, which they break with ſuch art, that they render them as obedient to their drivers, as a taught dog in Europe is to the commands of his maſter. When the Hottentots remove their villages, they convey the materials of their huts, with their furniture, on the backs of theſe oxen.

It is neceſſary to obſerve, that all the cattle of a village run together, and the meaneſt inhabitant who has but a ſingle ſheep has the privilege of turning it into the flock, where as much care is taken of it as of the ſheep of the richeſt and moſt powerful of the village. They have no particular herdſmen or ſhepherds for driving their cattle to the paſture, and guarding them from wild beaſts. This is an office which they all take upon them by turns, three or four of them together, while the women milk the cows morning and evening. In the area of the village they lodge the calves and all the ſmall cattle, and on the outſide range their great cattle, tying two and two together by the feet. Theſe are in the night guarded by the dogs.

The Hottentots are extremely expert at ſeveral arts: they with ſurpriſing dexterity cut out the hide of a beaſt in an even ſtrap many yards in length: they make mats of great ſtrength of flags and bulruſhes, and form handſome earthen pots of the mould of ant-hills, in which the bruiſed eggs form a ſurpriſing cement. They make this earthen-ware on a ſmooth flat ſtone by hand, as our paſtry-cooks do a pye, in the form of a Roman urn: they let it dry in the ſun, and then burn it in a hole made in the earth by making a quick fire over it. Theſe pots are as black as jet, and of a ſurpriſing firmneſs.

The Hottentot ropes are made of flags, reeds, and bulruſhes dried in the ſun; and are as ſtrong, neat, and durable as the beſt European ropes made of hemp. The flags, &c. are twiſted ſeparately into ſmall ſtrings, and tied afterwards at the length of four yards: theſe lengths

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are afterwards twiſted one round another to the thickneſs of an inch and a quarter. Though they make them only with their hands, frequent experiments have been made of the ſtrength of theſe ropes, which no pair of oxen could ever break.

The inſtruments they uſe for ſewing their ſkins are, the bone of a bird, for an awl; ſplit ſinews, or the veins of the back-bones of cattle dried in the ſun, for thread; and a knife for ſcraping the croſſas.

They dreſs their ſheep-ſkins, or thoſe of their wild beaſts, while warm, by repeatedly rubbing them only with fat, when they are to be ſold to an European; and with cow-dung and fat alternately, when they do it for themſelves. Their hides are tanned by rubbing wood-aſhes into the hair, which they afterwards ſprinkle with water, and lay them rolled up in the ſun. In two days time he opens the hide, and if he finds the hair looſened, plucks it off; if it ſticks faſt, he rubs it again with aſhes, and having ſprinkled it with water, rolls it up again, and lays it up for two days more in the ſun. A ſecond time never fails to looſen the hair, and that being taken off, he rubs as much fat as he can into the hide, labouring and currying it with all his might, till it has received a full dreſſing.

The ivory workers make ornamental rings for the arms: a knife is the only tool; and yet the rings, when finiſhed, are as round, ſmooth, and bright, as the moſt expert European can produce.

They point their weapons with iron, which they even draw from the ore; for this purpoſe they dig a hole in a raiſed piece of ground, and at about a foot and a half on the deſcent from it make another of leſs extent, to receive the melted iron, which is to run into it by a channel made from the bottom of the upper hole. In the firſt hole they kindle a fire, and when the earth about it is ſufficiently heated, put in the iron-ſtone, and make a large fire over it, which they ſupply with fuel till the iron runs into the receiver. When the iron is cold they take it out, heat it in other fires, and laying it upon one ſtone beat it with another, and thus form their weapons; after which they grind and poliſh them upon a flat ſtone ſo neatly, as to render it valuable both for its uſe and beauty. This ingenuity, which perhaps could not be equalled by an European ſmith with the ſame tools, is not wholly inconſiſtent with their habitual indolence; for a poor Hottentot having made a ſett of arms for his own uſe, and another for ſale to a rich one, by which means he procures two or three head of cattle, can hardly ever be induced to apply himſelf to the ſame labour again.

They are likewiſe very dexterous ſwimmers; but perform this in a manner different from other nations; for they beat the water with their feet, and raiſing themſelves erect, paddle along with their necks and arms above the ſurface. They thus not only croſs deep rivers, but proceed with great ſwiftneſs in the ſea, dancing forward without the leaſt apprehenſion of danger, in the manner which our ſwimmers call treading the water, riſing and falling with the waves, like ſo many corks.

They are alſo very expert at fiſhing both in the ſea and in the rivers; they are well acquainted with angling, and know the beſt baits for moſt ſorts of fiſh. Before they became acquainted with the Europeans, their hooks were made by themſelves; but now they are generally well provided with European fiſh-hooks. They are eſteemed by the Europeans extremely dexterous at drawing a net. They uſe the ſpear in creeks and rivers, and are alſo very expert at taking of fiſh by groping or tickling, which they do in brooks, and the creeks and baſons formed by nature among the rocks, in which are frequently found many fiſh upon the fall of the tide.

SECT. XI.

Of their offenſive Weapons, and the amazing Skill with which they uſe them. Of the Manner in which they hunt the Elephant, Rhinoceros, Lion, Tyger, &c. The Art with which they intrap Elephants, and their Method of making War.

THE dexterity of the Hottentots in diſcharging an arrow, and throwing what they term the haſſagaye and rackum-ſtick, is very amazing. A Hottentot arrow conſiſts of a ſmall tapering ſtick, or cane, about a foot and a half in length, pointed with a thin piece of iron barbed, and joined to the ſtick, or cane, by a barrel. Their bows are made of olive or iron wood, and the ſtrings of the ſinews or guts of beaſts faſtened to a ſtrong wooden or iron hook at each extremity of the bow. The quiver is a long narrow bag made of the ſkin of an elephant, ox, or elk, and ſlung over the ſhoulder by a ſtrap faſtened to it: on the upper end of the quiver is fixed a hook, on which the bow is hung when they go to war or to the chace. The haſſagaye uſed by them is a kind of half pike; the ſhaft is a taper ſtick of the length and thickneſs of a rake handle, armed at the thickeſt end with a ſmall thin iron plate, tapering to a point, and very ſharp on the edges. The rackum-ſtick is a kind of dart, little more than a foot long, made of hard wood.

In the uſe of theſe weapons the Hottentots ſhew ſuch quickneſs of eye, and ſureneſs of hand, as perhaps no people upon earth have beſides themſelves. If a Hottentot ſees a hare, wild goat, or deer, within thirty or forty yards of him, away flies the rackum-ſtick, and down falls the animal. They are equally expert in the uſe of the bow and arrow; for if there be no wind, they will hit a mark of the ſize of a ſilver penny at a conſiderable diſtance. They are no leſs perfect in throwing the haſſagaye and ſlinging a ſtone. In all theſe caſes they do not, like the Europeans, ſtand like ſtatues to take their aim; but while they gather it, which they are not long in doing, they ſkip from ſide to ſide, and brandiſh and whirl the weapon about in a manner that ſeems nothing more than idle flouriſh; but on a ſudden away it flies to the mark. In ſhort, their amazing dexterity on theſe occaſions can ſcarcely be conceived, and is quite incredible.

When all the men of a village are out upon the chace, and diſcover a wild beaſt of a conſiderable ſize, they ſtrive to ſurround him, which they generally do very ſoon, even though the beaſt takes to his heels. If they thus encompaſs a rhinoceros, or an elephant, they attack him with haſſagayes; for theſe beaſts, by the thickneſs of their ſkins, are fortified againſt a ſhower of arrows. If they do not lay him dead upon the ſpot, and he is able to return the attack upon the Hottentots, they form as large a ring as they can, ſo as to reach him with their haſſagayes. The animal, on being wounded, runs with great noiſe and fury at the perſons who threw the weapons. Others inſtantly attack him in the rear. He turns about to be revenged on the laſt aſſailants, and is again attacked in the rear. Again he turns about, and is again attacked. The haſſagayes multiply upon his body. He roars, tears up the ground, and has ſometimes before he falls a foreſt, as it were, of haſſagayes upon his back.

When they thus encompaſs a lion, a leopard, or a tyger, they attack him both with their arrows and haſſagayes. With flaming eyes, and the moſt wild and furious rage, he flies at thoſe who diſcharge them. He is nimble, but they are ſtill nimbler, and avoid him with amazing ſwiftneſs and dexterity, till they are relieved by others. He ſprings towards one with ſuch rapidity, and you would think with ſo ſure a paw, that you ſhudder for the fellow, from the apparent certainty of his being inſtantly torn to pieces; but, in the twinkling of an eye, the man leaps away, and the beaſt ſpends all his rage upon the ground. He turns and ſprings at another, and another, and another; but ſtill in vain: they avoid him with the quickneſs of thought, and ſtill he only fights with the air. Mean while the haſſagayes and arrows are ſhowering upon him in the rear. He becomes mad with pain, and tumbling from time to time to break the arrows and haſſagayes faſtened in his back and ſides, he foams, yells, and roars in the moſt terrible manner. Nothing can equal the amazing activity and addreſs with which the Hottentots eſcape the paws of the beaſt, and the incredible ſpeed and reſolution with which they relieve one another. If the beaſt is not quickly ſlain, he is ſoon convinced that there is no dealing with ſo active and nimble an enemy, and then makes off with his utmoſt ſpeed; but having his back and ſides transfixed with a multitude of haſſagayes and arrows, ſome of which being generally poiſoned, he can ſeldom run far, but falls and dies.

The Hottentots, however, ſeldom engage a rhinoceros or elephant in this manner. The elephants always going to water in troops in a line, make a path from the places they frequent to the water ſide; and in this path the Hottentots, without either ſpade or pick-ax, for they have no ſuch tools, make a hole from ſix to eight feet deep; in the midſt of which they fix a ſtrong ſtake, which tapers up to a point almoſt to the top of the hole, and then cover the pit with ſmall boughs, leaves, mould, and graſs, ſo that no man living would ſuſpect the trap. The elephants keeping pretty cloſe to the path, one or other of them is ſure to fall in with his fore-feet, when his neck or breaſt being pierced by the ſtake on which his whole body reſts, the more he ſtruggles, the farther it penetrates. The other elephants inſtantly make off as faſt as poſſible. Mean while the Hottentots ſeeing the elephant thus caught, iſſue from their covert, get upon his neck, and either break his ſkull with heavy ſtones, or cut his learge veins with their knives; then cutting the carcaſe in pieces, they carry it to the village, where all the inhabitants feaſt upon it. They alſo frequently take the rhinoceros and the elk in the ſame manner.

The Hottentots, like other nations, ſeek for redreſs in war upon invaſions of their right and national affronts. Upon theſe occaſions every Hottentot flies to arms, and aſſembles at the place of rendezvous; but before any acts of hoſtility are committed, deputies are diſpatched to remonſtrate againſt the injuries the others have committed, and to demand ſatisfaction. Upon the refuſal or delay of juſtice, the injured nation marches in ſearch of the enemy. The attack begins with the moſt frightful noiſe, ſhowers of arrows are inſtantly diſcharged, the Hottentots continuing the battle in alternate ſallies and retreats to the main body; for when one has diſcharged his arrow or haſſagaye, he retreats a little to make room for another behind him, who takes his place; and, by the time his ſucceſſor has diſcharged his weapon, has fitted to his bow another arrow, or to his hand another haſſagaye; and if a third obtains not the ground before him, ſallies forward and attacks again. Thus they continue ſallying out, and retiring into the crowd behind, till the fortune of the day is decided, which in a great meaſure depends on the conduct of the chief, to whoſe command the whole army pays a ſtrict and ready obedience. The conduct of the chief principally appears from his ordering when and where the backeleyers, or fighting oxen, ſhall ruſh upon the enemy; for if they but once penetrate the main body, they make incredible havock, goring, ſtamping, and kicking with incredible courage and activity; and when they are well ſeconded by the men, the enemy is ſoon routed.

Some Hottentot nations have peculiarities worthy of notice: thus the Chamtouers and Heykoms never ceaſe fighting while their chief plays on a kind of flageolet, though their loſs be ever ſo great; but the pipe no ſooner ceaſes than they retreat, and as ſoon as he plays again march back and renew the attack. Thus if the enemy runs, and the flageolet continues playing, they purſue; but if it ceaſes, they let the enemy go.

Some Hottentot nations fight as long as they can ſee their general, and when he is ſlain or diſappears, they betake themſelves to flight.

A Hottentot army once put to the rout, has little or no notion of rallying: but they have an honeſty in war peculiar to themſelves; they touch not the ſlain of the enemy, either to inſult or plunder them; for they ſeize neither the haſſagayes, arrows, croſſas, or any thing elſe belonging to them. Having carried off their own ſlain for interment, they leave the reſt to be taken from the field by the enemy, which is done as ſoon as the victors retire; but the priſoners taken in battle are inſtantly ſlain. They alſo put to death deſerters and ſpies wherever they are found.

It ought not to be omitted, that in time of battle they ward off the arrows, haſſagayas, and rackum-ſticks, that are thrown at them, with the kirri, or kirry-ſticks, which they only uſe as a defenſive weapon.

In time of peace the old men frequently exerciſe the people in mock fights, in which they only throw a haſſagaye now and then; theſe diſputes being chiefly maintained by rackum-ſticks, kirri-ſticks, and ſtones. Nothing can be more amazing than the dexterity with which the Hottentots ward off haſſagayes, rackum-ſticks, and ſtones, with the kirri-ſtick only; for a Hottentot no ſooner ſees himſelf in danger from a haſſagaye, a rackum-ſtick, or a ſtone, than he ſtands ſtock ſtill, under the guard of the kirri-ſtick, and with that turns it aſide.

SECT. XII.

Of the Marriages of the Hottentots; their Laws relating to Divorces; their Regard to Decency; their Delivery of the Women; Treatment of their new-born Children, and their Education before the Boys are made Men.

If a perſon is diſpoſed to marry, he diſcovers his views to his father; and if he be dead, to the next in authority of kindred; who, if he conſents, attends him to the relations of the woman, whom they regale with a pipe or two of tobacco or dacha, which they all ſmoke. The lover's father then opens the affair to the father of the woman, who on hearing it uſually retires to conſult his wife; but ſoon returns with a final anſwer, which is generally favourable. If the lover's father receives a denial, which ſeldom happens, nothing more is ſaid about it, and the lover at once tears the object of his affections from his heart, and looks out for another. But if it be complied with, he chooſes two or three fat oxen from his own herd, or his father's, and drives them to the houſe from whence he is to take his deſtined bride, accompanied by all his relations of both ſexes who live near him. They are received with careſſes by the woman's kindred, and the oxen being immediately ſlain, the whole company beſmear their bodies with the fat; after which they powder themſelves all over with buchu, and the women ſpot their faces, as already mentioned, with a kind of red chalk. The men then ſquat on the ground in a circle, the bridegroom ſquatting in the center. The women aſſemble at ſome diſtance, and likewiſe ſquat in a circle round the bride. At length the prieſt, who lives at the village where the bride reſides, enters the circle of the men, and coming up to the bridegroom piſſes a little upon him; the bridegroom receiving the ſtream with eagerneſs, rubs it all over his body, and makes furrows in the greaſe with his long nails, that the urine may penetrate the farther. The prieſt then goes to the other circle, and evacuates a little upon the bride, who rubs it in with the ſame eagerneſs as the bridegroom. The prieſt then returns to him, and having ſtreamed a little more, goes again to the bride and ſcatters his water upon her: thus proceeding from one to the other till he has exhauſted his whole ſtock, uttering, from time to time, to each, the following wiſhes, till he has pronounced the whole upon both: "May your life together be long and happy. "May you have a ſon before the end of the year. May "this ſon be your comfort in your old age. May he "prove a man of courage, and a good huntſman."

The nuptial ceremony being thus ended, the oxen are cut in many pieces, ſome of which are boiled and the reſt roaſted in the manner already deſcribed. Dinner being over, what is left is ſet by, and they go to ſmoking, each company having only one tobacco-pipe. The perſon who fills it, after taking two or three whiffs, gives it to his or her neighbour, and thus it goes round, the beſt part of the night being ſpent in ſmoking and merriment, till the bridegroom retiring to the arms of his bride, the company ſeparate. The next day they again aſſemble, and feaſt and ſmoke as before; and this is continued every day till the proviſions dreſſed on the day of marriage are conſumed. Upon theſe occaſions they have neither muſic nor dancing, though they are fond of both, and have only their ordinary drink, which is milk and water.

A Hottentot never has a hut of his own till after his marriage, and then his wife aſſiſts him not only in erecting it, but in providing the materials, which are all new, and in making the furniture; after which he leaves to her the care and fatigue of ſeeking and dreſſing proviſions for the family, except when he goes a hunting or fiſhing: ſhe alſo bears a part in attending the cattle.

The Hottentots allow of polygamy; but the richeſt have ſeldom more than three wives. They do not allow

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of marriages between firſt and ſecond couſins, and if theſe either marry, or commit fornication, they are immediately, upon conviction, cudgelled to death.

The men in their marriages have no view to the fortune of the bride, who has ſeldom any portion, but regulate their choice by the wit, beauty, or agreeableneſs of the woman; ſo that the daughter of the pooreſt Hottentot is ſometimes married to the captain of a kraal or village, or to the chief of a nation.

A man may be divorced from his wife, and a woman from her huſband, upon ſhewing ſuch cauſe as ſhall be ſatisfactory to the men of the village where they live; for, upon ſuing to them for a divorce, they immediately aſſemble to hear and determine the affair. But though a man divorced from his wife may marry again when he pleaſes, yet a woman divorced from her huſband cannot marry again while he lives. There is alſo a very ſingular cuſtom, probably intended to prevent the women's engaging in a ſecond marriage, which is, that for every huſband ſhe marries after her firſt, ſhe is obliged on the nuptial-day to cut off the joint of a finger, and preſent it to the bridegroom, beginning at one of the little fingers.

The huſband and wife have ſeparate beds, and he never enters her's but by ſtealth. Before company they behave with the utmoſt reſerve, and you would imagine there was no ſuch thing as love or a conjugal relation between them.

Their modeſty and regard to decency appears in ſome other inſtances; they are never ſeen to eaſe nature, and if an European takes the liberty to fart before them, they make no ſcruple of telling him he ought to be aſhamed.

In every kraal, or village, there is a midwife choſen by the women of the village from among themſelves, and ſhe holds her office for life.

When a woman is near her time, ſhe is generally joined by two or three of her female relations or acquaintance; and when the midwife arrives, ſhe lays her on a croſſa, or mantle, on the ground. If her huſband be at home he goes out, and puts not his head into the hut till ſhe is delivered, without being eſteemed unclean, and forfeiting as a purification a ſheep, and in ſome places two, to the men of the village, who eat the meat, and ſend the broth to their wives.

When the child is born, they firſt rub it gently over with cow-dung, and then lay it on a mantle either by the fire, in the ſun-ſhine, or the wind, till it is ſo dry that it may be eaſily rubbed off. While this is doing ſome women go into the fields to gather the ſtalks of what they call Hottentot figs; and bruiſing them between two ſtones, obtain the juice, with which they waſh the child all over, in order to promote the ſtrength and activity of the body. The child is then laid as before to dry; and the moiſture being ſoaked up, or evaporated, it is beſmeared with ſheep's fat, or butter; and when that has ſoaked well into the pores, they powder it from head to foot with buchu, which they imagine has very ſalutary effects.

But firſt the child's navel-ſtring is tied with a ſheep's ſinew ſo long that it hangs down a conſiderable length below the knot; and there it is to remain till it rots off. The belly-band is a narrow piece of ſheep-ſkin. The mantle on which the woman was laid, and the placenta, are buried together in ſome ſecret place.

The child is ſoon after named by the father or the mother, when, like the antient Troglodytes, whoſe manners they ſeem to imitate on many occaſions, they give the infant the name of ſome favourite beaſt, as Hacqua, or Horſe, Gamman, or Lion.

The men are not only obliged to retire out of the ſight of their wives when in labour, but while they have the menſes; and upon theſe occaſions lodge and eat with their neighbours. When the woman is fit for the company of her huſband, ſhe rubs herſelf all over with cow-dung, by way of purification. This being rubbed off when dry, ſhe ſmears herſelf all over with fat, and then powdering herſelf with buchu, waits within to receive him. The huſband having alſo ſmeared himſelf with fat, and duſted himſelf all over with buchu, enters the houſe, and ſitting down puts many endearing queſtions to his ſpouſe concerning her welfare, and the manner in which ſhe has paſſed her time in his abſence; makes freſh profeſſions of conjugal love, and entertains her with all the pleaſing ſprightly things he is able to utter.

At the birth of the firſt child the parents have a ſolemn feſtival, of which all the inhabitants of the village partake; and theſe rejoicings, if it be a ſon, are far ſuperior to thoſe attending the birth of their other children. The parents are then very liberal in providing cattle for the entertainment of the whole village, and every one congratulates them on their obtaining an heir. If a woman has at any time twins, and they are both boys, they kill two fat bullocks, and all their neighbours, men, women, and children, rejoice at their birth, as an extraordinary bleſſing. The mother alone is excluded from the entertainment, and has only ſome fat ſent her to anoint herſelf and her infants. But if the twins are girls, there is little or no rejoicing, and they at moſt ſacrifice only a couple of ſheep.

On theſe occaſions they frequently practiſe a cruel cuſtom, contrary to every ſentiment of reaſon and humanity; for if the parents are poor, or the mother pretends that ſhe has not milk ſufficient to allow her to ſuckle them both, the worſt-featured of the two is either buried alive at a diſtance from the village, caſt among the buſhes, or tied on its back to the under bough of a tree, where it is left to ſtarve, or to be devoured by the birds or beaſts of prey.

A female infant thus expoſed is ſometimes found by an European; when if it be dead he generally ſtays to bury it; but if it be alive he always carries it home; and if he is unwilling to take care of it, he eaſily finds thoſe who will take it off his hands. Theſe children always receive a good education, and extraordinary care is taken to inſtruct them in the knowledge of the Chriſtian religion, to prevent their falling off to the idolatry and naſtineſs of the Hottentots; but theſe generous labours have never, 'tis ſaid, been attended by any laſting effect. It has never been found that the mind of a Hottentot is to be deprived of its native bias; for theſe females thus educated no ſooner come to years of maturity, than flying to their own people, they conſtantly renounce the Chriſtian religion, with the European manners and apparel, embrace the religions and cuſtoms of their anceſtors, and ever after remain with the Hottentots.

The care and education of the children, till the boys are made men, and the girls are married, is committed to the wife. In a little time after her delivery ſhe takes the infant, and wraps it in a piece of an old croſſa, with the head juſt peeping out, and tying it on her back, carries it about, both at home and abroad, till it is able to crawl. She even ſuckles it on her back; for her breaſts, like thoſe of the women in ſome other parts of Africa, are ſo long, that ſhe can toſs them upon her ſhoulder, and the child catching hold of the nipple, ſucks till it is filled. While ſhe has the child on her back, ſhe is generally ſmoking dacha, and the wind often carries ſuch a cloud of ſmoke in the child's face, as one would think ſufficient to ſtifle it. It is very diverting to ſee the infant, when it is a little uſed to it, enveloped in a cloud of ſmoke. It ſhakes its head, and fights it very briſkly while it is paſſing; and, when it is gone, ſmiles, ſneezes, and ſtares very pleaſantly. When the child is about ſix months old, ſhe weans it, and then frequently putting her pipe, when almoſt out, into the child's mouth, holds it there from time to time, till its palate is ſeaſoned to the ſmoke, and it catches a fondneſs for the pipe which it never loſes.

The children of both ſexes, as ſoon as they can walk, run after their mother wherever ſhe goes, except prevented by the weather. The daughters, when grown up, aſſiſt their mother in gathering of roots for food, and bringing home fuel. It is in the nurſery, and by the women, that the children are taught the traditions and cuſtoms of the Hottentots. The inſtitutions and opinions of their anceſtors, of which the women are the grand repoſitories, are there faſtened upon their memories, and there recommended to all their veneration, and to all their care.

SECT.

SECT. XIII.

Of the Cuſtom of depriving the Males of the left Teſticle; the Ceremony of receiving them into the Society of the Men; the Honours paid to a Man who has ſingly killed a wild Beaſt; and the Ceremonies of their public Rejoicings: their removing their Villages; their Funerals; and their cruel Treatment of the Supcranuated.

ONE of the moſt extraordinary cuſtoms obſerved by theſe people, is depriving all the males of the left teſticle, which is generally performed at eight or nine years of age; but the poverty of the parent ſometimes occaſions its being deferred till the youth is eighteen years old, for it is attended with ſome expence.

This cruel ceremony is performed in the following manner. The patient, being firſt ſmeared all over with the fat of the entrails of a ſheep newly killed, lies on the ground upon his back; his hands are tied together, as are his feet. On each leg and arm kneels a friend, and on his breaſt lies another. Being thus deprived of all motion, the operator, with a common knife well ſharpened, makes an orifice in the ſcrotum an inch and a half in length, and ſqueezing out the teſticle, ſpeedily cuts and ties up the veſſels. Then taking a little ball of the ſize of the teſticle of ſheep's fat, mixed with the powders of ſalutary herbs, particularly of buchu, he puts it into the ſcrotum, and ſews up the wound with a fine ſlip of a ſheep's ſinew and the bone of a fiſh, ſhaped like an awl. The wound being thus ſewn up, the friends of the patient planted on his legs, arms, and breaſt, riſe, and his bands are looſened. But before he offers to crawl away, the operator anoints him all over with the ſtill warm and ſmoking fat of the kidneys and entrails of the ſheep killed on this occaſion; after which he adminiſters the cuſtomary ceremony of ſcattering his water all over him with a plentiful ſtream, reſerved for the occaſion. The ceremony being now over, the patient is left lying on the ground, and is abandoned by every one; but near the place is a little hut, previouſly erected as a ſort of infirmary; into this he crawls as ſoon as he can, and there remains about two days without any kind of refreſhment; in which time the wound, without any freſh application, is finely healed, and his vigour returning, he ſallies out with the ſpeed of the wind over the neighbouring plains, in teſtimony of his recovery. Thoſe who have never been under the knife are not permitted to ſee the operation.

When the operator and aſſiſtants abandon the patient, they repair to the houſe of his parents, where all the men of the village immediately aſſemble to congratulate them, and feaſt on the ſheep that was killed on this occaſion. They boil and eat the meat, and ſend the broth to their wives. The remainder of the day, and all the next night, are ſpent in ſmoking, ſinging, and dancing. The next morning they anoint their bodies with the remaining fat of the ſheep, duſt their heads with buchu, and return home, the operator receiving a preſent of a calf or lamb for his trouble.

This operation is ſuppoſed to contribute to the agility of the Hottentots. They have alſo a prevailing opinion, that a man with two teſticles conſtantly begets two children, and, beſides, think it ſo extremely indecent and wicked for a man or youth to cohabit with a woman before the performance of this operation; that was any man to do it, both he and the woman would lie at the mercy of the rulers, and the woman would perhaps be torn to pieces by her own ſex.

But before they marry there is alſo a ſecond act of legitimation, which is the receiving them with much ceremony into the ſociety of the men. Till they are about eighteen years of age they are confined to the tuition of their mothers, and conſtantly live and ramble about with them. During this time they are not even to converſe with their own fathers, or any other men; but, by this act they are freed from the tuition of their mothers, baniſhed from their ſociety, and from thenceforward are to converſe with men. When a father, or the generality of the men of a village, reſolve to call a young man into their ſociety, all the inhabitants aſſemble in the midſt of the village, and ſquat down in a circle. The young fellow to be admitted ſtands without the circle, and is ordered to ſquat upon his hams, and then the oldeſt man of the village riſes, and aſks, if the youth ſhall be admitted into their ſociety, and made a man. To this all anſwering, yes, yes; he leaves the circle, and ſtepping up to the youth, tells him that the men having eſteemed him worthy of being admitted into their ſociety, he is now to take an eternal farewel of his mother, and all his puerile amuſements. That if he is but once ſeen talking to his mother, and does not carefully avoid her company, he will be conſidered as a child, and unworthy of the converſation of the men, from which he will be baniſhed; that therefore all his thoughts, words, and actions, muſt now be manly. This he repeats, till he judges that he has fixed theſe admonitions in his mind. The youth having before well daubed himſelf with fat and ſoot, the old man diſcharges a ſtream of urine all over him, having before reſerved his water for that purpoſe. The youth receives the ſtream with eagerneſs and joy, making furrows with his long nails in the fat upon his body, he rubs in the briny fluid with the quickeſt motion. The old man having given him the laſt drop, utters aloud the following benedictions, "Good fortune attend thee. May'ſt "thou live till old age. May thy beard ſpeedily grow, "and thou increaſe and multiply."

The youth is then ſolemnly proclaimed a man, and all the men feaſt upon a ſheep provided by his friends, part of which is boiled, and part roaſted; but the youth himſelf is not permitted to join the company, till near the end of the entertainment. If after this he is ever ſeen eating and drinking with the women, he is treated with the utmoſt contempt; he then becomes the jeſt and deriſion of the whole village, and is excluded from the converſation of the men, till the ceremony is performed over again.

A young Hottentot thus freed from his mother's care, may be ſo brutiſh and unnatural as to cudgel her, merely to ſhew his independence. It is even common for a young fellow, on his being admitted into the ſociety of the men, to go and abuſe his mother; and as a proof of the ſincerity of his intentions to follow the admonitions he has received, to inſult and triumph over her, on his being thus diſcharged from her authority.

The father having his ſon now immediately under his care, he compleats his education, by initiating him into all the manly exerciſes practiſed by the Hottentots; he inſtructs him in the uſe of their weapons, trains him up to war and to the chace; and if he is maſter of any handicraft, he teaches it him.

It has been already obſerved, that ſome of the Hottentots have a kind of honourable diſtinction in being allowed to wear bladders tied to their hair, as trophies of their valour; theſe are the perſons who having ſingly encountered an elephant, rhinoceros, lion, tyger, leopard, or elk, are conſidered as heroes. Such a man, on his return home, ſquats down, but is ſoon viſited by an old man, deputed by the reſt of the village, to thank and congratulate him upon his having performed ſo beneficial an exploit, and to acquaint him, that the men of the village expect him, that they may confer on him the honours that are his due.

The hero inſtantly riſes, and attends the meſſenger to the middle of the village, where all the men wait for him, and ſquatting down upon a mat ſpread for that purpoſe, all the men ſquat round him, while the heroe's face is fluſhed with joy. The deputy then marches up to this diſtinguiſhed perſon, and pours a plentiful ſtream of his own water all over him from head to foot, pronouncing over him certain terms, the meaning of which is not known. The brave man, as in other caſes, rubs in the ſmoking ſtream upon his face, and every other part, with the extremeſt eagerneſs. The deputy then lights his pipe, and having taken two or three whiffs, gives it to whoſoever he pleaſes in the circle; who having taken the ſame ſolace, gives it to another, and thus it goes round till only the aſhes remain, which the deputy ſhakes upon the hero, who rubs them into the fat on his body with an eager motion, as if he would not loſe a ſingle particle.

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The circle then riſes, he follows their example, and every one congratulates him on the high honour he has received, and thanks him for the ſervice he has done his country. The hero now conſiders himſelf as raiſed to the ſummit of human glory; and by the bladder of the beaſt he has killed, which he wears faſtened to his hair, and the majeſtic port he ever after aſſumes, demands the homage and reſpect which the cuſtom of the Hottentots aſſigns to his high dignity, and which he conſtantly receives from all his countrymen. The death of no wild beaſt gives ſuch joy to the Hottentots as that of a tyger.

They have alſo ſome ceremonies of a general concern, as upon the overthrow of an enemy; on a conſiderable ſlaughter being made of the wild beaſts that devour their cattle; on the removal of a village when the paſture becomes too barren to ſupport their flocks and herds; to propitiate the deity when a diſeaſe prevails among their ſheep, and when an inhabitant dies either by a violent or natural death.

When they intend to make a public entertainment, they erect in the center of the village a kind of booth, or arbour, ſufficient to entertain in a commodious manner all the men, and this is made of new materials, alluding to their deſign of beginning on ſuch occaſions to lead a new life. On the morning of the day appointed for the ſolemnity, the women and children go into the valleys in ſearch of the moſt beautiful and odoriferous herbs, flowers, and boughs of trees, and with theſe adorn the booth. The men kill the fatteſt bullock, part of which is roaſted, and the other boiled. The men eat it in the booth, and the women are obliged to be ſatisfied with the broth alone. They then begin to ſmoke and dance, while a band of muſic compoſed of a kind of flutes formed of reeds, and a ſort of drums, ſtrike up at proper intervals. Some ſing, others crack their jokes, and mirth triumphs in peals of laughter; but notwithſtanding their being exceſſively fond of ſtrong liquors, yet little or none of any ſort is ſeen in theſe ſolemnities, which uſually continue the remainder of the day, and the greateſt part of the night.

When they are determined to remove a kraal, or village, on account of the barrenneſs of the paſture, they kill a fat ſheep: part they roaſt, and part they boil, ſending to the women the uſual regale of broth. The feaſt is conducted with a great deal of mirth and good humour; and is conſidered as a thank-offering for the bounties of nature enjoyed in that place. When they have done, they demoliſh their cots, pack up their furniture, and remove at once, the men in one body, and the children in another, to the place appointed for a new ſettlement, where being arrived, in about two hours time they erect their circular village, and diſpoſe of their furniture. A ſheep is then killed by the women, and dreſſed as before; but they now eat the fleſh themſelves, and ſend their huſbands the broth. Having anointed their croſſes or mantles, with the fat, they powder their hair with buchu, and go to ſeveral diverſions among themſelves, which they continue the reſt of the day, and till pretty late at night. The ſheep is here ſaid to be conſidered as a ſacrifice, and the unctions and powderings, as religious formalities, neceſſary to procure the proſperity of the village.

We ſhall now give thoſe ceremonies that attend a perſon's departure out of life. When a man, woman, or child, is in the agonies of death, the friends and relations ſet up a terrible howling, and the breath is no ſooner out of the body, than they form ſo dreadful a chorus of ſcreaming, yelling, roaring, and clapping of hands, that it is impoſſible for an European to ſtay with ſafety to his brains, in the village.

The corpſe is inſtantly wrapped up, neck and heels, much like the poſture of a child in the womb, in the croſſa of the deceaſed, ſo cloſe, that no part of it is to be ſeen. The grave is generally either a cleft in the rock, or a hole made by a wild beaſt; for the Hottentots never dig one, when either of theſe is to be found at a convenient diſtance.

The burial is performed about ſix hours after the perſon's death, and the corpſe being ready to be brought out, all the men and women of the village, except thoſe who are employed about the corpſe, aſſemble before the entrance of the hut, and ſquatting in two circles, the men forming one, and the women the other, they clap their hands, crying in moſt doleful accents, Bo, bo, bo, or Father, father, father. The covering of the hut being removed, the corpſe is brought out from the back part of it; for it muſt not be taken out at the door. The bearers being firſt named by the captain of the village, or by the relations of the deceaſed, carry the body in their arms. When it is brought out of the hut, the circles before the door riſe, and follow it to the grave, the men and women in ſeparate bodies, all the way wringing their hands, howling out, Bo, bo, bo, and putting themſelves in poſtures that appear ſo ridiculous, that it is difficult for an European who is preſent to forbear laughing. Having put the corpſe into the hole, they fill it up with the mould of ant-hills, that it may be the ſooner conſumed, and cram ſtones and pieces of wood into the grave, to prevent its being devoured by wild beaſts.

All the people then return to the village, and ſquatting again in two circles before the door, continue their lamentations for about an hour longer, till the word being given for ſilence, two old men, the relations or friends of the deceaſed, enter each circle, and ſparingly diſpenſe their ſtreams upon each perſon, that all may have ſome, every one receiving their water with eagerneſs and veneration. Then each ſteps into the hut, and taking up a handful of aſhes from the hearth, comes out by the paſſage made for the corpſe, and ſtrews the aſhes by little and little upon the whole company. This they ſay is done to humble their pride, to baniſh all notions of diſtinction, and to ſhew that old and young, rich and poor, the weak and the ſtrong, the beautiful and the diſagreeable, will all be equally reduced to duſt and aſhes.

If the deceaſed left any cattle, the heir now kills a ſheep, and ſome of his neareſt relations, if they are able, do the ſame, for the entertainment of the village. The caul of the ſheep killed by the heir is well powdered with buchu, and put about his neck, and he is obliged to wear it till it drops off. The other relations likewiſe wear about their necks the cauls of the ſheep they kill upon this occaſion; theſe cauls being the mourning worn by the rich Hottentots. But if the relations be ſo poor that they cannot afford to kill any cattle for the entertainment of the village, they ſhave their heads in narrow ſtripes, leaving alternately a ſtripe of hair and another ſhaved.

The Hottentots, notwithſtanding the many inſtances in which they ſhew that they are fully ſenſible of all the tender feelings of humanity, and of filial and parental affection, have a moſt horrid cuſtom with regard to thoſe of both ſexes who are grown ſuperannuated. While the old men or women are able to fetch in a ſtick a day, or can perform any office of kindneſs, care is taken to render their lives as eaſy and comfortable as poſſible; but when they can be of no manner of ſervice, they are, by the conſent of the village, placed in a ſolitary hut at a conſiderable diſtance, with a ſmall ſtock of proviſions within their reach, where they are left without any one to aſſiſt them, to die of hunger, or to be devoured by the wild beaſts. Cruel as this cuſtom is, they conſider it as an act of mercy, and are filled with amazement at hearing the Europeans ſpeak of it with horror.

SECT. XIV.

Of the Government of the Hottentots. Their Laws and the Manner in which they are executed.

EACH of the Hottentot nations has a chief, whoſe office is to command the army, and who has the power of making peace or war. His poſt is hereditary; but he is not allowed to enter upon it till he has ſolemnly engaged in a national aſſembly not to attempt the ſubverſion of the antient form of government. He was formerly diſtinguiſhed only by the beauty of the ſkins he wore; but the Dutch, ſoon after their eſtabliſhment at the Cape, made a preſent of a braſs crown to the chief of every nation in alliance with them, which they wear upon

upon ſolemn occaſions: however, in time of peace the chief has little more to do than to govern the village in which he reſides.

The captain of a village adminiſters juſtice and preſerves the peace, and in time of war has under the chief of the nation the command of the troops furniſhed by his village. His office is likewiſe hereditary, though he cannot execute it till he has entered into a ſolemn engagement before the people, not to alter or deviate from the antient laws and cuſtoms of the kraal or village. Theſe village-captains were alſo antiently diſtinguiſhed only by the fineneſs of the ſkins they wear, which were thoſe of tygers, or of wild cats; but at preſent they have all a cane with a braſs head given them by the Dutch, which deſcends along with the office. But neither the chiefs of the nation, nor theſe captains have any revenue from the public, or any perquiſite attending the execution of their office.

The captain of a village decides all diſputes relating to property, and tries and puniſhes perſons for murder, theft, adultery, and other crimes committed within his juriſdiction, he being aſſiſted by all the men of the village, and from his ſentence there lies no appeal; but ſtate-criminals are tried by a chief, aſſiſted by all the captains of villages.

Whenever a diſpute ariſes in relation to property, the captain ſummons all the men of the village into the open field, where they ſquat down in a circle. The plaintiff and defendant plead their own cauſes, and the witneſſes on both ſides are heard. The depoſitions being finiſhed, the captain, after ſome debate, collects the voices, and immediately pronounces the decree according to the majority; upon which a full and quiet poſſeſſion is inſtantly ſecured to the party in whoſe favour the decree is paſſed.

The criminal matters which employ the village courts are adultery, robbery, and murder; for adultery is puniſhed with death. When a Hottentot is known or ſuſpected to have committed any of theſe crimes, notice is given to all the men of the village to which he belongs, who, conſidering themſelves as officers of juſtice, watch with the utmoſt care in order to ſeize the ſuſpected perſon; and it is in vain for him to think of finding ſanctuary in any other Hottentot nation, for he would be taken up as a fugitive or ſpy. The criminal being apprehended, is ſecured till the men of the village can aſſemble, which is done the very day in which he is brought back.

The court being ſeated on their hams in a circle, the priſoner is placed in the middle, becauſe the Hottentots juſtly obſerve, that in an affair in which a man's life is concerned, he ought to be allowed the beſt ſituation for hearing and being heard. The charge againſt him is then pronounced by the proſecutor, and his witneſſes give their evidence. The priſoner then makes his defence, calling his own witneſſes, who are heard with the utmoſt indulgence. At length the captain of the village, after ſome debates on the evidence, collects the voices, a majority of which acquits or condemns the priſoner. If he be acquitted, damages are aſſigned him out of the proſecutor's cattle: but if he be convicted, and judged worthy of death, ſentence is immediately pronounced: the court riſes, while the priſoner ſtands ſtill without ſtirring a limb: for a minute or two all is ſilent, till the captain flies at the priſoner, and with one blow on the head with his kirri-ſtick lays him on the ground. All the reſt following his example, ruſh forwards, and ſtriking him with all their ſtrength, he in a moment expires.

Juſtice being thus executed, they bend the corpſe neck and heels, wrap it up in his croſſa, and bury it with every thing found about it, except the ear-rings and other ornaments, which are given to his family, or to his heir, who ſuffers nothing, either in his name, privileges, or property; for his family, relations, and friends, are treated with the ſame reſpect as before, and every thing proceeds as if no ſuch misfortune had ever happened. Even the memory of the criminal is ſo far from being inſulted, that his corpſe is interred with the ſame ceremonies, and with as much pomp, as is ſhewn at the funeral of the richeſt and moſt virtuous among them.

All the wealth of the Hottentots deſcends to the eldeſt ſon, or, when a ſon is wanting, to the next male relation; and the younger ſons, who are at home and unprovided for at the death of their father, are at the courteſy of the eldeſt, both with reſpect to their fortune and their liberty; for if a Hottentot has ſeveral ſons, he can, on his death-bed, leave nothing to the younger, without the conſent of the eldeſt. If he makes any proviſion out of his herd or flock, he muſt do it while he is in his vigour. As all the Hottentots have an ardent love of liberty, an elder brother's detaining the younger in ſervitude muſt be very painful; but ſuch regard do the younger brothers pay to cuſtom, that they conſtantly ſubmit to it without murmuring, till the elder will give them their liberty. The elder brother, after his father's death, has the ſame power over his ſiſters: they cannot marry or leave him without his conſent. He gives to each, when they marry, juſt what he pleaſes; and is not obliged to give them any thing at all. In ſhort, the eldeſt ſon, or whoever inherits an Hottentot's cattle, is obliged to take care of the wife or wives of the deceaſed, till their death, or till they are married again.

Such is the government, and ſuch the laws of the Hottentots. But it is here neceſſary to add, that the Dutch governor of the Cape is the arbiter of all the differences of a public nature that ariſe among the Hottentots; and by this means frequently prevents a war breaking out between the different nations. The chiefs often wait upon him for the renewal of their agreements with preſents of cattle, and are always entertained in a very friendly manner; and receive in return for their preſents of cattle, tobacco, brandy, coral, beads, and ſuch other things as are known to be acceptable to them.

Notwithſtanding what has been ſaid of the government and laws, to which the Hottentots in general ſubmit, there is a ſort of banditti that infeſt all the nations about the Cape. Theſe are troops of abandoned wretches, who, finding the laws and cuſtoms of their countries too great a reſtraint upon their inclinations, repair to the mountains, where ſecuring themſelves in almoſt inacceſſible faſtneſſes, they ſally out from time to time, in order to ſteal cattle for their ſubſiſtance: but theſe are ſo abhorred by all the Hottentot nations, that when any one of them is taken, though he be the eldeſt ſon of the chief of the territory, he is inſtantly put to death, none daring to interpoſe in his favour. The ſeveral nations of the Hottentots frequently ſend out large parties in queſt of theſe robbers, and in this the Heykoms are more active than the reſt. As theſe villains know that there is no mercy to be expected for them, ſhould they be taken, they fight with the utmoſt fury and deſperation, and a party of them ſeldom give way, but fight till they have either routed the enemy, or are all ſlain.

SECT. XV.

Of the Religion of the Hottentots.

THE great ſecrecy with which the Hottentots conceal their religious opinions and ceremonies from Europeans, long rendered their faith uncertain; but it is now known that they acknowledge, and firmly believe, that there is a Supreme Being, whom they call Gounja Gounja, or Gounja Tiquoa, or the God of Gods, the Governor of the world, endued with unſearchable attributes and perfections, who made the heavens and the earth, the ſun, and every thing in them; who dwelling far above the moon, cauſes thunder and rain, and provides food for bodily ſuſtenance, and ſkins of beaſts for apparel.

But notwithſtanding this belief, and their celebrating every event of life with offerings and ſolemnities, there is no feſtival or inſtitution of worſhip amongſt them that has an immediate regard to the true God. Their adorations are ſolely paid to thoſe whom they eſteem inferior deities dependant on the Supreme; for the moſt ſenſible Hottentots, when they are in a humour for anſwering the queſtions aſked them on this ſubject, ſay, their firſt parents ſo grievouſly offended the God of Gods, that he curſed them with hardneſs of heart, on which account they

they know little of him, and have ſtill leſs inclination to obey him.

They eſteem the moon an inferior viſible God, whom they call Gounja, or God, and maintain that he is the ſubject and repreſentative of the Moſt High and Inviſible. They aſſemble for the celebration of his worſhip at the change and full, let the inclemency of the weather be ever ſo great. They then throw themſelves into a thouſand different attitudes, ſcream, proſtrate themſelves on the ground, ſuddenly leap up, ſtamp and cry aloud, "I ſalute thee: thou art welcome. Grant us fodder for "our cattle, and milk in abundance." They repeat theſe and other addreſſes to the moon, ſeveral times ſinging, Ho, ho, ho, with a variation of notes, accompanied with clapping of hands. Thus in ſhouting, ſinging, ſcreaming, jumping, ſtamping, dancing, and proſtration, they paſs the whole night in worſhipping this planet, which they conſider as preſiding over the weather.

They alſo adore as a benevolent deity a certain inſect, ſaid to be peculiar to the Hottentot countries. It is of the ſize of a child's little finger: on its head are two horns; it has two wings; the back is green, and the belly ſpeckled with red and white. Whenever this inſect appears in ſight, they pay it the higheſt tokens of veneration; and if it honours a village with a viſit, the inhabitants aſſemble round it with tranſports of devotion, ſinging and dancing troop after troop in the higheſt raptures, throwing to it the powder of buchu, with which they cover the circular area of the village and the tops of the cottages. They alſo kill two fat ſheep as a thank-offering for this high honour, and imagine that all their paſt offences are buried in oblivion. If this inſect ever alights upon a Hottentot, he is from thence-forward conſidered as a man without guilt, and ever after revered as a ſaint. The fatteſt ox is inſtantly killed for a thank-offering, and eaten in honour of the deity and the ſaint, who feaſts alone on the tripe, which is boiled; while the men devour the meat dreſſed in the ſame manner, and the women are only regaled with the broth. He is obliged to be very careful of the fat, and while any of it remains muſt anoint his body and apparel with that alone. The caul of the beaſt, well powdered with buchu, and twiſted like a rope, is put round his neck, and he is obliged to wear it day and night till it rots off, or till the inſect at another viſit lights upon another inhabitant of the village. The caſe is the ſame if the inſect ſettles upon a woman; ſhe inſtantly commences a ſaint, and the ſame ceremonies are performed, only here the women feaſt upon the meat, while the men are regaled with the broth.

The Hottentots will expoſe themſelves to the greateſt dangers to preſerve this little animal from being injured. Mr. Kolben mentions a German, who had a country-ſeat about ſix miles from the fort, and having given ſome Hottentots leave to turn their cattle for a while into his lands, they removed thither with their village. A ſon of this German was amuſing himſelf there, when the deified inſect appeared: the Hottentots ran in a tumultuous manner to adore it, while the young gentleman reſolved if poſſible to catch it, in order to ſee the effects his having it would produce. He ſeized it in the midſt of them; but how great was the general cry and agony when they ſaw it in his hand! With looks of diſtraction they ſtared at him, and at each other. "See, ſee! cried they, what "is he going to do? will he kill it? will he kill it?" in the mean while every limb ſhook with terror. He aſked why they were in ſuch agonies for that paltry inſect. "Ah, Sir, they returned with the utmoſt con-"cern, it is a divinity! It is come from heaven; it is "come on a good deſign. Ah! do not hurt it, do not "offend it, we ſhall be the moſt miſerable wretches up-"on earth if you do. This ground will lie under a curſe, "and the crime will never be forgiven." He ſeemed unmoved by their petitions, and appeared reſolved to maim or deſtroy it; on which they ſtarted and ran about like people frantic, exclaiming, where was his conſcience, and how he dared to think of perpetrating a crime that would bring upon his head all the curſes and thunders of heaven? But this not prevailing, they all fell proſtrate to the earth, and with ſtreaming eyes and the loudeſt cries beſought him to ſpare the creature, and reſtore its liberty. The young man now yielded, and let the inſect fly, on which they capered and ſhouted in a tranſport of joy, and running after it, rendered it the cuſtomary honours.

The Hottentots alſo pay a religious veneration to their deceaſed ſaints and famous men, whom they honour not with tombs, ſtatues, and inſcriptions; but conſecrate mountains, woods, fields, and rivers to their memory. On paſſing by any of theſe places, they ſtop to contemplate the virtues of the perſon to whoſe memory it was dedicated, and to implore his protection for them and their cattle.

The Hottentots alſo worſhip an evil deity, whom they imagine the father of miſchief, the ſource of all their afflictions, and the inſtructor of the wicked Hottentots in the vile arts of witchcraft, by which they imagine that innumerable miſchiefs are done to the perſons and cattle of thoſe who are good. They call him Touquoa, and ſay he is a little, crabbed, inferior captain, whoſe malice will ſeldom let him reſt, and therefore they worſhip him, in order to avert the effects of his reſentment, and wheedle him by offering him an ox or a ſheep.

It is evident that the Hottentots believe that the ſoul ſurvives the body, by their offering up petitions to their deceaſed ſaints, and by the cuſtom which prevails amongſt them of removing their villages upon the death of any man, woman, or child: from the opinion that the dead never haunt any place but that in which they died, except any thing belonging to them be carried out of it, and then they apprehend that the departed ſpirit will follow a village, and be very troubleſome. They therefore leave the hut in which a perſon died ſtanding, without removing any of the utenſils belonging to the deceaſed.

The Hottentots ſay, that their firſt parents came into their country through a door, and that the name of the man was Noh, and of the woman Hingnoh; that they were ſent into the country by God himſelf, and taught their deſcendants to keep cattle, and do many other uſeful things. This tradition, which is carefully preſerved among all the Hottentot nations, ſeems like a fragment of the ſtory of Noah, who ſurvived the flood, and deſcended from the ark by a door. They reſemble the Jews in their offerings; in the regulation of their chief feſtivals by the new and full moon; in their legal defilements; their abſtaining from certain ſorts of food, particularly ſwine's fleſh, and fiſh without ſcales; and their depriving the males of a teſticle, may be a corruption of circumciſion: but they have no tradition in relation to the children of Iſrael, to Moſes and the law. In their religion and manners they alſo reſemble the Troglodytes, the deſcendants of Abraham, by his wife Keturah, who obſerved all, or moſt of the cuſtoms in which the Hottentots agree with the Jews; with ſeveral others, as giving their children the name of favourite beaſts; in their funeral ceremonies, and in leaving their old people in a hut to expire by themſelves.

In every village is a prieſt, or rather maſter of the religious ceremonies; for he never offers up to Heaven the prayers of the people; nor inſtructs them in religion, his office being only to preſide at their offerings, and to conduct their ceremonies. He performs the marriage and funeral rites; he deprives the male of one teſticle, and heals the wound. But he has no revenue or certain perquiſites; indeed he is ſometimes preſented with a calf or lamb, and out of reſpect, is invited to feaſts and merry-makings, and theſe are all the emoluments of his office.

We have here given the ſtrange and abſurd ſyſtem of the Hottentot religion, of which they are ſo fond; that it is not certain any one of them ever died a Chriſtian. The Dutch indeed have ſent miſſionaries among them, who have undergone numberleſs fatigues, and taken the utmoſt pains to make proſelytes; but it was without effect, and they were compelled with ſorrow to abandon ſo good a deſign, without having made the leaſt impreſſion on the minds of the Hottentots. In confirmation of this, Mr. Kolben gives the following remarkable incident.

Mr. Vander Stel, governor of the Cape, took an infant Hottentot, whom he educated in the knowledge of the

the Chriſtian religion, and after the genteel manners of the Europeans, allowing him little or no intercourſe or converſation with the Hottentots. He became well verſed in the myſteries of religion, and in ſeveral languages; he was alſo richly dreſſed, and his manners were formed after the beſt European models at the Cape. The governor, finding him thus qualified, entertained great hopes of him, and ſent him with a commiſſary general to the Indies, where he remained employed in the commiſſary's affairs, till that gentleman's death, and then returned to the Cape. A few days after, at a viſit among his relations, he ſtripped himſelf of his European apparel, and equipped himſelf in the manner of his country. This done, he packed up his cloaths, ran with them to the governor, and preſenting himſelf before his patron, laid the bundle at his feet, and addreſſed his excellency to the following purpoſe. "Be pleaſed, "Sir, to take notice, that I for ever renounce this ap- "parel. I likewiſe for ever renounce the Chriſtian re- "ligion. It is my deſign to live and die in the religion, "manners, and cuſtoms of my anceſtors. I ſhall only "beg you will grant me, and I am perſuaded I ſhall not "beg in vain, for leave to keep the collar and hanger I "wear, and I will keep them for your ſake." Here he ſtopped, and turning his back, fled ſwiftly away, and was never more ſeen in that quarter. This man, ſays the above author, I frequently converſed with up in the country, and found, to my great aſtoniſhment, that he had a ſurpriſing ſtock of Chriſtian knowledge. But tho' I made uſe of the moſt perſuaſive and endearing language, to call him back into the fold of Chriſt, he continued deaf to all my reaſoning and remonſtrances.

However, with reſpect to morality, an eſſential part of Chriſtianity, and thoſe virtues which dignify and adorn human nature, the Hottentots in general excel; for in munificence and hoſpitality, they exceed all other nations. They take a pleaſure in relieving one another, which they perform with ſuch a noble ſimplicity and openneſs of heart, as is no where elſe to be found. A Hottentot can hardly enjoy himſelf, except one or more of his countrymen partake with him. If he has a good meal provided for him at home, he will rarely ſit down to it without the company of two or three more of his neighbours. Has he a dram of brandy or arrack in his hand, his countryman who comes by, whether an acquaintance or a ſtranger, generally receives part of it. Is he ſmoking, he calls to his countrymen to ſtay and take half a dozen whiffs with him; for a Hottentot expreſſes as much joy at having regaled a number of his countrymen with his own pipe, as we uſually do upon ſome valuable acquiſition. They are all kindneſs and good-will to one another, and are charmed with opportunities of obliging. If a Hottentot's aſſiſtance is required by one of his countrymen, notwithſtanding his natural indolence, he runs to give it; and if his countryman be in want, he relieves him according to his ability, with the utmoſt readineſs. In ſhort, the hoſpitality they ſhew to ſtrangers who behave inoffenſively, does not in general fall ſhort of the ſurpriſing bounty and benevolence they ſhew to each other; they are generally moved at the ſight of diſtreſs in perſons of every complexion, and eagerly adminiſter what relief they can, without any ſtipulation for a reward.

In ſhort, they have a ſtrict regard to truth, and are eſteemed the moſt religious obſervers of national faith. They excel all or moſt nations in chaſtity; a moſt beautiful ſimplicity of manners runs through all the Hottentot nations: and many of them told our author, that the vices they ſaw prevail among Chriſtians, their avarice, their envy, and hatred to each other; their reſtleſs diſcontented tempers, their laſciviouſneſs and injuſtice, were what principally kept them from harkening to Chriſtianity.

SECT. XVI.

Of their Skill in Phyſic, Surgery, Muſic, and Dancing.

THOUGH many idle whims and ſuperſtitions enter into the Hottentot practice of phyſic and ſurgery, yet their doctors often ſucceed, and ſometimes perform great cures. The Hottentots who apply to the ſtudy of medicine are generally well ſkilled in the virtues of a multitude of herbs and roots produced in the Hottentot countries, and often apply them in very difficult and dangerous caſes with wonderful ſucceſs.

The two profeſſions of phyſic and ſurgery are here united; for every phyſician is alſo a ſurgeon. They bleed, cup, reſtore a diſlocation, and perform all the manual operations in their practice with ſurpriſing dexterity; and yet there are no other inſtruments uſed by the Hottentot ſurgeons than a common knife, a horn, and a bird's bone. They have ſalves, poultices, and many internal remedies, though they fall vaſtly ſhort, in point of number, to thoſe uſed in the European practice of phyſic and ſurgery.

In cholics and pains of the ſtomach they firſt ſeek relief by cupping, which is thus performed. The cup is an ox's horn, the brims of which are made very ſmooth. The patient lying on his back, the doctor applies his mouth to the part where the pain lies, and ſucks; then clapping on the horn, lets it remain till he ſuppoſes the part under it is become inſenſible; then tearing off the horn, he makes two or three inciſions about half an inch long, and afterwards claps it on again and lets it remain till it falls off, which it does when it is full of blood; and it is generally filled in two hours, and then they ſuffer the patient to reſt. If the pain removes to another part, they rub that part well with hot fat; and if that does not eaſe the patient, they cup him again where the pain ſettles; and if this does not produce a cure, they proceed to inward remedies, giving him either infuſions or powders of certain roots or herbs.

In plethories they let blood in the following manner: the operator binds with a ſtrap the vein he would open, and then cuts it with his knife well ſharpened. Having got as much blood as he judges neceſſary, he looſens the ſtrap, cloſes the orifice with ſweet mutton fat, and ties over it a leaf of ſome ſalutary herb. If bleeding does not ſet the patient to rights, they apply as before inward remedies.

Their method of reſtoring a diſlocated joint is firſt to rub it with fat, and then to move the limb briſkly up and down, preſſing upon the joint, till it ſlips into its proper place: this rude method they complain is attended with dreadful pain.

In head-achs the Hottentots often ſhave the head; which they alſo perform with a common knife well ſharpened. The fat continually on the Hottentot's hair, which is ſhort and woolly, ſerves the purpoſe of ſoap; but they never ſhave off all the hair, but only make furrows in it, generally leaving as much on as they take off.

For a foul ſtomach the Hottentots take the juice of aloe-leaves, putting a few drops in a little warm broth. This is a good cathartic, and at the ſame time an excellent ſtomachic. If the firſt doſe does not anſwer the purpoſe, three or four days after they take another, of ſometimes twice the quantity of the firſt, and this ſeldom fails to produce the deſired effect; for moſt other inward ailments they take powders and infuſions of wild ſage, wild figs, fig-leaves, buchu, fennel, garlic, and ſome other herbs.

The Hottentot amputations are only of the joints of the fingers of women, which they perform with ſuch art, that nothing is ever hurt or diſfigured beyond the amputation. Their method of performing this operation is by binding very tightly, with a dried ſinew, the head of the joint next below that to be cut off, and then making the amputation with a common knife. They then ſtop the blood by applying to the end of the mutilated finger the juice of the leaves of the myrrh-tree, and wrap up the finger in the leaves of ſalutiferous herbs.

There is a phyſician in every kraal or village, and in the large ones are two; theſe are choſen out of the ſages of each village, and appointed to watch over the health of the inhabitants; and the honour of the employment being judged a ſufficient recompenſe for their trouble, they adminiſter their medicines and perform their operations in ſurgery without fee or reward. All their ſalves, ointments, powders, and poultices, they pretend are of their own invention, and therefore keep the preparations very ſecret. But if a patient dies under their hands, they always

always aſſert, that their remedies were rendered ineffectual by witchcraft, and in this they are ſure to be believed.

There are alſo ſeveral old women in every village, who pretend to great ſkill in the virtue of roots and herbs, and readily give their advice to their neighbours; but theſe are held in great contempt by the doctors.

It ought not to be omitted, that all ſickneſſes that baffle the art of the phyſicians, all ſudden inward pain, and croſs accidents, and every artificial performance that is above their comprehenſion, the Hottentots aſcribe to witchcraft. If one of them be ſeized with a pain, which he imagines ariſes from this cauſe, he ſends for the phyſician of the village, who, on his arrival, orders a ſound fat ſheep to be inſtantly killed, then taking the caul, carefully views it all over, and having powdered it with buchu, twiſts it in the manner of a rope, and hangs it about the patient's neck, generally ſaying, "You will ſoon be better; the witchcraft is not "ſtrong upon you." The patient is obliged to wear this caul while a bit of it will hang about his neck. If the patient be a man, the men of the village feaſt upon the ſheep; if a woman, the women; and if a child, the carcaſe is ſerved up to the children alone, and none elſe taſte a bit of it.

If the patient grows no better, the doctor gives phyſic; and if the patient dies, he boldly affirms it was occaſioned by witchcraft; and that the charms of the witch, or wizard, were too ſtrong for him or any one elſe to break; and for this he always finds ſufficient credit.

Indeed, as we have already intimated, every thing above their comprehenſion obtains the name of witchcraft. "I have often, ſays Mr. Kolben, been looked upon by "the Hottentots as a wizard myſelf. My magic-"lanthorn, burning-glaſs, and other inſtruments, pro-"ducing effects which aſtoniſhed them, were eſteemed "pieces of witchcraft. Once being ſurrounded by a good "number of them, I poured a little brandy into a cup "and fired it, and then aſked if they would drink of it. "They were aſtoniſhed at the propoſal; and when they "ſaw me drink it myſelf, betook themſelves to their "heels in a fright, and ever after dreaded me as a great "and dangerous conjurer. They have vaniſhed out of "my ſight in an inſtant, upon my holding up a ſtick, "and threatening to bewitch them with it."

However, it does not appear that the Hottentots have any notion of their wizards or witches entering into a compact with the evil ſpirit, whom they call Touquoa, or that their ſouls go to him at death; for they imagine, that the malice of this being is confined to this world, and that he cannot act beyond it.

This ſimplicity of the Hottentots, with reſpect to witchcraft, is not however very extraordinary, if we conſider that it has prevailed among polite nations, enlightened by a Divine religion; among whom it muſt appear much leſs excuſable, than among theſe untutored people.

We ſhall now give an account of their muſic and dancing; but ſhall firſt take notice of their language, which is ſo far from being harmonious, that it is conſidered as a monſter among languages, the pronunciation depending upon ſuch colliſions or claſhings of the tongue againſt the palate, and upon ſuch ſtrange vibrations and inflections of that member, as a ſtranger can neither imitate nor deſcribe. Hence they are conſidered as whole nations of ſtammerers.

Their muſic, however, is much more tolerable than their language; for though it has but few charms for an European ear, and is but poorly provided with either inſtruments or tunes, it ſhews a genius and ſenſibility in the Hottentots, which entirely deſtroys the credit of thoſe accounts which repreſent them as monſters of ſtupidity.

One of their muſical inſtruments is called the gom-gom, and is common in ſeveral other nations: it conſiſts of a bow of iron, or olive wood, ſtrung with twiſted ſheep-guts or ſinews. On one end of the ſtring they fix, when they play, the barrel of a quill ſlit, by putting the ſtring into the ſlit, ſo as to run quite through the barrel. This quill they apply, when they play, to their mouths, much in the ſame manner as is done in playing on the Jew's harp, and the various notes are owing to the different modulations of the breath. This is the leſſer gom-gom.

The great gom-gom is made by putting on the ſtring, before they fix it to the bow, a cocoa-nut ſhell, about a third part ſawed off; ſo that it hangs like a cup, with the mouth upwards, the ſtring running through two holes near the brims. This ſhell is cleared, and made very neat and ſmooth. When they play on this inſtrument, they hold the bow with one hand, and apply the quill on the ſtring to their mouths; while with the other they move the ſhell nearer or farther from the quill, according as they would vary the ſound, which riſes or falls according to the motions of the ſhell. When three or four of theſe gom-goms are played upon in concert, by ſkilful hands, they make a very agreeable harmony, eſpecially when it runs in the low notes, for there is a ſoftneſs in the muſic that is extremely pleaſing.

They have alſo a kind of flutes and ſlageolets, made of reeds, with which they make a tolerable harmony.

Another inſtrument of muſic is an earthen pot, which, like the common ones of the Hottentots, reſemble a Roman urn; but is covered at the top with a ſmooth-dreſſed ſheep-ſkin, and braced on with ſinews and ſheep-guts, like the ſkin on a kettle-drum. This inſtrument is only uſed by the women, who play upon it with their fingers; but upon this inſtrument they perform only one tune, and that conſiſts of but few notes.

The vocal muſic of the Hottentots conſiſts of the monoſyllable ho, which is ſung by both ſexes in their ceremonies of worſhip, in a ſmall round of notes; and they have alſo a few ſongs. In this conſiſt the whole of the Hottenot harmony, which, notwithſtanding their often hearing European muſic at the Cape, they aſſert excels not only that, but all the muſic in the world.

We ſhall now take notice of the dancing of the Hottentots, in which both ſexes take great delight. This is chiefly practiſed when a peace is concluded with a nation with whom they have been at war; when a member of a village has ſlain a wild beaſt, or eſcapes ſome imminent danger; or when ſome happy event has happened in favour of ſome particular perſon or family of the village. On theſe and the like occaſions the whole kraal teſtify their joy in dancing, ſometimes whole nights, without any manner of refreſhment. In theſe public rejoicings the men of the village ſquat down in a circle, which is enlarged by their being joined by the women, for the better convenience of the dancers who perform within it, and that they may aſſiſt in the common ho, ho, ho, and add their pot-drums to the muſic of the gom-goms. No ſooner are the latter heard, than the women begin to play on the drums: thoſe who have their mouths at liberty ſing, and others clap their hands. Several couples then preſent themſelves to dance, but no more than two couples dance at a time. When a woman ſtarts up and ſhakes the rings upon her legs, it is to intimate that ſhe wants a male partner, and ſhe has one immediately. Two couple, that is two men and two women, having entered the ring, dance each man with his partner, the men uſing great activity with their legs, leaping a great height. When they begin, they are at the diſtance of about ten paces from each other, and they dance near a quarter of an hour before they meet; and ſometimes, inſtead of meeting, they turn about, and dance back to back; but they never take hold of each other by the hands. When the women ſtamp in dancing, the rings on their legs make a noiſe reſembling that of the harneſs upon the back of a coach-horſe, when he ſhakes himſelf.

We ſhall conclude this account of the Hottentots with giving a deſcription of its diſcovery and firſt ſettlement; with a conciſe view of the Cape-town, and the government of the Dutch.

SECT. XVII.

A conciſe Hiſtory of the Cape of Good Hope, from its Diſcovery by the Portugueſe, including an Account of the Manner in which it was ſettled by the Dutch.

THOUGH the Cape of Good Hope was diſcovered by the Portugueſe ſo early as the year 1493, none

of them landed there till 1498, when Rio d'Infanta, the Portugueſe admiral, in his voyage to India, went aſhore; and, on his return, gave ſuch an agreeable account of the advantages of the place to king Emanuel of Portugal, that it was reſolved to form a ſettlement there; but this was, however, neglected. At length Franciſco d'Almedei, viceroy of Brazil, returning from thence with a fleet from Portugal, took his courſe by the Cape, and caſting anchor, ſent a party aſhore to purchaſe cattle; but they were repulſed by the natives, who drove them back to their ſhips. The viceroy was, however, perſuaded to land them again, with a conſiderable reinforcement, and, for the encouragement of the men, to put himſelf, with eleven captains of the fleet, at their head. His excellency conſented with reluctance, and ſeemed to foreſee the unhappy iſſue; for, on his entering the long-boat, he cried with a dejected look, "Ah! whither do you carry ſeventy years?" alluding to his own age. On their being landed, one of the men refuſing to give a pair of braſs buckles he had in his ſhoes to a Hottentot, who much admired them, his refuſal was taken as an affront, and a ſufficient proof of their being enemies: and thus this trifle became the foundation of a quarrel. The Hottentots who were preſent, exaſperated at this behaviour, attacked the Portugueſe with ſuch ſpirit, that ſeventy-five of them were ſlain, among whom was the viceroy himſelf, and the reſt eſcaped by flying in confuſion to their ſhips.

The Portugueſe, vexed and mortified at this diſgrace, vowed revenge. But after ſmothering their reſentment for two or three years, a fleet, in their way to the Indies, landed again at the Cape; and the Portugueſe, knowing the high value the natives ſet on braſs, landed a large braſs cannon, charged with ſeveral heavy balls, and faſtened to the mouth two ropes of great length. The Hottentots, in a tranſport of joy at receiving ſo large a piece of their admired metal, took hold of the two ropes in great numbers, as they were directed, in order to draw it along. Thus a conſiderable body of them extended in two files the whole length of the ropes full in the range of the ſhot; when the Portugueſe ſuddenly diſcharging the cannon, a moſt dreadful ſlaughter was made, and thoſe who eſcaped the ſhot fled in the wildeſt conſternation up into the country. After this baſe and cowardly exploit, the Portugueſe re-embarked at their leiſure, and it ſeems that the Hottentots have ever ſince had an extraordinary dread of fire-arms.

We do not find that any Europeans landed afterwards at the Cape, till the year 1600, when it began to be viſited by the Engliſh, French, and Dutch, in their voyages to and from the Eaſt Indies. However, in the year 1650, a Dutch fleet anchoring before it, Mr. Van Riebeck, a ſurgeon on board, obſerving that the ſoil of the country was rich and well ſtocked with cattle, the harbour commodious, and the people tractable; on his return to Holland laid an account of his obſervations before the directors of the Eaſt India company there, who, after a grand conſultation, reſolved to attempt a ſettlement without loſs of time. Immediately four ſhips were ordered out on that deſign, with all the materials, inſtruments, artificers, and other perſons neceſſary for ſuch an expedition; and the ſurgeon was rewarded by being appointed governor and commander in chief of the intended ſettlement, with power to treat with the Hottentots in ſuch a manner as he ſhould think would be moſt advantageous to the company.

With theſe ſhips Van Riebeck arrived ſafe at the Cape, when he ſo charmed the natives by his addreſs and good humour, and by the preſents he brought them of braſs toys, beads, tobacco, brandy, and other liquors, that a treaty was immediately concluded; and he giving them commodities and toys to the value of fifty thouſand guilders, they gave the Dutch full liberty to ſettle there, reſigned to them a part of the country, and a trade was eſtabliſhed with them on a good and ſolid foundation.

Upon theſe wiſe regulations, in which ſo juſt and equitable a regard was paid to the natural rights of the natives, Mr. Van Riebeck raiſed a ſquare fort, and built within the walls dwelling-houſes, warehouſes, and an hoſpital for the reception of the ſick: to this fort he added proper out-works, to ſecure himſelf againſt being attacked by any of the European powers. He then ſet the ſeeds he had brought from Europe on a piece of land two leagues up the country, part on a hill, and part in a vale, dividing the ground into a vineyard, a fruit, flower, and kitchen garden.

As every thing proſpered in a ſurpriſing manner, the company offered ſixty acres of land to every man who would ſettle at the Cape, provided he would engage not only to maintain himſelf upon it within three years, but alſo contribute at a certain rate to the ſupport of the garriſon; leaving every one at liberty, when that time was expired, to ſell or make over his land, and to leave the ſettlement.

Encouraged by theſe propoſals, and by the aſſiſtance given to thoſe who were unable to provide utenſils, tools, and inſtruments of agriculture, a great number of people went to the Cape, and the ſettlement ſoon began to make a very conſiderable figure. But all this while there was a growing evil, againſt which no proviſion had yet been made: European women were very ſcarce, and thoſe they had were wives who had ſettled there with their huſbands; while the plantations ſwarmed with young fellows, each of whom was ſettled upon his farm, and in a way of thriving, but wanted wives as much for the ſake of iſſue and domeſtic help, as for ſenſual gratification; and yet had no inclination at all to marry the Hottentot women. However, an account of this grievance being diſpatched to Amſterdam, a fine troop of young women were raiſed, who, on their arrival at the Cape, were beſtowed by the governor on thoſe who wanted wives, with all the indulgence that could be ſhewn upon ſuch an occaſion to their ſeveral fancies and inclinations.

The ſettlement being thus firmly eſtabliſhed, was now increaſed, by the addition of other ſettlers, to ſuch a degree, that the Dutch in a few years extended themſelves in new colonies along the coaſt.

They now form four principal ſettlements: the firſt, and moſt conſiderable, is at the Cape, where are the grand forts and the capital city, alſo named the Cape; the ſecond is the Stellenboſh; the third the Drakenſtein; and the fourth the Waveriſh colony.

The company have alſo provided for a future increaſe of people, by purchaſing all the tract of land called Terra du Natal, which lies between Moſambique and the Cape; for which they paid in commodities, utenſils, and toys, to the value of thirty thouſand guilders: ſo that this part of the dominions of the Dutch Eaſt India company is of very great extent.

SECT. XVIII.

A Deſcription of the City of the Cape, and of the Dutch Government.

WE ſhall now give the reader an account of the Cape town and its principal buildings. The town extends from the ſea-ſhore to the valley, and is large and regularly built, containing ſeveral ſpacious ſtreets, with handſome houſes, many of which have large courts in the front, and beautiful gardens behind them. The ſtreets, the court-yards, the houſes, and every thing in them are, according to the cuſtom of the Dutch, extremely clean and neat. The houſes are of ſtone; but moſt of them only one ſtory high, and none more than two, on account of the violence of the eaſterly winds which ſometimes ſhake and damage the houſes, notwithſtanding their being ſo low, and for the ſame reaſon moſt of them are only thatched.

The Dutch company give great encouragement to building at the Cape. A man who is willing to erect a houſe, whether contiguous to the town or in the country, has ground allotted him gratis, of ſufficient extent to have a court-yard, out-houſes, and a garden, if he chooſes to have them. The government receives no advantage from theſe houſes till they are ſold, and then, if the houſe be new, it becomes charged with a ground-rent, of the tenth

or

or twentieth penny of the rent it is ſuppoſed it would let for annually; but if it be old, there is only paid the fortieth penny of the rent.

The caſtle is a very ſtrong and noble edifice, of great extent, provided with all manner of accommodations for the garriſon, which conſiſts of about two hundred ſoldiers. It covers the harbour, is an admirable defence towards the country, and is, in ſhort, an excellent fortreſs. The ſuperior officers of the company have here very ſpacious and beautiful lodgings, and within are the company's ſtorehouſes, which are large, commodious, and handſome.

The church is a plain, neat, and ſpacious edifice, built of ſtone; but both the body and ſteeple are thatched. They are, however, white-waſhed on the outſide, which gives this edifice an agreeable appearance from the ſea, eſpecially in fine weather.

The hoſpital for the ſick is both an honour and an ornament to the town. It is ſituated near the company's garden, and ſo large as to accommodate ſeveral hundred patients. This is of extraordinary uſe, as few ſhips ever arrive at the Cape, either from Europe or the Indies, without having a conſiderable number of ſick on board. A ſhip is no ſooner at anchor than theſe are conveyed to the hoſpital, where they are very decently lodged, and ſupplied with freſh proviſions and medicines. Thoſe who are able to walk about have the liberty of the company's garden, which enjoys a fine air, and furniſhes the hoſpital with roots and herbs. This hoſpital fronts the church, and is a very handſome regular ſtructure.

The above garden is perhaps the moſt extraordinary in the world, it containing, as hath been already intimated, almoſt all the rich fruits, beautiful flowers, and valuable plants that are produced in Aſia, Africa, and America. Nature has indeed little or nothing to ſet her off there beſides her own charms and the hand of the gardiner; but thus adorned, ſhe is ſufficiently lovely. Thouſands of various flowers ſtrike the eye at once, vying with each other for ſuperior beauty. Here and there are fine groves of trees of a vaſt variety of kinds unknown in Europe, beautiful ſummer-houſes, and ſhady walks. The garden is very ſpacious, and from moſt parts of it you have a delightful view of the country.

There are alſo many large and beautiful gardens about the town, which belong to the inhabitants: theſe, as well as that belonging to the company, are kept in very fine order. It is very delightful to viſit them, and they form a lovely appearance in ſeveral views of the town; while the millions of flowers in them all fill the air with the moſt delicious perfumes.

To return to the buildings, there is a large edifice called the lodge, for the uſe of the company's ſlaves, who are chiefly brought from Madagaſcar. It is divided into two wards, one for the lodging of each ſex, and is provided with convenient ſtore-rooms, with a very ſpacious room, where the ſlaves receive and eat their allowance, and a ſtrong priſon wherein the drunken and diſobedient are confined and puniſhed. It has likewiſe decent apartments for the officers ſet over the ſlaves, and a ſchool for the negro girls.

The company have alſo a very handſome range of ſtables, capable of containing ſeveral hundred horſes; and a great number of fine Perſian horſes are kept there for the ſervice of the company and the uſe of the governor, who lives in great ſtate, and has a maſter of the horſe, an under-maſter, a ſadler, coachman, and grooms. The governor's body-coachman is eſteemed at the Cape a very conſiderable perſon.

The government is conducted by the eight following councils. Firſt, the grand council, or, as it is ſometimes called, the college of policy, conſiſts of the governor, who is preſident, and eight others, who are generally the next principal officers in the company's ſervice at the Cape. This council is the company's repreſentative; it has the care of trade and navigation, makes peace or declares war with the Hottentots, and has the management of every thing relating to the ſafety and intereſt of the ſettlement. This council not only correſponds with the court of directors in Holland, but with the Dutch government at Batavia and Ceylon. When the members enter or leave the fort, the garriſon pays them the martial ſalute, an honour paid to no other at the Cape.

The next is the college of juſtice, which generally conſiſts of the ſame members that compoſe the grand council. This court hears and determines in all civil and criminal caſes of moment that happen among the Europeans at the Cape. But if an European, who is not in the ſervice of the company, is either plaintiff or defendant, the three regent burgo-maſters, who are magiſtrates annually choſen out of ſuch as are not in the company's ſervice, aſſiſt at the trial, to ſee that no partial judgment be given on the ſide of the company's ſervant. Appeals lie from the decrees of this court to the ſupreme courts of juſtice at Batavia, which is compoſed of perſons eminent for their learning in the civil laws, and alſo to the ſupreme court of juſtice in Holland.

There is a petty court dependant on the laſt for puniſhing breaches of the peace, and determining treſpaſſes and ſmall debts. It conſiſts of a member of the grand council, who ſits as preſident, three of the burghers, and four of the company's immediate ſervants. One of the burghers is vice-preſident. No action is to be brought in this court for more than a hundred crowns. Copies of all the proceedings, both in this court and the college of juſtice, are, from time to time, tranſmitted to Holland.

The fourth is the court of marriages, which takes care that all contracts of marriage among the Europeans at the Cape are allowed by the parents or guardians of both parties, and that neither party is under any engagement or promiſe of marriage to another. It conſiſts of the ſame members as the petty court for puniſhing breaches of the peace, and is held every Saturday evening.

This court upon receiving ſatisfaction in the mattters of its enquiry from the parties, their parents, or guardians, grants a warrant, authorizing the paſtor of the pariſh where the parties live to publiſh the banns of matrimony from his pulpit on the three following Sundays; and then, if no perſon appears to forbid the banns, to join the parties in marriage.

It is cuſtomary for perſons of diſtinction, who are upon the point of marriage, to invite all the officers of the court to make the inquiries at their houſes, which is ſeldom refuſed, as they are ſure of a ſplendid entertainment, and a preſent of ten or twenty crowns; and the clerk on theſe occaſions has two crowns for his trouble: but at the caſtle, where the court is uſually held, he has but one, and the court no gratuity.

The fifth is the chamber of orphans, which conſiſts of the vice-preſident of the grand council, three of the company's ſervants, and three burghers. Orphans of fortune cannot marry at the Cape without the conſent of this chamber, till they are twenty-five years of age.

The ſixth is the eccleſiaſtical college for the reformed churches at the Cape, which are three in number, and for the proper application of the money given for the uſe of the poor. It conſiſts of the three paſtors, the two elders of each church, and twelve overſeers of the poor, each pariſh having four.

This council is ſo careful in the application of the charitable collections, that there is not a beggar to be ſeen in all the ſettlement. The ſurplus of theſe collections is either put out to intereſt, or applied to the repairs of the churches, or the maintenance of the ſchools at the Cape.

In each of the colonies at the Cape is a court of common council, conſiſting of a certain number of the burghers. In the Cape town this council propoſes matters in favour of the burghers to the grand council, and collects the taxes. In the colonies they hear and determine all cauſes relating to debts and treſpaſſes not exceeding a hundred and fifty florins, and alſo try and puniſh moſt crimes committed within their juriſdiction, and all crimes committed by the ſlaves.

The eighth are the boards of militia, one of which is for the Cape towns, and the other for the colonies.

The company's immediate ſervants at the Cape are about ſix hundred in number; but they are not all lodged

in

In the caſtle; many petty officers and a great number of the common ſervants living in ſeveral buildings belonging to the company in the town.

The company's ſervants at the Cape are divided into two claſſes, called the qualified and the unqualified. The qualified are all the officers in the adminiſtration, and the clerks under them: the unqualified are the ſoldiers, artificers, and common ſervants. We ſhall here give a particular account of the ſalaries of the former.

The governor is allowed by the company three thouſand two hundred and fifty-five florins a year in ſalary, and board wages; beſides which he is allowed monthly one thouſand five hundred pounds of rice, thirty buſhels of puſh, or fine white rice, three hundred and ſixty pounds of fine barley-flour, twenty pounds of European ſalt beef and pork, as much mutton as he pleaſes, one aum of African wine, two gallons of brandy, four of Canary, twenty-three of ſtrong ſhip-beer, or Brunſwick mum, twenty-five pounds of freſh butter, fifteen pounds of white wax candles, ten pounds of tallow candles, ſix pounds of ſpices, a gallon of ſallad oil, and whatever he pleaſes for the uſe of his houſhold, which the company's ſtores can furniſh, twenty-five per cent. cheaper than any body elſe. He has likewiſe a yearly allowance of five hundred florins for entertaining the commanders and other officers of the Dutch India ſhips with a grand dinner in their return to Europe; and yet he provides for them entirely out of the company's cattle, ſtores, and gardens.

The chief merchant, the fiſcal intendant, the captain of the garriſon, the three paſtors of the colonies, and the ſtore-keeper, have each one thouſand ſix hundred and twenty-ſeven florins per annum in ſalary and board-wages.

The lieutenant of the garriſon has a thouſand and five florins per annum in ſalary and board-wages.

The enſign of the garriſon, and twelve perſons called under-merchants, have ſeven hundred and eight florins per annum each.

The book-keepers, and officers who attend the ſick, thirteen perſons, each five hundred and thirteen florins a year.

Twenty aſſiſtant clerks have three hundred and fifty-four florins a year each.

We have now given a very full and circumſtantial account of the Cape of Good Hope, and of the Hottentots, and ſhall conclude with the character given of this fine ſettlement by the ingenious author of Lord Anſon's Voyage round the World, which may ſerve both as a ſummary and confirmation of what has been already ſaid of that delightful country. "The Cape of Good Hope, "ſays he, is ſituated in a temperate climate, where the "exceſſes of heat and cold are rarely known; and the "Dutch inhabitants, who are numerous, and who here "retain their native induſtry, have ſtocked it with pro-"digious plenty of all ſorts of fruits and proviſions; moſt "of which, either from the equality of the ſeaſons, or "the peculiarity of the ſoil, are more delicious in their "kind than can be met with elſewhere: ſo that by theſe, "and by the excellent water which abounds there, this "ſettlement is the beſt provided of any in the known "world, for the refreſhment of ſeamen after long voyages, "and by its extraordinary accommodations, the healthi-"neſs of its air, and the pictureſque appearance of the "country, the whole enlivened too by the addition of a "civilized colony, was not diſgraced on a compariſon "with the vallies of Juan Fernandes, and the lawns of "Tinian."

SECT. XIX.

Of Caffraria Proper, and particularly that part of it called Terra de Natal, containing a conciſe Account of the Country and of its Inhabitants the Caffres.

THE northern part of Caffraria, diſtinguiſhed by the name of Caffraria Proper, is in a manner entirely unknown; no European traveller has proceeded through it, and deſcribed its bounds, its produce, its natural curioſities, and the manners of its inhabitants. The little we know of it is confined to the eaſtern part, which has obtained the name of Terra de Natal.

The country of Natal, which was thus called from its being diſcovered by the Portugueſe on the day of our Saviour's nativity, is ſituated between the thirtieth and thirty-third degrees of north latitude, and is inhabited by the Caffres, who are a very different people from the Hottentots. This country extends to the Indian ſea on the eaſt, but how far it runs to the weſtward is yet unknown.

That part of the country which lies towards the ſea is plain and woody; but within land it is diverſified with many hills, intermixed with pleaſant vallies, and large plains chequered with natural groves and meadows. There is no want of water, for every hill affords little brooks, which gliding down, ſome of them, after ſeveral turnings and windings, meet by degrees, and form the river Natal, which diſcharges itſelf into the Eaſtern Ocean in about the thirtieth degree of ſouth latitude. This is the principal river of the country; though there are other ſtreams which bend their courſes northerly.

The woods are compoſed of ſeveral ſorts of trees, many of which are tall and large; theſe are very good timber fit for any uſe. The meadows are covered with graſs, and a variety of herbs and flowers.

The land-animals of this country are elephants, which feed together in great troops, a thouſand or fifteen hundred being ſometimes ſeen in the mornings and evenings in the meadows; but in the heat of the day they retire into the woods.

Here are alſo buffaloes, cows, deer, hogs, rabbets, lions, and tygers.

Here are fowls of various ſorts, as ducks and teal, both tame and wild, plenty of cocks and hens, a large wild fowl as big as a peacock, adorned with many beautiful feathers, and abundance of wild birds, of which we have no other account, than that they are wholly unknown to us.

The ſea and rivers abound with many ſorts of fiſh, yet the natives ſeldom endeavour to catch them; but frequently take turtle when they come aſhore at night to lay their eggs. They are ſaid alſo to uſe a very odd way of catching turtle in the ſea, by taking a living remora, or ſucking-fiſh, and faſtening a ſtring to the head and another to the tail; they then let it down into the water among the half-grown or young turtle; and when they find that it has faſtened itſelf to the back of them, which it will ſoon do, they draw him and the turtle up together.

The natives, who are of a middle ſtature, are well proportioned; their ſkins are black, and their hair woolly; their noſes are neither flat nor high, but well proportioned; their teeth are white; their aſpect is in general graceful, and, like the Hottentots, they are ſwift of foot.

The natives commonly wear only a ſquare piece of cloth, made of ſilk graſs made in the form of a ſhort apron; at the upper end it has two ſtraps to tie round their waiſt, and the lower end is fringed, and hangs down to their knees. They are ſaid to have caps made of tallow about nine or ten inches high. Theſe they are a great while in making; for the tallow muſt be very pure before it is fit for this uſe; beſides, they lay on but a little at a time, mixing it among the hair, ſo that it never afterwards comes off their heads.

When they go a hunting, which is but ſeldom, they pare off three or four inches from the top of their caps; but the day after their return begin to build it up again, and this they daily practiſe till it is of the faſhionable height. It would be a moſt ridiculous thing for a man here to be ſeen without this cap of tallow; but boys are not ſuffered to wear any before they arrive at maturity. The men make themſelves very fine with feathers ſtuck thick into theſe caps; for this purpoſe they uſe only the long feathers of a cocks tail. They alſo wear a piece of a cow's hide made like a tail, reaching down from the waiſt to the ground. This piece of hide is about ſix inches broad, and each ſide of it adorned with little iron rings of their own making. The women have only ſhort petticoats, which reach from the waiſt to the knee; but when

when it rains they cover their bodies with a cow's hide, thrown over their ſhoulders like a blanket.

Their chief employment is huſbandry. They have many cows, which they carefully look after, and every man knows his own, though they all run promiſcuouſly in the meadows. They have alſo Guinea corn, of which they make their bread, and a ſmall ſort of grain no bigger than muſtard-ſeed, of which they make ſtrong drink; and they fence in their fields to keep out their cattle. The people alſo drink milk, but generally prefer it when ſour. Their common ſubſiſtence conſiſts of beef, ducks, and hens eggs.

No arts or ſeparate trades are profeſſed among them, but every one makes for himſelf whatever he wants. The men build their own houſes, cultivate the land, and look after their cattle; while the women milk the cows, dreſs the proviſions, and manage every thing within doors. Their houſes are neither large nor well furniſhed; but are made ſo cloſe, and are ſo well thatched, as to keep out the wind and rain.

They live together in ſmall villages, in which the oldeſt man governs the reſt. They are extraordinary juſt and civil to ſtrangers, and have a king who governs the country.

Every man may have as many wives as he can purchaſe or maintain; and, as they have no money in the country, they buy them of the woman's father, brother, or neareſt male relation, by giving cattle in exchange for wives.

The Caffres traffic with the rovers of the Red Sea, who bring them manufactures of ſilk for elephants teeth. Theſe manufactures the Caffres exchange for European commodities, particularly for tar, anchors, and cordage; which they exchange again with the rovers of the Red Sea; and ſuch ſilks as they do not ſell to the Europeans who touch at Natal, they diſpoſe of to the inhabitants of Monomotapa.

Captain Vander Schelling, whom we have already mentioned in treating of the Hottentots, found an Engliſhman at Terra de Natal, who had deſerted his ſhip, and ſettled among the Caffres, where he married two Caffre wives, by whom he had ſeveral children; he was dreſſed like a Caffre, and lived like them. He ſhewed the captain ſeveral piles of elephants teeth and ſome rooms of ſilk manufactures, intending to take the opportunity of embarking with thoſe commodities for the Cape, and of abandoning his ſettlement, wives, and children: but the king of the country having notice of his deſign, ſent for him, and reproached him with his intended treachery and ingratitude to a people who had received and cheriſhed him after ſo generous a manner, repreſenting the miſerable condition to which his family would be reduced if he abandoned it, ſince he would take no care of it; and, in ſhort, admoniſhed him with ſuch warmth on the affection and tenderneſs he owed to his wives and children, and the cruelty of deſerting them, that being unable to reſiſt the eloquence of this royal Caffre, he fell at the king's feet, and gave up his deſign. This he himſelf related to the captain, one of whoſe men he afterwards prevailed upon to deſert the ſhip, and ſettle with him among the Caffres.

CHAP. VIII.

Of the inland Empires of MONOMOTOPA, or MONOMOTAPA, and MONOMUGI.

SECT. I.

The Situation, Extent, Climate, and Produce of Monomotapa; with the Perſons, Dreſs, and Food of the Natives.

THE inland country of Monomotapa is bounded by the maritime kingdom of Sofala on the eaſt, the river Spiritu Sancto on the ſouth, the mountains of Caffraria on the weſt, and the river Cuama on the north, which parts it from Monomugi; and is ſix hundred and ſeventy miles from north to ſouth, and ſix hundred and fifteen from eaſt to weſt.

The climate of Monomotapa is ſaid to be temperate, though the far greater part of it lies within the ſouthern tropic. The air is clear and healthy, the ſoil fertile, and ſo well watered as to abound with paſture grounds, on which are bred a prodigious multitude of cattle, eſpecially of the larger ſort, on which the inhabitants ſet a higher value than on their gold. Their ground produces plenty of rice, millet, and other grain; but no wheat. They have a variety of excellent fruit-trees, and plenty of ſugar-canes, which grow here without any culture. Their foreſts ſwarm with wild beaſts and various kinds of game, and their rivers, of which they have a great number, abound not only with fiſh, but with gold waſhed down from the mountains. They have neither horſes nor any other beaſts of burthen, except vaſt herds of elephants, which are moſtly wild, and ſeveral thouſands of them are annually deſtroyed for the ſake of their teeth, which the natives ſell to the Portugueſe. They have a kind of ſtag of an extraordinary ſize and ſwiftneſs, and oſtriches that are extremely large.

The natives are black, with woolly hair; but are well ſhaped, robuſt, and healthy. They delight much in war, which they prefer to traffic; and the people of the lower claſs are extremely expert at diving, their chief buſineſs being to fetch ſand or mud from the bottom of rivers, ponds, and lakes, in order to obtain the gold that is mixed with it, and which they exchange with the Portugueſe for cotton and other cloths, and a variety of other merchandizes and trinkets.

The Monomotapas go naked almoſt as low as the waiſt; but from thence downwards are covered with a piece of cloth of various colours, and dreſs more or leſs richly, according to their rank and circumſtances: that of the common people is dyed cotton; but perſons of quality uſually wear India ſilks, or cotton embroidered with gold, over which they have generally the ſkin of a lion, or ſome other wild beaſt, with a tail hanging behind, and trailing on the ground.

Their chief food is the fleſh of oxen and elephants, ſalted and dried fiſh, and a great variety of fruits. Among the laſt is one called caſaema, which is ſhaped like an apple, is very ſweet, and of a bright violet colour; but is ſo pernicious in its effects, when eaten in too great a quantity, that it never fails of cauſing a violent dyſentery and bloody-flux. Their bread is made of rice or millet baked in thin cakes, and their drink ſour-milk or water; but the rich have palm-wine, and ſeveral kinds of fruit. Perſons of wealth have their liquors commonly mixed with manna, ambergriſe, muſk, and other perfumes, of which they are extremely fond, and uſe them both in their meat and drink and in their apartments. All the flambeaux burnt before the emperor are ſaid to be perfumed in the ſame manner.

The men are allowed to marry as many wives as they pleaſe, or as they can maintain; but the firſt is always conſidered as the chief and miſtreſs, and her children as the father's heirs; while the reſt are only deemed as ſervants.

SECT. II.

Of the Splendor in which the Emperor appears, and his Retinue when he goes abroad. The manner in which he treats the Princes who are his Vaſſals. Of his chief Wives, and their Employments.

THE emperor of Monomotapa is ſaid to live in great ſtate, and to have a conſiderable number of princes ſubject or tributary to him. Authors obſerve, that he neither allows himſelf nor any of his wives to wear any clothes that are manufactured out of his own dominions, for fear they ſhould have ſome poiſon or charm concealed in them. His uſual dreſs is a kind of long veſt, which falls down to his knees, then croſſing between his legs, is tucked up under his girdle. He alſo wears a brocaded mantle on his ſhoulders; his neck is adorned with a magnificent collar that falls below his breaſt, and is enriched with diamonds, rubies, emeralds, and other precious ſtones. Of the ſame rich materials is a band which encompaſſes his turban, and on his legs are buſkins richly wrought and embroidered with gold and pearls.

Whenever he goes abroad he is either carried in a palanquin, or mounted on an elephant. His palanquin is borne by four perſons of quality, and over it is a magnificent canopy richly embroidered and beſpangled with pearls and precious ſtones. If the weather happens to be cloudy, or miſty, four perfumed wax lights are carried before him. On theſe occaſions, beſides his other regalia, he affects to wear hanging at his ſide a ſmall ſpade with an ivory handle, and an arrow in each hand. Theſe he calls the enſigns of his royalty. The ſpade is ſaid to be the emblem of induſtry, intimating that his ſubjects ought to apply themſelves to the cultivation of their lands, leſt by neglecting it they ſhould be reduced to indigence, and thereby pilfer and ſteal; on which account one of the arrows in his hand ſhews his power to puniſh crimes, and by the other he declares himſelf the protector and defender of his people.

On his going abroad in this public manner, whether to war or for diverſion, or to viſit his dominions, his ſubjects, who pay him the moſt profound homage and reſpect, never fail of appearing in crowds to wiſh him all imaginable ſucceſs, and at proper diſtances on the road through which he paſſes ſacrifice a deer or ſome other victim. Over this he rides, and his augurs, who always aſſiſt on ſuch occaſions, carefully obſerve the motions of the liver, heart, &c. of the dying creature; and from thence proclaim his enterprize or journey ſucceſsful or otherwiſe. If the former, the people fill the air with ſhouts and acclamations; and if the latter, with doleful ſounds: but theſe monarchs will ſeldom proceed farther on their journey or deſign when thoſe ſoothſayers predict its being unſucceſsful.

The emperor is ſerved at table upon the knee. He is commonly attended at ſuch times by a great number of officers, who keep a moſt profound ſilence. The plates, diſhes, and bowls belonging to his table, are ſaid to be a kind of porcelain curiouſly wrought with ſprigs of gold.

As theſe ſovereigns conſtantly keep a numerous ſtanding army, they are the leſs liable to be diſturbed either by the revolt of the many tributary princes, or by an invaſion of the neighbouring nations. The emperor, as farther ſecurity, alſo oblige his vaſſals and tributaries to ſend their ſons in order to be educated in his court, where they are taught to acknowledge his authority, and are kept as hoſtages of the fidelity of their parents. To this double policy he adds a third, which is once a year ſending ambaſſadors to all the grandees, who are vaſſals to the crown, to give them what is ſtiled the new fire. No ſooner do theſe ambaſſadors arrive at the court of a vaſſal, than they order him, in the emperor's name, to put out his fire, on pain of being declared a rebel; which being complied with, he comes and lights it afreſh at the fire brought by the ambaſſadors for that purpoſe: and ſhould any vaſſal or tributary refuſe to conform to this order, war would be immediately declared againſt him.

As the emperors of Monomotapa are thus careful to keep all their vaſſals within due obedience, ſo they are no leſs ſolicitous to preſerve the affections of their ſubjects by acts of benignity. The only tribute they exact from them is a ſmall and inconſiderable free gift, when they apply to them for juſtice, or ſome other favour; this being eſteemed a mark of reſpect due from an inferior whenever he approaches a ſuperior. This cuſtom is alſo obſerved by the merchants, who at their fairs, or other places of ſale, commonly make the ſovereign upon the throne a preſent of ſome of their wares, not by compulſion, but of their own accord; and if any neglect paying him this ſmall homage, their only puniſhment is their not being permitted to appear before him, which is eſteemed a great mortification and mark of contempt.

The emperor is ſaid to have a thouſand wives, and all of them the daughters of ſome of his vaſſal princes; but the firſt alone enjoys the title and honours of an empreſs or queen. Among theſe nine immediately take place after the empreſs, and enjoy ſome conſiderable employment at court. The firſt of them is ſtiled mazarira, or mother of the Portugueſe, who ſolicits their affairs with his majeſty. The next is the inahanda, who performs the ſame office in favour of the Moors. The other ſeven have likewiſe their reſpective titles and employments, and all of them their ſeveral revenues, which enable them to live in great ſtate; and as ſoon as one of them dies, ſhe in the next rank ſucceeds to her title, poſt, and income.

The empreſs, and as many of his other wives as the emperor invites, accompany him into the country to aſſiſt at the gathering in his harveſt; and if he be hindered by war, or otherwiſe, the empreſs takes the whole care of it upon herſelf, and aſſigns to the other wives their ſeveral taſks. Theſe are to overlook a certain number of the ſoldiers, or other ſubjects employed in that work, who are obliged to pay the emperor the ſervice of ſeven days in thirty, and to bring their own proviſions with them; though when he is preſent he commonly ſupplies them with oxen, ſheep, and other eatables.

The emperor is always accompanied by a numerous band of muſicians, jeſters, and buffoons, each under their own captain or maſter of the revels. During the evening, and even for the whole night, he is ſometimes entertained with vocal and inſtrumental muſic, or with the jeſts and buffooneries of thoſe who endeavour to divert him.

SECT. III.

Of the principal Officers of the Emperor's Court: the Manner in which Juſtice is adminiſtered: the Religion of the People; and a conciſe Deſcription of the Metropolis of Monomotapa.

THE principal officers in his court are the ningameſha, or governor of the kingdom, who is a kind of prime-miniſter; the mokomaſha, or captain-general; the ambuya, or lord high-ſteward, who, among other privileges, has that of naming a new empreſs when the old one dies; but ſhe muſt be either one of the ſiſters, or near relations of the emperor; the inhantore, or captain of the band of muſicians, who has a great number of them under him, and is himſelf a great lord; the nurakao, or captain of the van-guard; and the bukurumo, which ſignifies the king's right hand. All theſe are ſtiled lords, as are alſo the two chief cooks belonging to his majeſty, who are generally his relations; and the under cooks are likewiſe men of quality; but none of theſe muſt be above twenty years old; for when they have arrived at that age they are preferred to greater poſts.

All law-ſuits may be brought before the emperor by appeal, and the former judgments be either confirmed or annulled by his authority. He has no priſoners in his dominions, becauſe every trial is ſummarily determined according to the evidence given by the witneſſes, and every crime is puniſhed immediately after conviction. If the complaint be of ſuch a nature that it cannot be immediately proved, and there be any danger of the perſon accuſed

accuſed making his eſcape, he is ordered to be tied to a tree, and a guard is ſet over him till he is either acquitted or condemned; and if the latter, the ſentence is immediately executed in the open fields.

Moſt of the inhabitants are idolators. They call the Supreme Being Maziri, or Atuo, and believe him to be the creator of the world. Their principal feſtivals are on the firſt day of the new moon, and the anniverſary of their emperor's birth. They pay great honours to a virgin they call Peru, and have a convent in which they ſhut up a number of young women.

The metropolis of the empire is called Benematapa, or Banematapa, and by others Medrogan. The houſes are built with timber, or earth, neatly white-waſhed both within and without, and the roofs are large and in the form of a bell. Theſe are more or leſs lofty according to the rank of the owners.

The greateſt ornament of the city is the imperial palace, which is a large and ſpacious wooden ſtructure with four great porticos, where the emperor's guards ſtand century in their turn. The out-parts are fortified with towers, and the inſide is divided into ſeveral ſpacious rooms hung with cotton hangings of very lively colours. Some pretend that the cielings, beams, and rafters are gilt or covered with plates of gold; that the apartments are furniſhed with chairs, which are painted, gilt, and enamelled; and that candleſticks of ivory hang by ſilver chains.

It ought not to be omitted, that the Portugueſe have ſeveral forts in the country, which one of the emperors allowed them to build out of gratitude for the ſervice they had done him in aſſiſting him to reduce ſome revolted vaſſals to his obedience. They have likewiſe in moſt towns churches and monaſteries of the Dominican order. In ſhort, they not only exchange cloth, glaſs, beads, and other trifles for gold, ivory, and valuable furs, but have ſome of the moſt valuable mines of gold in the empire.

SECT. IV.

A conciſe Account of the Empire of Monomugi.

MONOMUGI, of which very little is known, is another inland country ſaid to be ſituated near the equator, and is bounded by Monomotapa on the ſouth, and on the weſt by Congo; but it is ſo little frequented, and ſo unknown to the Europeans, that it is impoſſible to aſcertain its extent. There are ſeveral petty princes on all ſides, who are either tributary or ſubject to this crown.

The climate is very unhealthy, and the air extremely hot; but the country abounds in gold, ſilver, copper, and ivory. The natives clothe themſelves in ſilks and cottons, which they buy of ſtrangers, and wear necklaces of tranſparent amber beads, brought them from Cambaya. Their monarch conſtantly endeavours to be at peace with the neighbouring princes, in order to keep an open trade with Mombaza, Melinda, and Quiloa, on the eaſt, and with Congo on the weſt; from all which countries the black merchants reſort thither for gold. The Portugueſe merchants aſſert, that on the eaſt ſide of Monomugi is a great lake, in which are many little iſlands inhabited by negroes, and abounding with all ſorts of cattle and fowl. The country likewiſe affords great quantities of palm-wine and oil, and ſuch plenty of honey that above half of it is loſt, the blacks not being able to conſume it. The religion of the country is idolatry, and it does not appear that either Chriſtianity or Mahometiſm have got any footing there.

Neither the accounts of travellers nor the maps agree in the names of the kingdoms and towns of this country; nor are there any particulars known relating to theſe kingdoms and towns.

We ſhall therefore now proceed up the weſtern coaſt of Africa; but here, particularly on the ſouthern part, we find the ſame uncertainty; and we no ſooner proceed to the north of the country of the Hottentots, than we meet with confuſed, ridiculous, and abſurd accounts. The Portugueſe writers, who about a hundred and fifty years ago deſcribed thoſe countries, have all of them an air of romance that is extremely ill placed when treating of regions unknown; and the reader, who with impartial eye ſearches for truth, is ſurfeited with fictions, and amuſed with an account of nations of Amazons, and cannibals perpetually at war, whoſe ſhambles are filled with the limbs of their captives expoſed publickly to ſale; who, though extremely numerous, and yet bury all their children alive, recruiting their armies with thoſe taken in war. Theſe are the only writers who have deſcribed Monomugi and Mataman, or Matapan, which laſt is repreſented as a deſart waſte, inhabited by theſe barbarians; at leaſt no European nations have found it worth their while to ſettle colonies or even factories there.

CHAP. IX.

Of CONGO, including the Kingdoms of BENGUELA, ANGOLA, CONGO PROPER, and LOANGO.

SECT. I.

Of BENGUELA.

Its Situation, Extent, and Rivers; with a conciſe Account of Old Benguela.

LEAVING the deſart coaſt of Mataman, or Matapan, and proceeding to the north, four kingdoms extend along the weſt coaſt, which are frequently included by geographers under the general name of Congo, ſtretching from ſixteen degrees ſouth to four degrees and a half north latitude; that is, above twelve hundred miles in length, from north to ſouth; but they in no part reach two hundred miles from the ſea within the land. This extenſive country is bounded by the kingdom of Benin and Negritia on the north, by the inland unknown countries of Africa on the eaſt, and by the Atlantic ocean on the weſt.

But as theſe kingdoms are not ſubject to Congo, we ſhall give the ſituation and ſome of the moſt remarkable particulars of each ſeparately; and, as they agree in their natural hiſtory and in the manners of the people, we ſhall, to avoid repetition, give theſe under Congo Proper.

The kingdoms we are now to deſcribe are thoſe of Benguela, Angola, Congo Proper, and Loango. We ſhall begin with the firſt. Benguela is bounded on the north by Angola, by the kingdom of Matapan on the ſouth, and by the ocean on the weſt; the coaſt of this kingdom begins at Cape Ledo in the north, and extends to Cape Negro on the ſouth; that is from nine degrees twenty minutes to ſixteen degrees thirty minutes ſouth latitude, which is about four hundred and thirty miles.

Its chief rivers, beginning at the north, are the Longo, or Moreno, the Nica, the Catonbella, the Gubororo, or St. Franciſco, which runs through the middle of it, the Farſa, the Cutembo, and the great river Cuneni, all which run from eaſt to weſt.

The climate is extremely bad, for ſtrangers and the Europeans ſettled there are ſaid to look as if taken out of their graves.

The

The men wear ſkins round their waiſt and beads about their neck, and are armed with darts headed with iron, bows, and arrows.

The women wear about their necks a heavy collar of copper, and have little copper bracelets round their arms reaching to their elbows; about their waiſt they have a kind of cloth made of the bark of the inſandie tree, and on their legs they have copper rings.

The capital of the kingdom, named Old Benguela, is ſituated in ten degrees thirty minutes ſouth latitude, and gives its name to a province that extends thirty miles along the coaſt. In this city the Portugueſe have built a fort, encompaſſed with paliſadoes and a ditch: the whole is ſurrounded with houſes, and ſhaded with orange, lemon, banana, and other trees. The bay of Benguela lies to the ſouth of the town, and is about two leagues broad at the entrance; but before the town lies a ſand-bank, which makes it neceſſary for ſhips to caſt anchor at the diſtance of about a league from it.

About fifteen leagues to the ſouth of Old Benguela is the town of Manikicongo, which is large and ſituated at the foot of a hill; it is very populous, and is well ſupplied with oxen, hogs, and other beaſts for food. The Portugueſe have a warehouſe there.

SECT. II.

Of ANGOLA.

Its Situation, Rivers, and ſome Circumſtances relating to the Manners of the People, particularly with reſpect to their Language, Trade, and Method of making War: with a conciſe Deſcription of Loando, its Capital.

THOUGH this country is called by the Europeans Angola, among the natives it has the name of Dombo. This kingdom is bounded on the north by Congo Proper, on the eaſt by Malemba, or Majemba, on the ſouth by Benguela, and on the weſt by the ocean. The country is watered by ſeveral rivers, the moſt conſiderable of which is the Dande and the Coanza. This country produces Indian corn, beans, oranges, lemons, and ſeveral other fruits.

The inhabitants reſemble thoſe of Congo, which we ſhall particularly deſcribe. They are, however, in general very lazy; and, though they have plenty of proviſions, are fonder of dog's fleſh than of any other meat, and therefore fatten them and ſell their fleſh in the ſhambles.

The people are divided into four claſſes, the firſt of which are noblemen; the ſecond are ſtiled children of the dominion, theſe are natives, and for the moſt part artificers and huſbandmen; the third are the ſlaves of the ſeveral lords, who are conſidered as a part of their property; and the fourth are the ſlaves taken in war.

They manure their ground by caſting up the earth into a ridge, leaving a furrow on either ſide, into which, when the rivers are ſwelled by the rain which flows from the mountains, they cut their banks and let in the water, which having remained there for ſome time; they let it out into their canals, cloſe up the banks, and ſoon after the earth becomes proper for receiving their ſeed, which ſoon grows up, and is fit to be reaped in three months time.

Polygamy prevails here, and the firſt wife is ſuperior to the reſt. While a child has no teeth, the woman keeps from her huſband; but as ſoon as theſe appear, all the friends and acquaintance of both ſexes carry the infant in their arms from houſe to houſe, playing and ſinging, to procure ſome gift for it, and are ſeldom or never put off with a denial. The huſbands ſtay at home, and employ themſelves in ſpinning and weaving cotton; while the women buy, ſell, and perform the buſineſs which is generally done by men in other countries, and they are ſo jealous of their huſbands, that if they obſerve them ſpeak to any other woman, they are preſently in a flame, and make the place ring with their clamour.

When any perſon dies, they waſh the corpſe, and winding it up, comb out the hair, and put on new cloaths: they then carry it to the grave, which is made like a vault, where it is ſet upon a ſeat made of earth, with many glaſs beads, and trifles about it. The wealthy ſprinkle blood upon the earth, and pour out wine, which is ſaid to be done in remembrance of the deceaſed.

Te language of Angola differs from that of Congo only in the pronunciation; but they are not acquainted with the uſe of characters for writing.

The trade of the Portugueſe and other Europeans in Angola, conſiſts in purchaſing ſlaves. Theſe are bought above an hundred and fifty, or two hundred miles up the country, and from thence ſent down to the coaſt. All ſorts of commodities are imported thither, particularly cloth, kerſies, ticking, Sileſia and other linen, gold and ſilver lace, ſeamen's knives, linſeed oil, all ſorts of ſpices, brandy, white ſugar, Turky carpets, coloured yarn, ſewing ſilk, needles, pins, beads, large fiſh hooks, Canary wine, and horſe tails, which are much eſteemed in Angola.

The king of Angola acknowledges no kind of ſubjection to the king of Congo, though the country was formerly ſubject to him; for about the middle of the ſixteenth century, one of the nobles named Angola, by the aſſiſtance of the Portugueſe, made war upon the reſt of the nobility, and ſubdued them, till they all become his tributaries.

The military diſcipline of the people of Angola and Congo is nearly the ſame; for both of them uſually fight on foot, and divide their army into ſeveral troops, forming themſelves according to the ground, and diſplaying their enſigns and banners. The motions of their troops are regulated by the captain-general, who placing himſelf in the center of the army by the ſound of inſtruments, gives his orders whether to advance or retire, turn to the right, or left, join battle, or perform any other warlike action.

They chiefly make uſe of three ſorts of martial muſic. The firſt is a kind of drum, on which they beat with ivory ſticks. The ſecond is ſhaped like a bell reverſed, and made of thin plates of iron; upon theſe they ſtrike with wooden ſticks. The third ſort are elephants teeth hollowed, and blown at a hole made in the ſide, the ſound reſembling that of a horn. Theſe ſeveral inſtruments are of different ſizes, the larger are for the uſe of the captain-general, and the ſmaller for the inferior officers; ſo that when they hear the general's drum, horn, or bell, they anſwer in the ſame note, to ſignify that they underſtand his pleaſure.

The commanders on their march wear ſquare hats or bonnets, adorned with the feathers of oſtriches, peacocks, &c. The upper part of their bodies is naked, only they hang over their ſhoulders iron chains, with very large links. They have linen drawers, and a cloth which hangs down to their heels; but they occaſionally tuck it up under their girdle, to which is faſtened ſeveral bells, and on their legs they wear buſkins.

Their arms are the bow and arrow, ſword, dagger, and ſhield. The common ſoldiers, who go naked from the waiſt upwards, uſe bows and daggers, with hafts like knives; thoſe they ſtick in their girdle. Their bows are three feet long, with ſtrings made of the bark of trees; the arrows, which are of the ſame length, are not ſo thick as a man's finger, and have iron heads; they alſo uſe broad ſwords, muſquets, and piſtols, which they buy of the Portugueſe.

They advance to war with beat of drum, and the ſound of horns, and having diſcharged a flight of arrows, then dexterouſly wheel about, and leap from place to place to avoid the arrows of the enemy. There are commonly ſome ſturdy youths in the van, who with the ringing of the bells that hang at their girdles encourage the reſt. After the firſt bodies have fought till they are weary, upon the ſound of a horn they retreat, and others ſupply their places, till one ſide proves victorious.

The people fly as ſoon as their general is ſlain, and are never to be rallied. The king never goes to war in perſon; the ſtrength of his army conſiſts entirely in the infantry, he having few or no horſes, and therefore the commanders are frequently carried on the ſhoulders of their ſlaves.

The chief town of Angola, and one of the moſt conſiderable belonging to the Portugueſe ſettlements on this ſide of Africa, is named St. Paul de Loando; it is ſituated

ated on the iſle of Loando, which is twelve miles in length, and three quarters of a mile in breadth, and ſtands in eight degrees forty-five minutes ſouth latitude. The town is large and handſome, conſidering the country, and contains about three thouſand houſes built of ſtone, and covered with tiles; beſides a vaſt number of the huts of the negroes made of ſtraw and earth. It has a good harbour, defended by a fort, and is a biſhop's ſee. The jeſuits have a college here, and there are ſeveral other religious houſes; but they have no freſh water.

The Portugueſe, however, do not ſeem to be ſo much maſters of the coaſt of Angola as they are of Congo Proper; for both the Engliſh and Dutch trade thither with the natives, and annually purchaſe a great number of ſlaves, which they carry to America.

SECT. III.

Of CONGO PROPER.

Its Situation, Climate, Mountains and Minerals, Marbles and Precious Stones. Of their Harveſts, Agriculture, different Sorts of Grain and Pulſe; and of the Mandioca, or Maniac Root, with the Manner in which it is ground into Meal.

THIS kingdom is bounded on the north by the river Zaira; on the eaſt by a ridge of mountains, and the kingdom of Matemba; on the ſouth by Angola, from which it is parted by the river Dande, and on the weſt, by the Atlantic Ocean. It extends along the ſea coaſt from cape Dande, to the mouth of Zaira, which is about ſixty leagues; but is ſaid to extend to a greater length to the eaſtward, though its limits on that ſide are not determined.

The climate of Congo is ſaid to be extremely temperate, conſidering its being ſituated very near the equinoctial. The winter begins in March, when the ſun enters the northern ſigns, and ſummer in September, when the ſun enters the ſouthern ſigns, and in this ſeaſon it never rains; but during five months of their winter, that is, April, May, June, July, and Auguſt, they have but few fair days; the rain pouring down with prodigious force, the rivers overflow their banks, and lay all the low lands under water.

The winds in winter through all theſe regions blow from north to weſt, and from north to north-eaſt, driving the clouds towards the mountains with great violence, where being gathered and compreſſed, they are ſeen on the tops of theſe eminencies, and ſoon after diſcharge themſelves in ſhowers. During their ſummer, the winds blow from the ſouth to the ſouth-eaſt, and as they clear the ſouthern ſkies, drive the rain into the northern regions. Theſe winds cool the air, the heat of which would otherwiſe be inſupportable. No ſnow falls in theſe countries, nor is any to be ſeen on the tops of the mountains, except towards the Cape of Good Hope, and ſome other hills, called by the Portugueſe, the Snowy Mountains.

Copper is found in many parts of Congo, eſpecially near the city of Pemba, where that metal has ſo deep a tincture of yellow, that it has been miſtaken for gold. There are alſo mines of ſilver and iron.

The mountains of Congo in many places have quarries of excellent ſtone of various kinds, from whence whole columns, with their capitals and baſes, may be dug of a prodigious ſize. There are even ſaid to be whole mountains of porphyry, jaſper, and marble of various colours, reſembling thoſe which at Rome are called marbles of Numidia, Africa, and Ethiopia. There is alſo a ſtone ſpeckled with grains, or ſtreaks, ſome of which contain beautiful hyacinths; for the ſtreaks which are diſperſed like veins through the body of the ſtone may be plucked out, like the kernels of a pomegranate, when they fall into grains and little pieces of perfect hyacinth. Beautiful columns may be formed of the whole maſs, which is very ſparkling. There are other ſtones, which ſeem inlaid with copper and other metals; theſe are very beautiful, and take a fine poliſh.

There are every year two harveſts in the kingdom of Congo; for they begin to ſow in January, and reap in April: the ſecond ſeed-time is in September, and they reap what is then ſowed, in December. In cultivating the earth, they make uſe of neither plough nor ſpade. The clouds no ſooner begin to afford the leaſt moiſture, than the women ſet fire to the herbs and roots, and after the firſt heavy ſhower has fallen, proceed to turn up the ground with a ſlight hoe, which is fixed to a handle about two ſpans long; with this they cut into the earth with one hand, and with the other ſcatter the ſeed, which they carry in a bag by their ſides. While they are employed in this exerciſe, they are generally obliged to carry their children upon their backs in ſwathing rolls, to prevent their being hurt by the number of inſects that upon this occaſion come out of the earth. They even do the ſame when they carry burthens.

As to their grain, here is a ſort which the inhabitants call luco, that nearly reſembles muſtard-ſeed; but it is ſomewhat bigger. It is ground with hand-mills, yields a very white meal, and makes fine, well taſted bread, not at all inferior to that made of wheat. There is alſo a kind of millet, called the corn of Congo, and another ſort called Portugueſe corn. They have likewiſe maize; but they give it to their hogs, and they are not fond of rice, of which they have great plenty.

They have various ſorts of pulſe for the moſt part unknown in Europe, among which is a ſort not unlike rice; it grows upon a ſhrub, and will laſt two or three years, yielding fruit every ſix months in great abundance.

The oluvo may be preſerved many years; it has a triangular ear, and its grain, which reſembles millet, is red and wholeſome.

Among many other ſorts of pulſe are the mandois, which grow three or four together like vetches; but under ground, and are about the thickneſs of an ordinary olive; from theſe they extract milk like that drawn from almonds. There is another ſort of ground pulſe, called incumbe, which is of the ſize and ſhape of a muſquet ball, and is very wholeſome and well taſted.

According to Dapper, they make bread of the root of what the natives call mandioca, or maniac root, reduced to meal; this plant is of various ſorts, which differ in the roots, colour, and quality. The leaves reſemble thoſe of the oak, and are of a deep green, with many veins and prickles. The ſtem ſhoots upright ten or twelve feet high, ſpreading into many branches; but the wood is weak, like that of the willow, the bloſſom ſmall, and the ſeed like Palma Chriſti, but of no value. When they cultivate this plant, they dig up the earth, beat it ſmall, and throw it up into heaps, then lopping off twigs, or taking ſlips about a foot long, and an inch thick, ſet two or three in each heap, with the ends ſticking out four or five inches above the earth. Theſe inſtantly take root, and in about a twelve month's time, ſhoot up to the height of above twelve feet, with many branches, and a body as thick as a man's thigh. To make the root grow large, they keep the ground clean by weeding it, and when it is come to its perfect maturity, cut the ſtem cloſe to the earth. The root being afterwards dug up, and the outſide taken off, they reduce it to flour, by grinding it in a mill made like the wheel of a waggon. The fellies of the wheel are a ſpan broad, and the bottom covered with copper, ſet with ſharp points in the manner of a grater, and underneath is a trough, into which the meal falls. He who holds the root to the wheel, is attended by ſeveral little boys, who bring him the roots, and there are ſlaves to take the ground meal out of the trough, and dry it in copper pans over the fire. Many houſes are built for this work, that are above a hundred feet long, and thirty or forty broad, with ten furnaces on each ſide. Every huſbandman may make as much meal as he thinks fit, and if he has a houſe with twenty furnaces, he commonly employs fifty or ſixty ſlaves in weeding, hoeing, grinding and drying.

Garden plants and roots grow here with little labour, particularly cabbages; but theſe are more open than with us, colliflowers, ſpinage, purſlain, ſage, hyſſop, thyme, ſweet-majoram, coriander-ſeed, turnips, potatoes,

toes, carrots, radiſhes, and many others, beſides ſeveral unknown in Europe.

SECT. IV.

Of the Timber and Fruit Trees of Congo, and the neighbouring Countries, particularly the Enſado, and Mirrone-Tree, the Moſuma Cotton-Tree, the Maginette, and the Mignamigna. Of the Beaſts, with a particular Deſcription of the Dante, and the Nſnoſſi. Of the Birds, Reptiles, and Fiſhes.

THERE are trees here of an amazing ſize; the chief of which is called by the natives enſada, and commonly ſpring up with one thick body to a great height. At the top they ſhoot forth many branches, from which deſcend ſmall ſtrings of a yellowiſh colour, which on their reaching the ground, take root, and ſpring up again like new plants, and in a little time encreaſe to a large bulk, from whence fall new pendulums, which taking root again, ſpring up as before; ſo that ſometimes a ſingle tree will extend its boughs above a thouſand paces, forming a wood large enough for ſeveral thouſand men to ſhelter themſelves under the branches, which grow ſo very cloſe, that the ſunbeams cannot penetrate them. The leaves of the young boughs reſemble thoſe of the quince-tree, they being of a whitiſh green, and woolly. The fruit, which is red both within and without, grows between the leaves of the young branches, like a common fig. Under its outermoſt bark, they find ſomething like a thread or yarn, which being beaten, cleanſed, and drawn out in length, the common people make into a kind of cloth. This and the following are evidently ſpecies of the Banyan-tree already deſcribed, in treating of Indoſtan.

The mirrone nearly reſembles the former; for the boughs alſo ſend down abundance of roots to the ground; the leaves are like thoſe of the orange tree, and it is generally planted near the dwellings of the inhabitants, who pay to it a kind of religious veneration.

By the river Zaira grows the moſuma-tree, of which the natives make canoes. The wood is ſo extremely light, that it will not ſink tho' it be full of water. On theſe trees grow ſilk-cotton, which by ſeafaring people is uſed inſtead of feathers. Cotton alſo grows wild.

Their plant fruits are ananas, anones, bananas, aroſdſes, pompions, melons, cucumbers, &c.

Among the fruit trees are citrons, lemons, and oranges. There is here a fruit tree which bears the name of the count; the fruit reſembles the giant-pear, its ſeed is like a bean, and its juice is exceeding pleaſant.

The cola fruit is as big as a pine apple, and incloſes other fruit like cheſnuts within its huſk. This fruit beſides its other qualities, is eſteemed a ſovereign remedy in all diſeaſes of the liver.

The guajavas have ſome reſemblance to pears; they have ſhort ſtalks, are yellow without, and of a carnation colour within; they have a delicious taſte; but are of ſo cold a nature as to be unwholeſome.

The granate plumb reſembles the guajava; but is ſmaller, has a pleaſing ſharp taſte, and is very wholeſome.

The maginette is a grain reſembling pepper, but is larger, and grows in bunches; within theſe grains are ſeeds like thoſe of a pomegranate, which, on being taken out, appear of a purple colour; but, on being dried in the ſun, become black, and have a biting taſte like pepper. There alſo grows a tree three or four feet high, with ſmall and narrow leaves, the fruit of which reſembles the coriander; it firſt appearing in green knots, afterwards in bloſſoms, and laſtly in a kind of ſmall grain. Theſe berries, when grown ripe and dried in the ſun, turn black and hard, and differ but little in taſte from Eaſt India pepper, only they are not ſo hot.

There are here alſo ſeveral kinds of palm, date, and cocoa trees; there are likewiſe many trees that have medicinal virtues; but the moſt ſurpriſing of them all is the mignamigna, which is ſaid to produce poiſon in one part, and its antidote in another; for if any perſon be poiſoned, either by the wood or by the fruit, which reſembles a ſmall lemon, he will then be cured by the leaves; and if he is poiſoned by the leaves, he muſt then have recourſe either to the fruit or the wood.

Among the animals the dante ſeems peculiar to this country. It is ſhaped and coloured much like an ox, though not ſo large; its horns are like thoſe of a he-goat, but are blackiſh, very bright and ſhining, and the natives form them into a great variety of very pretty baubles. They make uſe of the raw hide dried to cover their ſhields, it being ſo tough that no arrow or dart can go through it. It is exceeding ſwift of foot, and when wounded will follow the ſcent or ſmoke of the gunpowder with ſuch fury, that the hunters have no other way to avoid it, than by climbing a tree with all poſſible ſpeed; and upon ſuch occaſions they always carry rope-ladders with them, which they faſten to ſome branch before they venture to fire. The wounded dante, finding his enemies out of his reach, ſtays at the foot of the tree for them, and ſtirs not from it till a ſecond, or perhaps a third ſhot, has laid him dead. Their fleſh is eſteemed delicate food, and both the natives and the wild beaſts make continual war upon them; but nature has taught them to guard againſt the latter; they commonly go in large droves of ſeldom leſs than a hundred, which, on their being attacked by them, diſpoſe themſelves into a ring, with their horns outward, with which they defend themſelves with ſurpriſing vigour and agility. They are of different colours, like our cows, ſome black, others grey, and others brown.

The nſoſſi is of the bigneſs of a cat; it is of an aſh colour, and has two ſmall horns on its head. This is ſaid to be the moſt fearful creature that lives, it being ever in motion, and ſtarting or running at the leaſt noiſe or breath of air. Even when it is drinking, it ſwallows a ſingle gulp, then runs away, as if purſued, and with the ſame fear returns, till it has quenched its thirſt. It does the ſame when browzing on the graſs, at every blade it crops. Its fleſh has an exquiſite taſte, and the natives prefer its ſkin to that of any other creature, to make ſtrings for their bows.

There are here alſo the elephant and the rhinoceros, with red buffaloes, zebras, elks, lions, tygers, leopards, bears, wild boars, wolves, foxes, very large wild cats, catamountains, civet cats, apes, baboons, and the orang outang, which is of a middle ſpecies between the human and the baboon. Theſe are alſo found in the Eaſt Indies, where we have given a particular account of them.

There are alſo here cows, ſheep, goats of ſeveral kinds, hogs, fallow deer, roe-bucks, hares, and rabbets.

Theſe and the neighbouring kingdoms afford a vaſt variety of both land and ſea fowl. Among the former are plenty of oſtriches of a ſurpriſing ſize. Their feathers, mixed with thoſe of the peacock, which are here no leſs numerous, and exceeding beautiful, are uſed as enſigns and ſtandards, and made into very ſplendid umbrellas. The king of Angola, we are told, keeps vaſt numbers of the latter in a wood ſurrounded with high walls, and ſuffers none in his dominions to breed or have any of them, becauſe he uſes their feathers in his royal enſigns.

Turkiſh geeſe, hens, and ducks, both wild and tame, are alſo here in vaſt plenty; and pheaſants are ſo numerous and familiar, that boys take them alive in their traps. The ſame may be ſaid of the prodigious quantity of woodcocks, pigeons, doves, and other ſmaller birds, which are common in all theſe countries.

They have a great variety of parrots, diſtinguiſhed by their different ſizes and colours, particularly a ſmall ſort not much bigger than a ſparrow, but of a fine ſhape and the moſt delightful colours.

But the moſt eſteemed are thoſe diſtinguiſhed by the name of birds of muſic. Theſe are ſomewhat larger than the Canary bird, and of different colours, ſome being all over red, others green, with only the feet and bill black; ſome are all white, others grey, dun, or black; theſe laſt have the ſweeteſt note, and ſeem to talk in their ſinging.

In ſome places the pools are covered with white herons. There is alſo a ſort of fowl like a crane, with the bill and feet red, and its feathers for the moſt part red and white; but ſome are of a dark grey. Birds of prey, as eagles,

eagles, vultures, falcons of various ſorts, ſparrow hawks, and others of the like nature, are here likewiſe very numerous.

With reſpect to reptiles, the country is infeſted with a variety of ſerpents, ſome of which the Portugueſe prieſts have repreſented as of ſo incredible a ſize, as to ſwallow a ſheep whole, or even a ſtag with its horns. There are rattle-ſnakes, vipers, tree-ſerpents, and many reptiles of other kinds; and the houſes are infeſted with ſcorpions.

Fiſh, as in other maritime countries, are here alſo in great plenty and variety, both in the ſea and the rivers.

SECT. V.

Of their Perſons, Dreſs, Manners, and Cuſtoms. Their Entertainments, Muſic, and Dancing.

THE complexion of the original natives is generally black, though not in the ſame degree, ſome being of a deeper dye than others; and ſince their intermixed marriages with the Portugueſe, they have varied from their native hue, ſome to a dark brown, ſome to an olive, and others to a blackiſh red. Their hair is black and woolly, and their eyes of a fine lively black; but they have neither flat noſes, nor thick lips. Their ſtature is moſtly of the middle ſize; and, excepting their black complexion, they much reſemble the Portugueſe, though of them are more fat and fleſhy than they.

In general they behave in a friendly manner towards ſtrangers, and are of a mild, courteous, and affable diſpoſition, eaſy to be overcome by reaſon; yet inclined to drink to exceſs, eſpecially when they can get Spaniſh wine and brandy. In converſation they diſcover great quickneſs of parts and underſtanding, and expreſs themſelves with ſuch good ſenſe and humour, that perſons of the greateſt learning take delight in hearing them. But they are, on the other hand, proud, revengeful, and much addicted to poiſoning one another on the ſmalleſt provocation; but if the offender be detected, he dies without mercy; and the enquiry is ſo ſtrict, that it is very difficult to eſcape.

Lopez obſerves, that the king of Congo and his courtiers were formerly clothed from the waiſt downwards with palm-tree cloth, faſtened with girdles of the ſame ſtuff. They alſo hung before them, by way of ornament, the ſkins of ſmall tygers, civet cats, ſables, martens, and other animals, in the manner of an apron; and on their heads a cap reſembling a hood. Next their ſkins they wore a kind of ſurplice, which reached to their knees, and was made of very fine palm-tree cloth, and fringed round the ſkirts. Theſe ſurplices were turned up again, and tucked upon the right ſhoulder. They wore yellow and red caps, ſo ſmall that they ſcarce covered their heads. Moſt of them went unſhod; but the king and ſome of the great lords wore ſandals, like thoſe of the antient Romans, made of palm-tree wood. The common people were dreſſed from the middle downwards in the ſame manner, only the cloth was coarſer; but the reſt of their body was naked.

The women uſed three kinds of aprons of different lengths, one of which reached to their heels, and was fringed round. They had alſo a ſort of jacket, open before, that reached from their breaſts to their girdle, and over their ſhoulders a cloke made of palm-tree cloth. Their faces were uncovered, and they had a ſmall cap on their heads like thoſe worn by the men. Women of inferior rank were dreſſed in the ſame manner, only their cloth was coarſer; but the maid-ſervants, and the women of the loweſt rank, had only a cloth round their waiſt, and all the reſt of the body naked.

This was the dreſs of Congo before the arrival of the Portugueſe; but after their converſion to the Romiſh faith, the great lords of the court began to follow their faſhion in wearing clokes, Spaniſh hats, wide jackets of ſcarlet ſilk, and leather or velvet ſlippers. But the common people, both men and women, retain the old habit through neceſſity. Women of figure alſo dreſs like the Portugueſe, except their wearing no clokes: they cover their head with a veil, over which they have a velvet cap adorned with jewels, and gold chains round their necks.

The natives chiefly live upon fruit, roots, grain, and pulſe: their common drink is water, and they regale themſelves with palm wine. They are fond of entertainments, and commonly celebrate their feaſts in the evening, when they ſeat themſelves in a ring upon the graſs, and a large, thick, wooden platter is placed in the midſt of them. The eldeſt perſon preſent gives to every one his ſhare with great exactneſs, both as to quality and quantity, ſo that none have reaſon to complain. If any perſon whatſoever happens to be paſſing by where the gueſts are eating, he or ſhe thruſts into the ring without ceremony, and has an equal ſhare with the reſt, even though he ſhould come after the ſhares are allotted; in which caſe the carver takes ſome from every perſon's meſs to make up that for the ſtranger. It is the ſame if the chance-comers are numerous; they may eat and drink as freely as if invited; and when they perceive the platter empty, they riſe up and go away, without taking leave or returning thanks: nor do the people ever aſk theſe intruders whence they come, or whither they are going.

Theſe feaſts are kept on ſeveral occaſions, as on a marriage, the birth of a child, their advancement to ſome dignity, or the like, when every one makes his lord a preſent ſuitable to his ability, and alſo aſſiſts at the ſolemnity.

At theſe entertainments they ſing love ſongs, and play upon an inſtrument of a very extraordinary ſhape; the body and neck reſemble thoſe of a lute, but the belly-part is not made of wood, but of a ſkin as thin as a bladder. The ſtrings are hairs of the elephant's tail, or threads of palm-tree, reaching from the bottom of the inſtrument to the top of the neck, and tied to ſeveral rings placed ſome higher and others lower. At theſe rings hang thin plates of iron and ſilver, of different ſizes and tones. When the ſtrings are ſtruck the rings ſhake, which moving the plates, the latter yield a confuſed kind of gingle. Thoſe who play on this inſtrument tune the ſtrings and ſtrike them with their fingers like a harp, very ſkilfully, ſo that they make a ſound agreeable enough.

Of the ſame kind is an inſtrument like a guittar, but without a head; inſtead of which are five ſmall iron bows, which, when the inſtrument is to be tuned, are let more or leſs into the body of it. The ſtrings are of palm-tree thread, and are played upon with the thumbs of each hand, while the inſtrument reſts upon the performer's breaſt. Though the ſound is very low, yet it is not diſagreeable.

The moſt ingenious of their inſtruments, as well as that moſt in uſe, is thus deſcribed by Carli. They take a ſtick, which they bend like a bow, and tying it, bind to it fifteen long, dry, and empty gourds, or calabaſhes, of different ſizes to ſound different notes, with each a hole at the top, and a ſmaller hole three fingers lower. This laſt hole they ſtop up half way, and cover that at the top with a little thin bit of board at ſome diſtance above it. They then take a cord, made of the bark of a tree, and faſtening it to both ends of the inſtrument, hang it about their neck. To play upon it, they uſe two ſticks, with the ends covered with a bit of rag, and ſtriking upon the little boards make the gourds gather wind; which being driven out of the half ſtopped hole, give ſounds reſembling thoſe of an organ, and make an agreeable harmony, eſpecially when three or four of them are played together.

They have alſo flutes and pipes, which the court muſicians play upon very ſkilfully; the common people alſo uſe pipes with little rattles, and other inſtruments that form a very rude ſound.

They make their drums in the following manner: they cut the trunk of a tree three quarters of an ell long or more, for when they hang them about their necks they reach almoſt to the ground. Theſe they hollow within, and cover the top and bottom with the ſkin of a tyger, or ſome other beaſt, which makes a hideous noiſe when they beat it, after their manner, with the open hand.

Beſides theſe great drums, which are uſed in the army, there is a ſmaller ſort, made either of the fruit of the aliconda tree, or of a ſmaller piece of the trunk of a tree made hollow, with a ſkin over one end only: theſe they beat upon only with one hand.

When

When the people dance they keep good time with the muſic, clapping the palms of their hands together; but at court they generally move their feet in a kind of Moreſco meaſure, with great gravity.

The chief paſtimes of the Congo blacks are dancing and ſinging. They alſo play at cards, ſtaking ſmall ſhells, which are their money. In the evening, when the women are returned with their children from the fields, they light a fire in the middle of their cottages, and ſitting round it on the ground, eat what they have brought; then talk till they fall backwards with ſleep, and thus ſpend the night.

SECT. VI.

Of their Marriages; the ſeparate Employments of the Huſband and Wife; the Treatment of their Children; their Funerals and Mourning.

THE people of Congo who have embraced the religion of the Portugueſe marry after their manner; but will not be reſtrained from keeping as many miſtreſſes as they can maintain. When a young man expreſſes his deſire to marry, his parents ſend a preſent to the relations of the young woman on whom he fixes his choice, requeſting their daughter as a wife for their ſon. With this preſent an earthen pot of palm wine is alſo ſent, and before the preſent is received, all the wine is to be drank by the girl's parents and friends, the father and mother drinking firſt. After this is done the father returns an anſwer, and his receiving the preſent is conſidered as a proof of his compliance. The young man upon this goes immediately with his friends and relations to the houſe of his miſtreſs's father, and, having received her of her parents, conducts her home, where he lives with her in order to be ſatisfied whether ſhe will have children; whether ſhe will be diligent in her daily labour, and prove very obedient: and if, in two or three years time, he finds her faulty in any of theſe points, he ſends her back to her parents, and has the preſent reſtored; but when the fault is on his ſide, he can recover nothing. The woman, however, is not conſidered in a worſe light on this account, but generally undergoes another trial ſoon after.

If after a man's enjoying with a woman during two or three years all the privileges and endearments of the nuptial commerce, he at laſt ventures to tie the nuptial knot, he ſends to all his and her relations, who never fail to come on the day appointed, dreſſed in the moſt coſtly ornaments they can either purchaſe or borrow. Every one breaks out into congratulations and good-wiſhes. The prieſt, if any can be had, (for in ſome parts of the kingdom they are ſometimes whole years without ſeeing a prieſt) comes in and performs the ceremony; then follows the dowry, and ſome mutual preſents, ſuitable to their rank.

The marriage-ceremony is quickly ſucceeded by a ſumptuous banquet, and upon theſe occaſions they exert all their abilities. The repaſt commonly laſts till after ſun-ſet, or rather as long as there are any victuals or liquor left.

No ſooner are all the proviſions eaten than every one diverts himſelf his own way, ſome by ſinging or dancing, others by drinking, ſmoaking, or ſleeping, which generally crowns the feaſt; and the next riſing ſun ſends them all home.

In caſe of adultery the man is obliged to give the value of a ſlave to the huſband, and the woman to aſk pardon; and if this be not done, the huſband may eaſily obtain a divorce from the Portugueſe prieſts.

The huſband is obliged to procure an habitation, to clothe his wife and children in a manner agreeable to his rank, to prune the trees, to grub up roots, and to carry home the palm wine as often as the veſſel fills. On the other hand, the woman is to find proviſions for her huſband and children: ſhe accordingly works in the fields till noon, and at her return prepares the dinner. If any thing is wanted, ſhe muſt either buy it out of her own money, or barter cloaths for it. The man ſits alone at table, while the wife and children wait to ſupply him with what he wants. When he has dined the remainder comes to them; and though they may ſit down to eat it if they pleaſe, yet they generally ſtand, from the opinion that they ought to pay this mark of reſpect to him whom they are born to ſerve and obey.

The mothers of thoſe who have not embraced the Romiſh religion preſent their infants as ſoon as they are born to their own prieſts, in order to know their good or ill fortune. The falſe prophet, then taking the child in his arms, makes his obſervations on the muſcles and other parts of his body, and then tells the parents what he thinks proper. The ſame is done to ſick perſons, in order to know the cauſe of their diſtemper, and whether they will recover; and if they gueſs wrong, they never want an excuſe.

It is cuſtomary for the parents, or the pagan prieſt, to order the young people to abſtain from eating either the fleſh of ſome particular wild beaſt, ſome ſorts of poultry, or a particular fruit or root; and theſe orders are as inviolably kept, as they are ſtrictly enjoined; for they would ſooner faſt for ſeveral days than taſte the leaſt bit of what has been forbidden.

When a perſon dies, they wrap up the corpſe in a piece of cotton cloth; but the poor make uſe of ſtraw mats, then bury the body in the fields, and diſtinguiſh the grave by placing a heap of raiſed earth upon it: others place upon this heap the horn of ſome uncommon beaſt; and others plant trees, and form arbours around it.

Both rich and poor obſerve a kind of mourning for their near relations, which begins with a cloſe confinement and abſtinence from all refreſhment during three days: after which thoſe of the common rank ſhave their heads, and anoint themſelves all over with oil; upon which they rub ſuch a quantity of earth, duſt, and dry leaves of various ſorts, as gives them a moſt frightful appearance. Thoſe of higher rank content themſelves with ſhaving the upper part of the head, binding about it a liſt of cloth, linen, or leather, and confining themſelves in their houſes eight days; after which they gradually return to their former way of life.

The widows are obliged to ſubmit to a much longer retirement, eſpecially at court, and in the populous cities, where it would be thought ſcandalous to be ſeen abroad in leſs than a year after the death of a huſband; but in more remote places they are allowed to go about their own affairs much ſooner. Upon their firſt appearance they are uſually in black, with a cap on their head, which falls back upon their ſhoulders: their upper garment, which is generally woollen, is open on the ſides, and reaches as low as the knee both before and behind. That of the women of quality is of the ſame ſtuff and colour, but fuller, and plaited about the neck. The widow ſlaves of St. Salvadore, Loango, and other places, are diſtinguiſhed by a ſharp pointed cap, about thirty inches high, which makes a ſtrange appearance.

We ſhall conclude this ſection with a very barbarous cuſtom which prevails at Congo. The people believe that the dying are juſt upon paſſing from a wretched and troubleſome life into a ſtate of eaſe and happineſs; and from thence infer, that the moſt charitable office they can do them is to haſten their deliverance; and therefore, when a perſon is at the point of death, they ſtrive who ſhall diſpatch him ſooneſt, by ſtopping his mouth and noſe, and ſtriking him upon the breaſt with their fiſt or knees, which they imagine an inſtance of kindneſs, as it ſhortens his laſt ſtruggles and agonies, and ſpeedily ſends him into a ſtate of reſt and bliſs.

SECT. VII.

Their Ignorance of the Sciences, and their Skill in ſeveral Arts, particularly in working Iron, and Weaving: their Carpenters, Joiners, and Potters: and their Method of travelling.

THE inhabitants of Congo cultivate no ſciences; they keep no hiſtories of their antient kings, nor any records of paſt ages; for they have not the art of writing.

They

They reckon the year by winter ſeaſons, which they begin upon the fifteenth of May, and end on the fifteenth of November: they alſo reckon the months by the full moon, but do not divide the days into hours and minutes.

Working of iron is much eſteemed amongſt them, not only on account of its extraordinary uſe, but from a tradition that its firſt inventor became afterwards king of Congo; and yet it has received ſo little improvement, that a ſtranger who ſaw them working at the forge, would find all the appearance of its being ſtill in its infancy. The workman ſits on the ground, or at beſt upon a ſtone; for they have no notion of ſtanding to work, with an ill ſhaped hammer in one hand, a piece of iron in the other, and, inſtead of an anvil, a hard ſtone between his legs, upon which he beats and ſhapes one iron, while his foot is moving a wretched pair of bellows to heat another.

They do not dig the ore out of the mines, but content themſelves with ſuch a quantity as the heavy rains and torrents bring down in a kind of duſt or dirt into the valleys and highways; and for receiving it dig holes and trenches. When it is ſettled at the bottom, and the water taken off or dried up, they cover the whole with charcoal; and by blowing it, when lighted, purge the metal from its droſs, and melt it into a lump, which they afterwards fabricate in the above manner, performing the whole with ſo little art that the points of their lances, darts, and arrows, their ſcymetars, cutlaſſes, and other weapons, are clumſy and ill ſhaped.

Their method of weaving is ſtill more rude and imperfect: and yet one would be aſtoniſhed at ſeeing the curious works performed by ſuch ſimple means. They have neither loom, ſhuttle, nor other inſtruments in uſe among us; but only faſten their threads at both ends to pieces of wood laid upon the ground at no conſiderable diſtance, for they never weave a piece of any greater length than will ſerve for one ſingle dreſs. Having braced the threads of the woof as tight as they can, they conduct the croſs-web between them with aſtoniſhing patience, as if they were rather darning than weaving; and yet ſome of them adorn their web with various works in checkers, diamonds, flowers, and net-work in different colours, with ſurpriſing neatneſs, conſidering the manner in which the whole is performed: but among us a weaver is able to do as much work in one day as they in twenty.

With reſpect to their joiners and carpenters, who at Congo are of one trade, their tools conſiſt of a miſhapen ax, the back of which ſerves for a hammer; at one end is alſo a kind of chiſſel, the other is ſharp-pointed like a puncheon, and both are faſtened to a wooden handle. The work they produce is clumſy and without art, and being performed with ſuch awkward tools, is ſix times as long ere it is finiſhed, as a better hand, with better tools, would be in making a more perfect work.

The potters, for want of a wheel, ſhape their clay by the help of a piece of a gourd, which ſerves them as a mould; and, inſtead of an oven or kiln, burn a quantity of ſtraw over and about it.

In many caſes, as in the making of their ordinary huts, boats, nets, and the like, every one works for himſelf.

Their artiſts have ſhewn but little ſkill in contriving vehicles for carriage. They have neither coaches, carts, beaſts of burthen, or even ſaddle horſes, mules, or aſſes; but the people are carried on the ſhoulders of their ſlaves, be it ever ſo far, or the roads ever ſo bad. The rich commonly travel in a kind of hammocs, with a covering over them to ſhelter them from the ſun; and perhaps a ſlave runs with an umbrella to ſhade his maſter on the ſunny ſide, and ſometimes only for grandeur. The hammocs, ſome of which are made of net-work, and others of ſtrong ſtuffs, are faſtened at both ends to a pole, which is carried upon the ſhoulders or the heads of two ſtout ſlaves, who are relieved at proper intervals by two others, or more if their maſter can afford it; while he lies lolling at his eaſe, ſmoaking, ſleeping, or looking about him, with all the indolence that makes a part of African as well as Aſiatic luxury.

Some of theſe carriages are borne by four ſlaves, and reſemble the palanquins of India; they having an eaſy couch and a pillow, and above a canopy and curtains to ſhield the perſon, indolently reclined within, from the ſun, the rain, or the wind. Theſe are more convenient than the other, and require a great number of ſlaves; on which account they are only fit for perſons of high rank, and are therefore commonly embroidered with gold, ſilver, and ſilk.

On the other hand, thoſe of the lower rank are contented with being carried ſitting in a kind of open chair, or even a broad leather ſtrap, hanging to a pole carried on men's ſhoulders, and holding an umbrella in their hand.

All theſe methods of travelling require, beſides the ordinary relay of ſlaves, another ſet to carry proviſions, tents, and other conveniencies for the journey; and thoſe who have not a ſufficient number of them may hire them of thoſe who have.

Indeed, their beſt method of travelling is chargeable, inconvenient, and tedious; for even thoſe who have the beſt opportunities for expedition, muſt let their porters and carriers reſt ſo often, either upon real or pretended occaſions, that they ſeldom make half the ſpeed that might be expected. While the badneſs and difficulty of the roads, and the want of them in moſt parts of the kingdom, where they are obliged to cut their way thro' woods and thro' thickets of thorns and brambles; to croſs pathleſs deſarts and burning ſands; to travel over high and almoſt impaſſable rocks and mountains, expoſed to danger from wild beaſts and venomous reptiles, muſt render the moſt delightful conveniences for travelling diſagreeable, when attended with delay. Add to this, their being frequently obliged to croſs large and rapid rivers, ſometimes only by means of a rope thrown over and faſtened to a tree; and, at beſt, in ſome old boat, made of the bark, or cut out of the ſtump of a tree.

SECT. VIII.

Of the Buildings and Furniture of the Congoeſe; with a Deſcription of St. Salvadore, the Metropolis of the Kingdom.

THEIR houſes are generally no better than round huts, low and ill built with wood and mud, without any floor beſides the naked ground, or any cieling; they are commonly ill contrived, and poorly thatched with ſtraw or fern; but this is ſufficient to defend them from the ſun, rain, and wind. They have no windows, nor any light but from the doors, which are uſually ſo low, that the ſhorteſt man muſt ſtoop to enter them, and the talleſt can hardly ſtand upright within the little building. Theſe tents are more or leſs ſpacious according to the largeneſs of the family, who live promiſcuouſly in them, and at night light a fire in the center, the ſmoke of which makes its way through the thatch, while they lie round it with their heads towards the wall. The houſes of the city of St. Salvadore, and ſome other of their towns, are however ſomewhat higher, better thatched, and white-waſhed both within and without: theſe are divided into apartments, the chief of which have their floors matted. Thoſe which belong to perſons of rank are ſtill more capacious, and have a kind of hall to receive their viſitors; beſides diſtinct apartments for their wives, ſervants, and ſlaves, which ſtand like ſo many houſes either adjoining to each other, or incloſed within the ſame cincture.

Thoſe of the Portugueſe muſt be excepted, they being commonly built of brick and mortar after the European manner, and for the moſt part pretty well furniſhed; but theſe have not been able to raiſe the emulation of the Congoeſe to endeavour to imitate them.

The furniture of the natives is much of a piece with their houſes, it chiefly conſiſting of a few ill contrived inſtruments of agriculture; a hatchet to fell timber; a cutlaſs, which they uſually carry about them when they are travelling, or going to war; a few calabaſhes, in which they ſtore their proviſions, as their roots, pulſe, grain, and the like; and their kitchen furniture, which conſiſts of a pot, a kettle, a ladle, a few earthen platters, a hand-mill to grind their corn, and ſome ſmall calabaſhes, out of which they eat and drink. Their beſt bedding is a large coarſe ſack-cloth filled with ſtraw, leaves, or the like, with a ſlight covering, and perhaps a ſtump of wood for a pillow. If the meaner ſort have any thing better

than the bare ground to lie upon, it is only ſome ſtraw, fern, ruſhes, or leaves; and as they are all obliged to kindle a fire at night, on account of the violent dews, it frequently communicates itſelf to their bedding, and in a few moments ſets the whole houſe in a flame, even ſometimes before they can have time to eſcape out of it; and it is not unuſual for the flames to ſpread over a whole town or hamlet. Tables, chairs, and ſtools, with many other pieces of furniture eſteemed neceſſary in Europe, are never uſed by the common people.

Indeed their princes and great lords, ſince the coming of the Portugueſe, have endeavoured to imitate, in ſome degree, the richneſs of their furniture. But all their finery conſiſts in having their floors neatly matted, or covered with a fine carpet, and their mud walls hung with tapeſtry: they have alſo a few large cheſts, in which they lay up their proviſions, ranged about their apartments, and over them hang their arms and apparel in an irregular manner. Indeed in the palaces of ſome of the chief princes and viceroys the rooms are adorned with large and ſplendid umbrellas, and many pieces of furniture purchaſed of the Portugueſe merchants, as pictures, looking-glaſſes, ſtately couches, eaſy-chairs, cuſhions, cabinets, caſkets, drinking-glaſſes, China-ware, wardrobes filled with rich cloaths, and other coſtly houſhold furniture. Thoſe of the nobility who are unable to purchaſe theſe expenſive pieces of furniture, content themſelves with either imitating ſomething like them in a leſs degree, or, which is more common, with deſpiſing them with a philoſophic pride, as things unworthy the regard of a great mind.

After giving this account of the buildings and furniture of the natives, we ſhall add a deſcription of the capital of the kingdom, antiently called Banza Congo; but it is now known by the name of St. Salvadore, which was given it by the Portugueſe. This city is ſituated in the fifth degree of ſouth latitude, upon a very high hill moſtly of ſolid rock, about two leagues in compaſs, and about a hundred and fifty miles to the eaſt of the ſea. It is ſhaded by a variety of fruit-trees, as the palm, lemon, and orange-tree, and yields a delightful proſpect all round it; as it commands the neighbouring country on every ſide as far as the ſight can reach, without being obſtructed by woods or mountains. The river Zaira runs on the ſouth-eaſt ſide, where the deſcent is very ſteep. The monarchs of Congo choſe this city for their reſidence, on account of its being almoſt inacceſſible to an enemy, and conſequently not eaſy to be ſurprized or attacked. The common high way that leads up to it is broad, but winding, and the aſcent about five miles in length.

It is ſituated almoſt in the center of the kingdom; and on the top of the mountain is a large plain, well watered and covered with farms; and there are alſo a great number of cattle, by which means the place may be eaſily ſupplied with proviſions. The mountain has alſo ſome iron mines of ſingular uſe to the inhabitants, who there work that metal into weapons and inſtruments of agriculture.

St. Salvadore ſtands on an angle of the mountain facing the ſouth-eaſt; it enjoys a ſerene and healthy air, and, being ſtrongly fortified by nature, has no walls, except on the ſouth ſide. The houſes ſtand pretty near to each other; moſt of them belong to perſons of quality, who join ſuch a number of little ſtructures within one enclo-ſure, that they appear like ſmall towns. Thoſe which belong to the inferior people run in a ſtraight line, and form very handſome ſtreets; theſe are moſtly ſpacious, but their walls are all of ſtraw, except ſome which the Portugueſe have cauſed to be built of brick, and covered with ſtubble.

The royal palace is a ſpacious building, encompaſſed with a ſquare wall, and has the appearance of a ſmall city; but the wall that faces the Portugueſe quarter is the only one that is built of ſtone and mortar, the other three ſides being only of ſtraw, though neatly enough diſpoſed. The walls of the inner apartments are of the ſame materials, but covered with hangings or mats curiouſly wrought. The inner-court contains gardens and orchards, adorned with alleys, arbours, and pavilions that make a handſome appearance. Here are ten or twelve churches, of which the cathedral and ſeven others are within the town, and three within the palace. The jeſuits have a college, wherein four of them are conſtantly employed in teaching the Latin and Portugueſe tongues, and in catechiſing the children. The town is ſupplied with plenty of freſh water by two fountains, one in the ſtreet called St. Jago, and the other in the palace; and, beſides, there is on the eaſt ſide, near the foot of the hill, a ſpring of excellent water, which ſerves to refreſh the adjacent lands. They have here but few ſheep and oxen, but great plenty of goats and hogs; and have a large market in a piazza before the great church well furniſhed with proviſions. The reſt of that ſquare is encompaſſed by ſpacious houſes moſtly inhabited by noblemen, as are alſo many others in the ſuburbs of the city and the adjacent country. That part which is encloſed, and called the Portugueſe city, is reckoned about a mile in compaſs, and the king's palace is nearly the ſame. The walls about each of them are very thick, but their gates are neither ſhut nor guarded.

SECT. IX.

Of the Government of Congo; the abſolute Authority of the King, who poſſeſſes all the Lands; in what Manner the Kingdom is elective; and how the Election is performed. The Ceremony of the King's bleſſing the People, and that of his granting Inveſtitures; the Grandeur of his Court; the Splendor with which the King goes abroad, and hears Maſs. In what Manner the Affairs of Government are tranſacted. The King's Seraglio; his Forces; and the Manner in which the Laws are executed.

THE government of Congo is monarchical, and as deſpotic as any in Aſia or Africa. The king is the ſole proprietor of all the lands within his dominions, which he beſtows upon whom he pleaſes, on condition of being paid a certain tribute out of them; and turns the people out of it upon failure of paying it, or even at his own pleaſure. The princes of the blood are ſubject to the ſame law; ſo that there is no perſon, let his rank or quality be what it will, that can bequeath a foot of land to his heirs or ſucceſſors; and when theſe owners under the crown die, they immediately devolve to it again.

The Portugueſe, however, ſince their becoming maſters of the country, have prevailed on the monarchs to permit the heirs and ſucceſſors of the tenants to continue in the poſſeſſion of ſuch lands, and have obliged the tenants to pay their tribute more readily and exactly than they did formerly. The tribute affixed to the grant of lands to the governors of provinces, and to ſeveral marquiſes, counts, and other nobles, is expreſsly ordered to be brought to court once in three years at fartheſt; which, joined to the ambition and avarice of thoſe lords, makes them oppreſs the people in a moſt cruel manner, and not only ſtrip them of all they have, but even ſell, without the leaſt mercy, their tenants, with their wives and children, for ſlaves.

The kingdom is partly hereditary, and partly elective. No perſon can be choſen who is not of the royal blood; but whether he be of a nearer or farther branch, whether by the male or female ſide, or whether born of the wife or concubine, is not material, a baſtard being eſteemed as capable of ſucceeding to the throne as one born in wedlock; and therefore, upon the deceaſe of a monarch, there ſeldom fails of being a great number of competitors, though the choice commonly falls on him who brings the greateſt number of friends and forces with him to the field of election, provided he be of the church of Rome; for none elſe are permitted to ſtand as candidates for the crown.

As ſoon as they have agreed upon a ſucceſſor, all the grandees of the realm are ſummoned to appear on a plain near St. Salvadore, whence they proceed in pomp to the cathedral, once a noble ſtructure built by the Portugueſe, but ſince run to decay; but on theſe occaſions an altar is richly adorned, and near it is a ſplendid throne, on which the biſhop or his vicar is ſeated; and near the other end of the altar is a chair of ſtate, on which is ſeated an officer, who is to declare the perſon elected: he

he is ſurrounded by the candidates, who yet know not who they have pitched upon, and now wait with impatience to hear him declared; but, before he makes his proclamation, he riſes from his chair, and kneeling before the altar makes a prayer, and then returning to his ſeat, pronounces a long ſpeech on the duties of a monarch, and the many cares and difficulties with which it is attended; after which he declares to the aſſembly, that he and the other electors, having impartially weighed the merit of the candidates, has choſen ſuch a one to enjoy the dignity of ſovereign.

He then ſteps forward, takes the new ſovereign by the hand, and bringing him to the biſhop, they both kneel before him. While the king continues on his knees, the prelate gives him a ſhort admonition, in which, among other things, he exhorts him to ſhew himſelf a zealous protector of the Chriſtian religion, and an obedient ſon of the church.

The uſual oaths are then adminiſtered to him, and he pronounces them with a loud voice; after which the biſhop leads him by the hand to the throne erected for him, puts the royal ſtandard into his hand, and a crown upon his head; upon which the whole aſſembly fall proſtrate before him, acknowledging him for their king with loud acclamations; to which are added, the ſound of martial inſtruments, and ſoon after the firing of artillery. The ceremony being over, the new king takes the name of one of the kings of Portugal, as all his predeceſſors have done ever ſince the reign of the firſt Chriſtian king.

There are two remarkable ceremonies which follow that of the king's coronation, the moſt conſiderable of which is that of the new monarch's publickly bleſſing the people; the other is that of his granting the inveſtiture of the principal poſts and fiefs of his dominion.

The days fixed for each are proclaimed with extraordinary pomp and ceremony throughout the kingdom, and in St. Salvadore, by the firing of the artillery and the ſound of muſical inſtruments. The firſt of theſe ceremonies brings a prodigious concourſe of people from all parts, for they eſteem his bleſſing of ſuch value, that they would think it a dreadful thing to be deprived of it.

The monarch appears on the day appointed in the utmoſt ſplendor, ſurrounded by his guards and a numerous court, with all the governors and nobles of his kingdom, magnificently dreſſed and attended. The ceremony is performed on a ſpacious plain, ſufficient to contain the innumerable multitudes that flock to it, and on an eminence is raiſed a ſplendid throne covered with a canopy, from which he can ſee and be ſeen, and plainly diſtinguiſh his nobles and miniſters, who are ſituated nearer or farther from him according to their rank. If there are any aſſembled who have incurred his diſpleaſure, he caſts his firſt looks upon them, and cauſes them to be driven from his preſence as wretches unworthy of his bleſſing; when the populace, emulous to expreſs their zeal for their prince, lay violent hands on theſe obnoxious perſons, and drag them away, treating them with ſuch indignities, that many loſe their lives before they can get out of the numerous crowd. By this means the king often gets rid of ſuch bad miniſters with the greateſt eaſe, whom he could not have attempted to puniſh without imminent danger.

Theſe obnoxious perſons are no ſooner removed, than the king, addreſſing himſelf to the reſt of the aſſembly, exhorts them to preſerve their loyalty to him, and promiſes them in return his favour and protection. Then riſing from his throne, they proſtrate themſelves on the ground before him, and he gives them his bleſſing, not in words, but by a peculiar ſpreading of his arms over them, and geſticulation of his fingers; for which they, on their part, expreſs their joy and gratitude by loud acclamations and clapping their hands. The whole ceremony concludes with the ſound of various inſtruments, and the diſcharge of the artillery. From that time all who have ſurvived the diſgrace of being denied a ſhare in the bleſſing, are regarded with horror and contempt, except they can, by means of their friends, by rich preſents, and a ſubmiſſive behaviour, regain the royal favour; which if they do, they are admitted to his preſence, and his bleſſing wipes away all their former diſgrace.

The ceremony of granting inveſtitures is performed with much the ſame ſplendor. On the day prefixed the king appears with the utmoſt magnificence on his throne, while all who are candidates for a new poſt, fief, or inveſtiture, lie proſtrate before him, encompaſſed by vaſt crowds of ſpectators, in the ſame poſture. At the third diſcharge of the artillery the candidates are regularly introduced to the foot of the throne, accompanied by all their relations and friends in the richeſt attire; there kneeling at the lowermoſt ſtep of the throne, the grant is brought them by a chief miniſter; which having received with the deepeſt ſubmiſſion, the king informs them, in a ſet ſpeech, of the greatneſs of the favour he beſtows on them, the conditions upon which it is granted, and the duties he expects from them; to all which they take a ſolemn oath to conform themſelves: after which the inſignia of their dignity are delivered to them, which are a white bonnet, more or leſs rich, according to the dignity granted, a flag of honour, a chair of ſtate, a ſcymetar, and a carpet. The whole concludes with proſtrations, clapping of hands, and thankful acclamations, extolling the royal favour; though it is commonly ſaddled with ſuch tribute, and other hard conditions, as are impoſſible to be performed, but by the oppreſſion of thoſe who are under them.

The whole buſineſs being thus diſpatched, the king riſes, and the ceremony is cloſed, as it began, with the loud huzzas of the people, and the noiſe of the artillery and muſical inſtruments; in the midſt of which he is conducted to his palace.

As the court are fond of imitating the Portugueſe, ſhort cloaks, ſcarlet jackets, and long ſpados are worn by the nobility, who ſtrive to outvie each other in their ſilks and velvets, gold and ſilver tiſſue, lace, fringe, and other finery; and, indeed, the whole court, with the retinue of the king, his table-furniture and attendants, his throne and ceremonials, are regulated after the Portugueſe model. His table is covered with variety of the moſt exquiſite meats, his ſide-board with the moſt delicate wines and other liquors, and he has taſters to examine every thing he eats and drinks. He has rich veſſels of gold and ſilver, ſolely for his own uſe, and always eats alone; for he never ſuffers any perſon, though of the higheſt rank, to ſit with him: their greateſt privilege is to ſtand about him. The throne of ſtate, on which he gives publick audience twice or three times a week, has an aſcent of three ſteps covered with Indian tapeſtry; and the chair of ſtate on which he ſits, as well as the table which ſtands before him, are covered with crimſon velvet, adorned with boſſes and nails of gold.

When the king goes abroad, he is attended by a numerous guard, ſome of which are armed with muſquets, and others with lances, bows, and arrows; but they march before him without any regularity. Theſe are followed by crowds of muſicians, who may be heard at a great diſtance, and ſerve to give notice of his approach. Next to theſe are the officers of the houſhold, followed by the knights of the Holy Croſs, an order inſtituted by the firſt Chriſtian king of Congo. The king appears next, preceded by two young pages of the nobleſt families in the kingdom; one bearing a royal ſhield, covered with a tyger's ſkin, and the ſword of ſtate adorned with precious ſtones; the other holds a ſtaff, which has a large knob of ſilver at each end, and is covered with red velvet. On each ſide of the king ride two officers, who keep fanning him with horſes tails; and behind them is a third, who holds over his head a large umbrella of red damaſk, richly fringed and embroidered. The three laſt muſt alſo be of the moſt illuſtrious families of the kingdom.

He proceeds to maſs with much the ſame pomp; and, upon his alighting at the church, is led by two maſters of ceremonies to a chair, (in which he may ſit when he thinks fit) and ſeveral velvet or damaſk cuſhions to kneel upon. As ſoon as he is placed, a lighted taper is put into his hand, which he gives to his next page, who holds it till the Goſpel is read, when he takes it from him, and holds it up till that is ended, and then the prieſt brings him

him the Gospel for him to kiss it. At the offertory he walks towards the altar, where the priest gives him the patten to kiss; after which he makes his offering, and retires to his place. At the elevation of the host he takes the lighted taper again, and continues upon his knees during most of the remainder of the mass; all which time the music continues playing, and the proper anthems are sung. The service being ended, the king sits down and receives the compliments of his court; and having given them his blessing, and his hand to kiss, returns to the palace in the same pomp and order.

The king's court consists not only of the officers of his household, but of all the governors of his kingdom, who, on their coming to pay their homage and tribute, appear with a large and splendid retinue; to which may be added, his generals and other military officers, who are obliged to come and give an account of the success of their arms and the state of his forces. He has also his auditors, judges of different tribunals, counsellors, and secretaries, whose business, however important and difficult, is soon dispatched, because every thing is transacted in a verbal and summary manner, without any writings: yet the multiplicity of affairs obliges them to appear frequently before him, and, as few of them can read, his decisions and orders can only be received by word of mouth, and be conveyed by them to their distant clients, by persons of known character, intrusted with some undoubted token that what they bring is the result of the royal will. However, if the distance of the place, or the nature of the message, requires a fuller discussion, the king's orders are sent in writing to the governor or officer concerned to see them executed; but then he is obliged to get some missionary or priest to read it to him, and to write an answer to it; which he must send by the same courier, to let his majesty know how punctually his orders have been obeyed; the least failure in which being reckoned such an offence as to cause him to be deprived of his office, or even of all he is worth. Thus these great officers, notwithstanding their vast authority and outward grandeur, are in fact as great slaves as those over whom they tyrannize, and live in continual dread of some signal token of his diffidence and resentment, either of which is sufficient to procure their destruction.

Though the king's palace, which was built by the Portuguese, is vastly spacious, grand, and commodious, yet the seraglio may properly be termed a prison. He is allowed but one wife, yet may have as many concubines as he pleases; and these, on entering the palace, are confined during the remainder of their life. Their apartments are surrounded either with strong high walls, or quickset hedges, of such a height and thickness, that no mortal can go over or through them. The government of this enclosure is usually committed to some favourite nobleman.

The lady who is married to the king is stiled mistress of the women, on account of her being set over all the rest of his seraglio. Before his marriage a tribute is levied throughout his kingdom, for a dowry for the young princess: but this is not the only tax paid on this occasion; for, on his wedding-day, proper officers are ordered to measure the length and breadth of every bed, and the owner is taxed so much for every span. The marriage-ceremony is no sooner over, than she is conducted to her apartment in the royal palace, with all the young ladies that are to be her constant attendants, where most of their time is spent in diversions. The king has not only free access to her when he pleases; but makes no scruple of taking the same freedom with any of those young ladies, as he does with his other concubines, notwithstanding all the remonstrances of his father confessor, or of the most zealous missionaries.

His standing forces are neither numerous nor well disciplined, and are still worse armed and cloathed; but they are all obliged to appear at their stated musters, where they are usually exercised and taught particularly how to use their defensive weapons, and cover their bodies, which are naked from the waist upwards, with their shields, made of thick skins, with such dexterity, as to avoid the missive weapons of the enemy. They are also instructed how to fall on the foe with a desperate kind of bravery, which they generally do upon all occasions.

These musters are constantly made on St. James's day, when the vassal princes and the governors bring their offerings to the king; and he not only feasts them, but gives them his blessing, in the manner already described. The army thus assembled is divided into several bodies, before which the king marches, attended by his court, and taking a full view of them, commends or discommends, punishes or rewards them, as he sees occasion; after which these bodies engage in a sham fight, with as much seeming fury, as if they were attacking an enemy.

The ceremony of the fight being over, the king generally treats the combatants with a plentiful supper on the field of battle, which is greedily devoured by his hungry guests, though the dust they have raised is so thick that a stranger can hardly breathe or see through it. After they have consumed all the provisions set before them, the feast usually concludes with music, dancing, and other diversions: during which they drink till, overcome by the liquor, and the fatigue of the day, they all lie down upon the bare ground, and sleep till the next morning.

These troops are under the command of the governors of the provinces, and march under them in every expedition and incursion into an enemy's country; but when the king goes in person, they are obliged to repair to the royal standard, under their respective officers, with their arms and provisions; which last are but just sufficient to keep them alive two or three days: but in these excursions they seize on all that come in their way, without regard to friend or foe, as cattle, beasts wild or tame, corn, fruit, and even serpents, insects, and the bark and root of trees, leaving nothing behind them but the most dreadful devastation and misery, which appears where-ever they pass; for the poor inhabitants of the villages, at the first alarm of their approach, retire into the woods, mountains, or other places of safety, with their families, cattle, and what other effects they are able to carry off with them; and leave their houses and the rest of their goods to their mercy. But, notwithstanding these dreadful ravages, vast numbers perish in their march through hunger, sickness, and many other accidents, so that the king loses more than half his army before he comes in sight of the enemy; and is sometimes obliged to return, by the unfitness of the season, with less than one-third part of it, without having struck a stroke, or injured any but his own subjects.

They always endeavour, if possible, to engage the enemy in a spacious plain, and begin the attack with greater fury than regularity; for the commander's authority ceases to have any check upon them, from the moment the onset is begun. The fight continues with the same obstinacy, till one side begins to give way, which is no sooner perceived, than the rest take to their heels without paying any regard to the officers who endeavour to stop them. The flight of one army encourages the other to pursue, and the slaughter is continued without intermission; no quarter being given by either side, till the vanquished are out of their reach. They then return, plunder the enemy's camp, seize all the men, women, and children they find there, with all the stragglers that fall into their hands, and brand them as slaves, considering them as the most valuable part of the spoil, and gladly send them, the first opportunity, to be sold to the Europeans. As for the wounded, few, if any, survive the defeat; for their weapons being poisoned, wherever they draw blood the person speedily dies, unless provided with some extraordinary antidote, which is the case of few besides those of higher rank.

A victory is generally followed by a peace; but it being concluded upon the victor's terms, it seldom proves of longer duration than till the vanquished have recovered sufficient strength to renew the war.

The Congoese have no written laws, but every province has what they term a royal judge, and has the power of deciding all causes in civil and criminal affairs; an appeal, however, may be made from his decision to the king, who presides twice a week at the supreme court, and determines all affairs by his absolute authority. The royal

royal judge has inferior ones under him in every town and community, from whose sentence the parties may appeal to him; but this is seldom done, except in matters of great moment.

Every judge chooses a number of assistants, which commonly consists of twelve; and, when the cause is brought before him, hears and examines the parties, and their evidence.

The plaintiff and defendant are the only pleaders; the former begins and endeavours to lay open his cause as well as he can, and the other answers him. If any think themselves incapable of pleading their own cause, they are allowed to nominate a friend to do it for them, who must be instructed in every thing before he appears in court. When both sides have been heard, sometimes once, and sometimes oftener, the judge recapitulates the whole evidence to his assistants, and asks their opinion; when, if any difference or dispute arises between them, he endeavours to bring them over to his side: but whether he does or not, he immediately pronounces sentence, and dismisses the parties; so that a law-suit is generally begun and ended in two or three hours time.

They use nearly the same method in criminal cases, in which only three offences are deemed capital; these are treason, murder, and sorcery. In the former the offender's punishment chiefly depends on the will of the prince, who generally condemns him to lose both his head and estate; the latter of which is confiscated into the treasury. The man convicted of murder is immediately beheaded, unless some aggravating circumstances require a more severe death, or the relations of the deceased petition for his being punished with greater severity; in which case he is usually delivered up to them, that they may punish him in what manner they think proper; and this is generally done immediately after the sentence is pronounced. The pretended crime of magic, or sorcery, is said by the Portuguese priests to be very common in the unconverted provinces, and is on that account punished more severely; the person whom they pretend to have convicted of it being immediately burned alive. Other punishments for smaller crimes are the bastinado, whipping, fines, and imprisonments; the two former generally falling to the lot of the poor, and the two last to that of the wealthy.

As for the Portuguese, they are allowed a judge of their own nation to determine not only all law-suits among themselves, but between them and the natives, who decides all controversies according to the laws of Portugal, a circumstance which must be considered as extremely unjust.

SECT. X.

Of the Religion of the Natives of Congo.

THE religion of Congo, before the arrival of the Portuguese, was idolatry, which is still preserved in a great part of the country, where they acknowledge a Supreme Being, whom they call Nzambiam-pongu, and believe to be omnipotent, and ascribe to him the creation of their country; but imagine that he committed all sublunary things to the care and government of a multitude of subordinate deities, some of whom preside over the air, others over the fire, earth, and sea, the lakes and rivers, winds, storms, rain, lightning, and drought; men and beasts, fowls and fishes, trees, fruits; and, in short, on all the blessings and curses to which this world and its inhabitants are subject. Hence arose an immense multitude of false subordinate deities, who had their idols and a prodigious variety of gangas, or priests, and superstitious rites, which are still used in those parts of the kingdom that have not yet received the Portuguese religion, especially towards the East; and indeed many of these superstitious rites are still practised among those who make an open profession of Christianity.

But though the ignorant people were taught to acknowledge such a variety of inferior deities, they were left entirely at liberty to choose which of them they pleased as the object of their worship and confidence, and to represent them in what shape they thought fit, whether of lions, tygers, crocodiles, goats, or serpents; or of trees and plants of different kinds; or the statues or pictures of men, unskilfully carved or painted, some of which they worshipped in their houses, and others in mean temples erected to their honour. Their worship consisted in kneeling, prostrations, fumigations, and other rites: but what was most insisted upon by the gangas, as indispensibly necessary, was offering to them some of their most valuable effects, whether for food or apparel, or other useful purposes. In this the principal revenues of the gangas consisted, they selling them the favour of the deities at an exorbitant price.

These priests still persuade the people, that no public calamity, as earthquakes, inundations, pestilence, famine, and the like, happen but through the displeasure of their gods, between whom and them they pretend to be the sole mediators, and to know what sacrifices and oblations are necessary to disarm their anger; and when the calamities are removed, they demand new offerings by way of thanksgiving. If a person be sick, he must appease the offended deities by such sacrifices as the ganga prescribes.

As these unhappy wretches are very numerous, and extend themselves towards the eastern parts of the kingdom, so they are divided into a multitude of sects, each of which have their peculiar gods, manner of worship, and different kinds of gangas; and every ganga has his particular office. Some are applied to for procuring blessings, others to avert judgments, to cure diseases, to remove witchcrafts and inchantments; others are consulted about making of war, the success of their excursions, and the proper time for sowing and reaping; in all which cases they people must never come empty-handed. They are generally so scrupulous, that they will not even venture to build a hut, without consulting some ganga, and putting the building under the protection of a deity; nor does the owner dare to enter into the possession of it, without having previously employed the ganga to make the proper sacrifices, fumigations, and other ceremonies, in order to secure that protection.

Except at their new moons they have no stated times of worship, but what the president of the gangas appoints, or as occasion is supposed to require, as after a victory, a good harvest, or any other public blessing. He alone has the privilege of appointing the sacrifices and other rites proper for the solemnity; and he likewise prescribes the ceremonies, feasting, music, and dancing with which they are to be crowned.

But the highest in power and dignity of the priestly order is a person stiled Shalome, whom they reverence as a kind of pope, and to him they offer the first produce of the land. No person of any rank is allowed to enter his house under the severest penalties, unless it be by his permission, or on some urgent occasions; for he there keeps his sovereign tribunal, not only for religious, but for civil affairs; for the dispatch of which he appoints a number of substitutes, over whom he presides in chief. Such is the regard paid by the people to this chief priest, that they are said to think it a capital and unpardonable crime to have any conjugal commerce with their own wives or concubines while he is absent from his usual place of residence, either upon public or private affairs, of which he always takes care to give them previous notice, as well as of his return. And this the natives, though naturally libidinous, are generally careful to abstain from, for fear of putting themselves into the power of those females; for it sometimes happens that a woman, weary of her husband, will accuse him of incontinence at this time, merely to get rid of him and marry another.

Among the high notions which the people entertain of this chief priest is one that is not so advantageous, nor in all probability so agreeable to him; that is, that by the dignity of his office he is exempt from dying a natural death; and that should it ever happen otherwise to any of them, the world would soon be at an end. To prevent this fatal calamity, his life is no sooner perceived to be in danger, either through sickness or old age, than his successor is impowered to go and dispatch him with his own hand, either by knocking him on the head with a green cudgel, or by strangling him with a rope; immediately after which he is installed into his office.

The mokiſſos, or images, are for the moſt part formed of wood in the ſhape of a goat, with the head of a tortoiſe; and in theſe images ſome ſpirit to whom the Almighty has committed the government of a particular part of nature, is ſuppoſed to reſide. Hence the prieſts dance around them, and aſk them queſtions in relation to paſt and future events. Such regard do the pagans of theſe countries pay to theſe mokiſſos, which are made in various forms, that if a man, wearied with his burthen, throw it down in the highway, and leave a knot of twiſted graſs upon it, to ſhew that he has left it under the care of his mokiſſo, no pagan will venture to meddle with it.

In ſhort, theſe pagan prieſts not only ſearch into futurity, and offer up their prayers and praiſes to the ſpirits which they ſuppoſe reſide in the idols, but alſo ſerve as phyſicians and ſurgeons, generally making uſe of ſimples; and if theſe fail, they pretend that a certain ominous bird flew over the head of the patient, and prevented the operation of the medicine; or its effect was deſtroyed by means of witchcraft.

Here, as well as in India, they have ordeal-trials, ſome of which are by fire, others by boiling water, others by a poiſoned draught, which is to kill the perſon if guilty, or to prove harmleſs if he be innocent; but as the gangas have the whole management, they are ſaid by the Portugueſe to manage it ſo, that the guilty, if they bribe them high, ſhall eſcape unhurt; while the innocent, for want of that caution, ſhall be adjudged guilty.

The Portugueſe pretend, that by their means Chriſtianity is become the eſtabliſhed religion of all the converted provinces of the kingdom: this indeed is ſaying a great deal; but it appears from the generality of writers, that the Congoeſe have only changed their ſuperſtitions, and become more corrupt in their morals. Inſtead of receiving the Goſpel, which breathes piety, meekneſs, and humanity, and which never was put into their hands, they have had before their eyes cruel and revengeful bigots, who have drawn the ſword of perſecution, and taught them cruelty, treachery, diſſimulation, and thoſe other vices which Chriſtianity, much more than paganiſm, condemns.

Indeed, if we may believe the generality of writers, the greateſt part of theſe extenſive regions have little elſe but the bare name of Chriſtian. Though popery has got a footing there, we find nothing of that pomp and religious pageantry practiſed in other Romiſh countries; no ſtately cathedrals, no cardinals, patriarchs, archbiſhoprics, rich abbeys, or well-endowed monaſteries and convents. We hear nothing of their grand feſtivals and ſolemnities, except ſuch as are rather of a ſecular nature; and on which the court and nobles of the kingdom repair to the church in great ſtate, and ſumptuous apparel, to hear maſs. Some of the natives are repreſented as arrant hypocrites, who embraced the Romiſh religion only to ingratiate themſelves with the Portugueſe, while they retain all their old heatheniſh ſuperſtitions, and privately worſhip their idols. Others who have perhaps received more inſtruction from their living nearer the churches, and under the eyes of the Portugueſe, will expreſs a contempt for ſuch ſenſeleſs ſuperſtitions; and, in compliance with the church, will conform ſo far to the laws as to go regularly to maſs and confeſſion, and will conſent to have but one wife; but could never be perſuaded of the unlawfulneſs of having as many concubines as they can maintain. As to other immoralities, ſuch as cruelty, fraud, oppreſſion, idleneſs, exceſſive pride, and ſloth, they ſee them more or leſs practiſed by moſt of the European Chriſtians who live among them.

SECT. XI.

Of the Trade of Congo, and the barbarous Manner in which the Slaves are tranſported by the Portugueſe from Congo and the neighbouring Kingdoms to America.

THE chief commodities brought by the Portugueſe into Congo are either the produce of Braſil, or the manufactures of Europe. The former chiefly conſiſts in grain, fruit, plants, and other proviſions; and the latter of Turky carpets, Engliſh cloths, and light ſtuffs made of cotton, linen, and woollen for cloathing; copper and braſs veſſels; blue earthen-ware; rings and ornaments of gold and ſilver; braſs and baſer metals; coral, glaſs beads, bugles, and other trinkets; a great variety of tools and utenſils; tobacco, wine, brandy, and other ſpirituous liquors.

In return for theſe articles they carry off ſuch a prodigious number of ſlaves for their plantations in America, that ſome make the yearly amount from this kingdom, and ſome other ſettlements on the ſame coaſt, to be near fifteen or ſixteen thouſand. Many of theſe indeed die in their paſſage, which is not at all ſurpriſing, if we conſider the inhuman manner in which thoſe poor unfortunate wretches are ſhipped off and conveyed from one country to another. Seven or eight hundred men and women are promiſcuouſly ſqueezed like herrings into the hold of one ſhip, where they can lie only on one ſide upon the bare boards, and are often forced to lie double during the whole voyage, with no other proviſions than horſe-beans and water, ſuffocated for want of air, and with their own ſtench; ſome dead, others dying, and moſt of them labouring under ſome grievous diſorder, if not under a complication of diſtempers; without any refreſhment, except perhaps a little freſh air to breathe in once a day, if they are able to come up upon deck; or any other proſpect, but that of ending their lives in the moſt miſerable ſlavery.

This indeed is far from being the moſt melancholy ſide of the proſpect that preſents itſelf to the minds of theſe unhappy wretches; for there is a ſtrange and dreadful notion, that all who are ſold for ſlaves in America are immediately to be butchered on their landing, in ſome dreadful manner, in order to have their bones burned and calcined to make gun-powder with; and their fleſh, fat, and marrow to be preſſed into an oil, which they believe is the only ſort the Europeans bring from Africa; and what confirms them in this opinion is, its being brought in ſkins, which they imagine to be thoſe of the poor ſlaves from whoſe fleſh the oil is extracted.

Theſe notions are ſo firmly believed through all thoſe parts, that the very threatening of the moſt obſtinate and ſtubborn ſlave to ſell him into America, is ſufficient to terrify him into the moſt obſequious ſuppleneſs and obedience: the thoughts of being burnt into gun-powder, and melted into oil, being more dreadful to them than the moſt cruel puniſhment.

From theſe inhuman hardſhips, and theſe dreadful fears, one might wonder that ſo many ſhould out-live the paſſage; but it appears ſtill more amazing, that any creatures of the human form, and eſpecially ſuch as call themſelves Chriſtians, ſhould be ſo hardened as to treat their poor fellow creatures after ſo barbarous a manner, merely for the ſake of reaping a little more profit by each voyage; for as one of them is bought in Congo, or Angola, for three or four pounds, and ſeldom ſells for leſs in America than twenty-five or thirty, one would be apt to imagine, that, ſetting aſide religion and humanity, the great profit obtained by them might procure thoſe miſerable objects a more compaſſionate treatment.

Beſides the ſlaves continually brought from other parts into Congo and Angola, to be ſhipped off for America, there remains a ſufficient number in the kingdom to do all the laborious works, as building of houſes, felling and ſawing of timber, carrying men and other burthens, and working at ſeveral buſineſſes, as butchers, cooks, huntſmen, fiſhermen, and performing all the lower offices of families. Indeed, if we except a few moveables and cattle, ſlaves are reckoned the greateſt riches which thoſe of the inferior and even middle rank have to boaſt of, or to bequeath to their children and relations.

The Portugueſe ſettled in this kingdom have taught the natives the uſe of weights and meaſures, of which they had not, till then, the leaſt notion; nor have they to this time any great uſe for them, conſidering their poverty and way of life.

SECT.

SECT. XII.

Of the firſt Diſcovery of Congo by the Portugueſe, and by what Means they changed the Religion of the Country.

THE Portugueſe had been for ſome years making diſcoveries along the coaſt of Africa, in order to find a paſſage to the Indies, when, in the year 1484, king John II. of Portugal, ſent Diego Cam, one of the moſt expert ſailors in his ſervice, and a gentleman of an enterpriſing genius, to make diſcoveries ſtill farther to the ſouth than any of his former navigators had been. Cam ſet ſail with this view, and endeavouring to double the Cape of Catalina, fell inſenſibly into the rapid ſtream of the river Zaira, when its great breadth and depth ſoon determined him to ſail nearer, and to caſt anchor at its mouth, not doubting that it had inhabitants on each ſide. He had not rowed far up the river before he ſaw a number of the natives, whoſe ſhape, complexion, and hair greatly reſembled thoſe of the other negroes whom he had already ſeen; nor were they in the leaſt alarmed at the appearance of theſe ſtrangers; but coming up to them in the gentleſt manner, preſented them ſome of their fruits and other refreſhments, which Cam gratefully accepted, and, in return, made them ſome equivalent preſents. The misfortune was, that they had no other method of underſtanding each other but by ſigns; ſo that it was not without ſome difficulty that he was at laſt informed, that they were ſubject to a very powerful prince, who reſided a few days journey up into the country.

Cam was extremely delighted with their account and behaviour, and no leſs deſirous of being informed who this powerful prince was, and if poſſible of entering into an alliance with him; he therefore prevailed upon four or five of the natives, by means of his preſents, to conduct an equal number of his officers to St. Salvadore. Theſe were entruſted with conſiderable preſents for the king and court, and allowed a certain time for their return: but the rapidity of the river, contrary winds, and other obſtacles, added to the length of the journey, prevented his ſeeing them at the time expected; ſo that after having ſtayed double the time that had been fixed, he reſolved to leave them behind, and to ſail back to Portugal; but took with him four of the natives who were in his ſhip, who proved to be men of noble birth and excellent underſtanding, as hoſtages for his own countrymen. Some ſay they willingly offered to accompany him into Portugal: however, it is certain he took great care of them during the voyage; and, by the time of their arrival at the Portugueſe court, they had made ſuch a ſurpriſing progreſs in learning that language, that they could inform his majeſty of ſeveral important matters which he enquired of them; with which king John was ſo highly delighted, that, having made them very conſiderable preſents, he ordered Cam to ſail with them back to Congo, and ſent by him very valuable preſents of European rarities to their king and his court, charging them to exhort their monarch, in his name, to become a convert to the worſhip of the only true God, and to permit the Chriſtian religion to be propagated throughout his dominions.

Cam returning to Congo the following year, was highly pleaſed to find his men in good health, and perfectly ſatisfied with the kind reception they had met with at court, and from the natives in general. It was not long before he ſent a formal embaſſy to the king, accompanied with the rich preſents he had brought from Portugal. On the other hand, the four young natives, no leſs charmed with all they had ſeen, and the noble treatment they had received in that country, blazed abroad, both at their own court, and wherever they came, the magnificence of the Portugueſe court and nation. In ſhort, a firm alliance was ſoon concluded between the two crowns, which ſtill ſubſiſts, though it has been ſuſpended by ſome intervening wars.

While this alliance was tranſacting at the court of Congo, Cam ſet ſail, and diſcovered the coaſt as far as the twenty-ſecond degree north latitude; and then, returning back to Congo, went in great ſtate to pay a viſit to the king, in order to thank him for the favours conferred on him and his nation, and was received with all poſſible magnificence. At his deſire, he gave him a full account of the grandeur of his king's dominions; of the government, laws, cuſtoms, and more particularly of the religion of the Portugueſe, in ſuch terms as not only made that prince conceive the higheſt eſteem and regard for that people, but expreſs his earneſt deſire to become a member of that church; and, at Cam's departure, the king appointed Zachut, one of the young nobles whom he had before taken to Portugal, to go now as his ambaſſador at that court, with orders to entreat his Portugueſe majeſty to ſend ſome holy men to inſtruct him and his ſubjects in the Chriſtian faith. He alſo ſent ſome other young Congoeſe with him, that they might learn the new religion; together with a large quantity of elephants teeth, carpets, and cloths made of the palm tree, as preſents to his Portugueſe majeſty.

Cam ſoon after weighed anchor and departed. At his arrival at Liſbon he preſented the Congoeſe ambaſſador and the other young nobles to the king, who was greatly pleaſed with the ſucceſs of the expedition, and gave all theſe ſtrangers a moſt gracious reception. They ſtaid in Portugal near three years, during which great care was taken to inſtruct them, not only in the principles of religion, but in all the polite exerciſes ſuitable to their rank; and at length they were baptized at Beja, where the court then reſided. The ceremony was performed with the utmoſt ſplendor and magnificence, the king himſelf ſtanding godfather to the ambaſſador Zachut, to whom he gave his own name. Soon after this ſolemnity he ſent them back into their own country in three ſhips, the command of which was given to Gonſalez de Souza, with whom he alſo ſent ſeveral prieſts, with mitres, chalices, fonts, and other church veſſels and ornaments of great value; but Gonſalez, dying in the paſſage, was ſucceeded by Roderigo Souza, his near relation.

This ſquadron arrived at the city of Sogno, which is ſituated on the river Zaira, in Auguſt following, and they were all joyfully received by the governor of the province, who ſoon after their arrival was baptized by the name of Emanuel, which was that of the king of Portugal's brother. This ceremony was performed in the open country, in the preſence of the Portugueſe admiral, who had cauſed a magnificent altar to be erected for that purpoſe, where, after maſs was ended, this nobleman, with one of his ſons, and ſome of his officers, were received into the church before a vaſt concourſe of the natives, who flocked thither on that occaſion.

Admiral Souza, now taking leave of his noble converts, haſtened to the court, and there gave the king an account of his uncle's converſion and baptiſm; with which he was ſo pleaſed, that he enlarged his dominions, and gave him power to deſtroy all the heathen temples and other monuments of idolatry within his government. His majeſty was alſo highly delighted with receiving the ſacred veſſels and ornaments brought from Portugal, which he examined with great attention, and liſtened to the explication the prieſts gave him of their uſe; the reſult of which was, that he reſolved to build immediately a ſumptuous church in his capital for the reception of the Portugueſe prieſts and utenſils. This ſtructure was ſoon completed; after which it was conſecrated under the name of the Church of the Holy Croſs.

Soon after the king and queen, with ſeveral of the nobility, were publicly baptized in his new church. The ceremony was performed with extraordinary magnificence: the king took the name of John, and the queen that of Eleanora, in compliment to the king and queen of Portugal, whoſe ambaſſador, as their repreſentative, aſſiſted at the ceremony. Their example was followed by many thouſands of their ſubjects: the king the more zealouſly promoting it, as he was going to ſuppreſs a rebellion which broke out in one of the provinces of his kingdom. Upon this occaſion Souza, the Portugueſe ambaſſador, preſented him a royal ſtandard, on which a croſs was embroidered; and, in his maſter's name, exhorted him to put his whole confidence in the divine Saviour whoſe religion he had now embraced, and to rely ſolely on his aſſiſtance for the ſucceſs of that expedition, to which he himſelf would accompany him with an hundred

hundred armed Portugueſe. The king gained a compleat victory over the rebels, and was upon the point of entering their territories, in order to chaſtiſe them with the utmoſt ſeverity, according to the cuſtom of the country, when Souza diverted him from it, and by his timely mediation prevented that province being laid waſte by fire and ſword.

At Souza's departure, great civilities paſſed between him and the king, with whom he left a great number of Dominicans to carry on the affairs of religion, and particularly to preach to the people. About the ſame time, the king's eldeſt ſon returning from an expedition againſt ſome rebels in the ſouthern provinces, over whom he had obtained a victory, was baptized by the name of Alphonſo, and continued a zealous proſelyte during his whole life; but his younger brother, named Panzo Aquitima, fond of the heathen ſuperſtitions in which he had been educated, became an irreconcileable enemy both to the Portugueſe and their religion, and made uſe of ſuch artifices to exaſperate his father againſt thoſe ſtrangers, that he prevailed upon him, not only to apoſtatize, but to perſecute all the Chriſtian converts who refuſed to follow his example. Among theſe, prince Alphonſo reſiſted all his careſſes and menaces, and endeavoured, to the utmoſt of his power, to defeat all his brother's cabals; but in return was accuſed of treaſonable practices, and being baniſhed to a remote province, his younger brother was appointed his father's ſucceſſor.

The king, however, ſoon after diſcovered the treachery that had been uſed againſt Alphonſo, and not only recalled him from baniſhment, but gave him the government of one of the chief provinces of the kingdom. Alphonſo with his uſual zeal, began his government by prohibiting the worſhip of idols, under the ſevereſt penalties, which not only drove a vaſt number of his own ſubjects to his brother, the declared patron of idolatry; but induced his father to order him to come to court, unleſs he immediately repealed the law he had made againſt worſhipping the gods of his country. Alphonſo excuſed himſelf from complying, and at the ſame time ſent the king word, that the multitude of buſineſs he had upon his hands would not permit him to leave his government.

In the year 1492, the king being worn out with age and infirmities, was viſibly haſtening to his end, upon which Alphonſo was adviſed by his friends to march againſt his brother, and to ſeize upon the capital, which he declined, till he had certain intelligence of his father's death, and then entered it in the night. The next morning he appeared upon the green before the royal palace, at the head of his friends and Chriſtian forces, and, in a ſhort ſpeech, informed them of the king's death, and of his being the next heir to the crown; upon which he was proclaimed king, with the uſual formalities.

Panzo, being then at the head of a numerous army, no ſooner received the news of his brother's being ſeated on the throne, than dividing his forces into two columns, he marched directly againſt him. Alphonſo, who had only a handful of Chriſtian ſoldiers, and about forty Portugueſe, expected him with undaunted courage, and both by his words and example inſpired his men with ſuch intrepidity, that they gained a complete victory, and drove the diſconſolate Panzo, accompanied only by an old experienced officer into a wood, where, in their flight, they both fell into a large trap deſigned to catch wild beaſts. The prince died about two days after, partly by the hurt he received in his fall, and partly of grief and deſpair. Upon which the old officer ſent a ſubmiſſive meſſage to the king, to let him know that it was indifferent to him whether he obtained his pardon, or an order for his execution; but begged if his majeſty choſe the latter, he would permit him firſt to be received into the Chriſtian church by baptiſm; adding, that as he could not help looking upon the late victory over ſo ſuperior an enemy as altogether miraculous, he earneſtly requeſted, that he might die a worſhipper of the great God from whom he had obtained it.

Whether his behaviour was ſincere, or merely an artifice, the king was ſo highly pleaſed with it, that he freely pardoned and promoted him; and having cauſed him to be inſtructed, he was received into the Chriſtian church. The reſt of Panzo's army readily offered to ſubmit; but he refuſed to ſuffer them to take the oaths of fidelity to him, except thoſe who were idolators conſented to change their religion.

Many of the Congoeſe now made a profeſſion of embracing Chriſtianity; and if any credit is to be given to the Portugueſe writers, this king was a moſt excellent preacher, and frequently made long diſcourſes upon the truth and excellency of the Chriſtian religion, the certainty of future rewards and puniſhments, and on other ſubjects of the higheſt moment. But what greatly contributed to the promotion of the Chriſtian religion, was the the great regard he ſhewed to all the Portugueſe in general, and eſpecially to the Dominican monks who had been ſent to convert his ſubjects. To the former he granted the privilege of ſettling in what part of his dominions they liked beſt, gave them conſiderable lands and immunities, and enacted ſevere penalties againſt ſuch of his ſubjects as ſhould dare to moleſt them. He took the Dominican friars under his immediate protection, built them ſeveral new monaſteries and churches in ſeveral parts of his kingdom, and omitted nothing that could render them reſpected. He even ſtudied the Portugueſe tongue, in order to interpret to his people the ſermons of thoſe preachers, and afterwards ſtrove to inculcate them the deeper by ſome remarks of his own.

Some time after Alphonſo, at the deſire of Emanuel king of Portugal, ſent his ſon and a number of young noblemen to Liſbon, where Emanuel ſpared neither pains nor expence to procure them the ableſt teachers.

The ſame year his Portugueſe majeſty ſent a ſplendid embaſſy to Congo, accompanied with magnificent preſents, particularly a noble ſtandard, with a coat of arms, which the king and his ſucceſſors were afterwards to bear, richly embroidered upon it in their proper colours. This conſiſted of a croſs argent, upon a ground gules, cantoned with four other eſcutcheons of the ſame, charged with five torteaux ſables, ſaulterwiſe: and theſe arms the kings of Congo have borne ever ſince.

This prince died in the year 1525, and was ſucceeded by his ſon Don Pedro, who alſo diſtinguiſhed himſelf by his zeal for the Portugueſe and their religion, who dying without iſſue in 1530, left the crown to his brother Franciſco, who was alſo a friend to the Portugueſe; but dying, after a reign of only two years, he left the crown to his firſt couſin, named Diego; who alſo dying without children, the Portugueſe were become ſo numerous, and ſo opulent from the great privileges that had been granted them under the three former reigns, that they reſolved to fill the throne with a perſon of their own chooſing: but the princes of the blood, the governors of the principal provinces, and the reſt of the Congoeſe nobility, conſidered this as an open and avowed attempt to ſubvert their conſtitution and government, and to reduce the whole nation to ſlavery; and riſing up in arms, the Portugueſe were too weak to withſtand their fury, and all who engaged in this conſpiracy were cut off, except the clergy and miſſionaries, who were ſpared, from a regard to religion.

This bloody execution reſtored to the natives the freedom of electing their own monarchs, a new king was choſen, and an embaſſy ſent to Sebaſtian king of Portugal, who boldly complained of this attempt to overturn their conſtitution and government; and repreſented to his majeſty, how odious his ſubjects had made themſelves to the natives, by their intolerable pride and avarice, and the tyranny with which they treated them in all the parts of the kingdom where they were ſettled. In ſhort, he gave ſo many inſtances of their miſbehaviour, and backed them with ſuch irrefragable evidence, that Don Sebaſtian, who was preparing to ſend a powerful army to revenge the ſlaughter of his ſubjects, was eaſily perſuaded to liſten to more amicable terms, and to live in peace and friendſhip with the new king and his ſubjects.

Mean while, king Sebaſtian, being informed that there were ſeveral rich mines of gold, ſilver, and other metals in that kingdom, ſent ſome ſkilful men thither to ſearch for them: but king Alvarez, who was then on the throne of Congo, being diſſuaded by his honeſt confeſſor Franciſco Barbuto, a Portugueſe, from ſuffering thoſe mines

to

to be discovered, lest it should tempt that monarch to make himself master of them, and by degrees of his whole kingdom, instead of telling those artists where they lay, sent them into other provinces where there were none to be found. Upon this king Sebastian and his Portuguese subjects, being disappointed of their high expectations, soon altered their behaviour towards him: the wealthy Portuguese merchants abandoned his dominions, his splendid embassies at the court of Lisbon were received with a formal coldness, and his most earnest entreaties for a fresh supply of missionaries were answered by affected delays.

From that time it does not appear that any great efforts have been made to convert the natives; for tho' many still make a profession of Christianity, ignorance and vice, as hath been already intimated, prevail, and all their religion consists in a few forms and ceremonies.

SECT. XIII.

Of the Kingdom of LOANGO.

Its Situation, Extent, Provinces, Climate, Fertility, Plants, and Animals.

THE kingdom of Loango, or, as others write it, Loanga, extends along the African coast, from the Cape of St. Catharine, under the second degree of south latitude, to the small river of Lovanda in the fifth degree, and is therefore a hundred and eighty miles from north to south; but is said to extend near three hundred miles from east to west. This country, as well as Angola, was formerly a part of the kingdom of Congo, but has been long dismembered from it. It is watered by many small rivers, and divided into four principal provinces, named Lovangiri, Lovango-mango, Chilongo, and Piri; in all which are abundance of towns and villages: but we know little more of them than their names, and indeed they appear to have but little worth our notice, either with respect to their populousness, manufactures, commerce, or elegance of building.

Though Loango is situated almost in the midst of the torrid zone, the climate is healthy and pleasant, and the soil fertile and capable of improvement: but the natives, like all the others along this coast, are naturally lazy, and too averse to the fatigues of agriculture to plant or sow more than will barely suffice the current wants of each year: whence it frequently happens, that a bad season is usually followed by a famine, for want of their laying up a proper store against times of scarcity. They are commonly contented with bread, fish, and such fruits, greens, and pulse, as the earth naturally produces; and which being the same as grow in Congo, and other of the neighbouring countries, need not here be repeated. We shall only observe, that they have several sorts of pease and beans, with large and small millet, of all which the ground annually yields three crops. Their palm, banana, and other trees, produce excellent fruit, of which they make different sorts of wine, which they prefer to that which comes from Europe. The cotton and pimento trees grow wild, as well as the paradise grain, though the last is in smaller quantities. The enzanda, alicandi, and metamba afford them plenty of materials both for building and covering their houses, for making their ships and smaller vessels, for cloathing, and other uses. Sugar-canes, cassia, and tobacco, grow here plentifully; but there are few oranges, cocoas, and lemons, which are not much regarded by the natives. They make bread of a variety of fruits, herbs, grain, and roots, which, with a little more industry, might be produced in such abundance as to prevent their ever suffering by famine.

They have very few cattle of any sort, except goats and hogs; but poultry is said to be so extremely cheap, that six-pennyworth of beads will purchase thirty good chickens. Pheasants, partridges, and other wild fowl, are still more numerous, and hardly bear any price. They have a land bird bigger than a swan, which in shape resembles a heron; its feathers are black and white, and it has a bare place on the breast: this is probably the pelican. Among the wild beasts they have the zebra and a multitude of elephants, whose teeth they exchange with the Europeans for iron, of which they make warlike instruments and tools.

They catch on the coast great quantities of fish; and for this purpose, it is said they daily watch a large fish of the size of a grampus, which constantly comes to feed along the shore, driving whole shoals of the smaller kind before him, which are then easily caught. If one of these large fishes runs himself ashore, the natives immediately endeavour to free him again, which is as much as four or five strong men can do. These they call sea-dogs, and will not suffer any man to hurt them. In the bays, rivers, and in shallow water, they catch fish with mats made of rushes, some of which are three hundred yards long. These are set afloat on the surface, with pendant rushes on the sides, which frighten the fish, and make them leap upon the mat, where they are easily caught.

SECT. XIV.

The Persons, Manners, and Dress of the Inhabitants.

THE natives, who are called Bramas, are tall, well-shaped, strong, and very civil. They use circumcision, without knowing why, and trade chiefly among themselves. They are industrious and vigilant where gain is to be got, and are at the same time friendly and generous to one another; are extremely fond of palm wine, yet despise that of the grape. They are libidinous to a high degree, and very jealous of their wives. They carry on a variety of trades, and have among them weavers, smiths, carpenters, potters, canoe-makers, fishermen, and merchants; but these handicraftsmen are so fond of their old ways, and ill contrived-tools, that, like those of Congo, they take ten times more time and pains in performing an imperfect piece of work, than they would take in finishing one with better tools.

They commonly dress in cloth of their own manufacture, made either of the leaves of the palm or some other tree; but the better sort are all made of the former: for this purpose the young palm shoots are lopped off, dried, then soaked in palm wine, and well rubbed with the hand, by which means they obtain a kind of flax, which, being spun and wove, is made into suits for those in easy circumstances, and hang round the body from the girdle down to the feet. They have four sorts of this cloth. The richest, which is flowered with different colours, is worn only by the king and those whom he permits to wear it. The second sort is not half so finely spun, yet at a small distance appears almost as beautiful, it being figured much in the same manner, and it will require a nice eye to distinguish them, except they are examined on the wrong side, where the difference is more visible. The two other sorts, which are wove plain, are still coarser, and only worn by the common people and slaves. These, like the former, reach down from the girdle to the ancles; but those of the slaves only to the knee. The rest of the body, from the girdle to the head, is naked; yet they wear bracelets, according to their rank, which are of gold, silver, brass, or coarser metals, in the form of chains; others are of ivory, glass-beads of several colours, and the like.

The men are also obliged to wear the skin of a wild or tame cat; and the wealthy have them of marten, beaver, and other valuable furs: some of them, called enkinies, are beautifully spotted; but these are only worn by the king and those of his court to whom he grants that privilege. Both he and they frequently wear five or six sorts of them neatly sewed together, and stuck with the feathers of parrots and other birds of various colours, dispersed in the form of a rose, and hanging just before. The skirts of the furs are hemmed with elephants hair, to which they hang a number of little bells, which, at every motion of the body, and at every step they take, make a tinkling. These garments are tied round the waist with a rich girdle that encompasses it several times. Those of superior rank wear two of these girdles, one above the other, richly adorned and variegated. They wear round their necks, wrists, and legs, several circles of beads of coral and ivory, round shells of beautiful

 colours,

colours, chains of copper, tin, or iron, of a triangular form, and brought from Europe. Over their ſhoulders they have a kind of ſack knotted about three quarters of a yard long, with a hole juſt big enough to put their hand in; and this ſerves to hold their calabaſh, proviſions, pipes, and tobacco. Their heads are covered with a knit cap, which ſits cloſe to it; and, as they never go without arms, they commonly hold in their hand a cutlaſs, ſword, or bow.

The women dreſs in much the ſame manner, only they wear no girdle, and their petticoats are much ſhorter; but the rich will throw over them a piece of ſome fine European ſtuff or linen. The head and upper parts of the body, as well as the legs, are naked, except their wearing collars, bracelets of coral, and other trinkets about their necks, arms, and legs. Both ſexes wear rings of richer or baſer metal, according to their rank, which they conſider as amulets and preſervatives, and both colour their bodies all over with a red wood, called takeel, ground upon a ſtone.

SECT. XV.

Of their Marriages, and the Slavery of the Women: An Account of a People called White Moors. Of the Religion of the Natives, and their Funeral Rites.

THEY allow of polygamy, and authors ſay, that the rich have ten, twelve, or more wives; and thoſe in inferior circumſtances ſeldom leſs than two or three: but, if this be the caſe, they muſt have abundantly more females than males born among them, or elſe the poor can have no chance of being married. The conſent of the parents, and paying the price agreed on for the wife, is all the formality and courtſhip uſed in their marriages.

Some are ſo curious as to buy them, when ſix or ſeven years old, and breed them up to their hand; but the wiſer ſort of parents will not part with them till they are become marriageable, at which time they ſet a mark upon them that ſeldom fails of bringing a number of young gallants, eſpecially if they are handſome. This mark is ſhaving their heads, and leaving only a circle of hair.

The young females have, however, little encouragement to enter the matrimonial ſtate, which, beſides their being obliged to have many rivals in it, and the extreme jealouſy of the huſband, reduces them to the moſt melancholy ſervitude. They alone till and manure the ground, gather in the harveſt, grind the millet and other grain, make the bread, dreſs the proviſions, make wines and other liquors, and take care of all the other houſhold affairs. They muſt ſtand at a due diſtance while their huſbands eat, and take their leavings when they are gone. They muſt approach him when he comes in words and geſtures expreſſive of their joy and reſpect, and ſpeak to him and receive his commands upon their bended knees. They are liable to be turned out of doors upon the leaſt ſuſpicion of infidelity; and, if proved guilty, undergo a ſevere puniſhment, though the man with whom they have tranſgreſſed commonly eſcapes with only ſome pecuniary fine; and whoever takes her in after her huſband has turned her away is obliged to pay the like fine, or another woman in exchange for her. But though this is the ſlaviſh ſtate of the wives of this country, there is a particular law by which the children follow the condition of their mothers; that is, they muſt continue ſlaves if the wife be ſuch, though the father be free; and are free born if the mother be ſo, though the huſband be a ſlave.

The children of the natives are born white, but in two days time become as black as their parents. This often deceived the Portugueſe at their firſt ſettling in theſe parts; for, having had a commerce with the negro women, they vainly imagined the child to be theirs.

But, what is much more extraordinary, here are a white people, who have grey eyes, red or yellow hair, and a compexion that reſembles chalk. Their eyes, inſtead of a lively ſparkling, ſeem fixed in their ſockets; and they appear to have hardly any ſight, except in the duſk of the evening, or by moon-light. Though the negroes look upon theſe as monſters, and have the utmoſt hatred and averſion to them, they are well received by the king, who cauſes ſome of their children to be educated as ſoothſayers, and is never without ſome of them about his perſon and in his court. They are called Dondos by the negroes, and Albinos, or White Moors, by the Portugueſe. There is a kind of continual war between the negroes and them, in which the former always attack them in the day-time, when their ſight is the moſt imperfect; and theſe take their advantage of them in the night, when it is at the beſt.

Theſe white people not only make a part of the king's council, but are the chief perſons employed in all religious affairs and ſuperſtitious ceremonies: yet neither they nor any of the Loangoeſe have any tolerable ideas of a Supreme Being; and though they ſeem to acknowledge his exiſtence, under the name of Sambian-pongu, they neither pay any adoration to him, nor ſeem to have any notion of his nature or attributes. All their worſhip and invocations are, like thoſe of the Congoeſe, directed to ſubordinate ſpirits, who, they imagine, preſide over the different parts and powers of nature. Theſe pretended deities they repreſent in the form of men, women, or other living creatures; ſome coarſely carved, and others modelled in clay. Some of a ſmall ſort are worn in little wooden boxes pendant about their necks; but the larger they ſet up in their houſes, and adorn their heads with the feathers of pheaſants, parrots, and other birds, painting them all over of various colours, and hanging little bits of cloth, ſmall ſhells, pieces of iron, and other baubles on their bodies. Theſe are placed in an earthen veſſel, ſomewhat like a ſtone mortar, in which the figure ſtands half in and half out.

The perſons conſecrated to the ſervice of theſe imaginary deities, are uſually advanced in years, and choſen by the enganga mokiſſo, or chief of the magicians, with many ridiculous ceremonies, before a numerous aſſembly; and it is ſaid, that as ſoon as theſe are ended, the candidate begins to look wild, to diſtort his face, and put his body into ſeveral indecent attitudes, uttering loud and terrible ſhrieks. Authors tell us, that he then takes fire in his hand, and bites it without burning himſelf; and that ſome of them run with prodigious ſwiftneſs into ſome deſart place, whither they muſt be ſought out by beat of drum, and when one of them is found, he appears with his body covered with leaves, and is brought home by his relations, who dance around him, while he acts the part of a perſon poſſeſſed by ſome demon. At his return, he is aſked to what demon, law, and particular obſervation he intends to bind himſelf; and as ſoon as he has named one, a buckle or ring is faſtened round his arm, which he muſt always wear, to remind him of his promiſe; and afterwards he never ſwears by any thing but the ring, or the demon, to which he hath dedicated himſelf.

The common people have likewiſe one or more ſmall idols, which thoſe of high rank wear in great numbers.

The inhabitants of Loango entertain various notions on the nature of the human ſoul. The royal family are perſuaded, that the ſouls of their deceaſed relations tranſmigrate to the bodies of thoſe who are afterwards born in the family. Others imagine, that the departed ſouls become heroes, houſhold Gods, and guardian ſpirits, and from that opinion make little niches under the roof of the houſe, where they place their idols, which are generally a ſpan long, and offer them a ſhare of their meat and drink, before they venture to taſte it themſelves. Others aſſign the ſoul a reſidence under the earth, where they ſuppoſe it enjoys a new kind of life in a higher or lower rank, according to the degree of merit it poſſeſſed while on earth. Another ſort think, that ſouls die with their bodies, unleſs they are kept alive by the witchcraft of an enemy, in order to render them ſerviceable to his avarice and intereſt. They are all perſuaded, that their mokiſſos, or as the Portugueſe call them fetiſſos, that is the ſpirit to whom they have been dedicated at their birth, has power to inflict puniſhments, or even death, on thoſe who neglect or break any of the obſervances to which they have bound themſelves. Hence when a perſon enjoys perfect health, and worldly proſperity, he flatters himſelf, that his God is well ſatisfied with his behaviour; but when matters go

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otherwiſe, he thinks it high time to look about him, in order to find what has diſpleaſed his mokiſſo, and what is the propereſt method of regaining his favour.

In this kingdom they have many temples, in which their idols are placed; the moſt conſiderable of which is that of Therico, a large village, where the temple is very ſpacious, and the pillars, as well as the mokiſſo, have the figure of a man. The enganga or prieſt, who is lord of the village, performs the ſervice every morning, by ſtriking a fleece of wool with his ſtaff, and muttering ſome words, to which a youth who aſſiſts him, makes regular reſponſes; after which he addreſſes his petitions to the mokiſſo, recommending to his care the health and proſperity of the king, the welfare of the country, the fertility of the land, and the good ſucceſs of their traffic and fiſhery.

When a common perſon dies, they expreſs little concern till his breath is out of his body, and then every one begins to howl and cry, to crowd about the corpſe, bring it out of the houſe, and aſk it the cauſe of his death, whether want of food or other neceſſaries, or any enchantments. This tumult commonly laſts two or three hours, during which ſome of the relations are buſily employed in waſhing, combing, ſhaving and ſtaining the corpſe with red wood, particularly his nails, and getting ready ſuch of his goods as are to be thrown into his grave; while others are employed in digging it of a ſufficient ſize to contain both him and them. When every thing is ready, they ſuddenly ſnatch up the corpſe, and run away with it, with all poſſible ſpeed, the company following with the ſame haſte; and when they come to the place, throw the body and goods into the grave. Theſe goods are generally ſome of the deceaſed's cloaths, weapons, and tools; and when theſe are too many for the grave to contain, they hang them upon ſhort poſts ſtuck into the ground, after having firſt torn, or otherwiſe injured them, to prevent their being ſtolen. The mourning laſts ſix weeks, during which the deceaſed's relations meet at the grave morning and evening, to bewail his death.

A perſon of rank no ſooner falls ſick, than the ſtricteſt enquiries are made, whether his diſeaſe be not cauſed by enchantment. Upon this the engangas are conſulted, and if they pronounce him bewitched, countercharms are uſed for his cure. If none of theſe avail, and the patient dies, much the ſame ceremonies are uſed as at the death of a perſon of meaner rank, only they extend the corpſe on the floor of ſome large chamber, and not in the ſtreet, and inſtead of three hours ſpend three days in lamenting his death, and preparing for his interment. All this while his male relations utter their lamentations about his corpſe, while the females are dancing in another room, and ſinging his panegyrics, expatiating on the nobility of his lineage, the greatneſs of his eſtate, the grandeur in which he lived, and the number of his friends and enemies. The mention of his enemies by name ſeldom fails to create a ſuſpicion that ſome of them have cauſed his death by witchcraft, eſpecially if the engangas have intimated any thing to that purpoſe. Upon this ſtricter enquiries are made, and if no certainty can be obtained, they unanimouſly reſolve to conſult one of the mokiſſos, and every one contributes ſomething to defray the expence of the enquiry. On the third day, the corpſe with the goods are hurried away with precipitation to the burying-place, and there they throw the body and other utenſils, as an earthen pot, an arrow, a lance, a wooden ſhovel, a calabaſh, a drinking cup, a pipe, a tobacco-box, a ſtaff, and other things of the like nature; and, as hath been obſerved before, what is not thrown into the grave, is ſuſpended on poſts ſet round it; after which the mourning laſts two or three months, during which the friends and relations make their morning and evening lamentations at the grave, and the enquiry after the cauſe of the perſon's death is carried on by the relations.

No ſtrangers are ſuffered to be buried in this kingdom; for when they die they are conveyed in a boat two miles from the ſhore, and thrown into the ſea. This, they pretend, was occaſioned by the following incident. A Portugueſe gentleman dying, and being buried there, had not lain in the ground above four months, before a famine, occaſioned by want of rain, induced the inhabitants to conſult the mokiſſos in relation to the cauſe, and were anſwered, that a Chriſtian had been buried among them, and muſt be taken up and thrown into the ſea before they would obtain any rain. The people obeyed, and a plentiful rain happening to fall three days after, they have never ſince permitted any Chriſtian to be buried there.

SECT. XVI.

Of the Government of Loango, the Power and State of the King; the Ceremonies obſerved at Court; the Funerals of the Kings of Loango; the Order of the Succeſſion; and a conciſe Account of the Laws.

LOANGO was anciently a part of the kingdom of Congo, as hath been already intimated; but the governors of its ſeveral provinces revolted from it, and raiſed themſelves to the dignity of independent princes, till one of them grew ſo rich and powerful, as to ſubdue all the reſt, and not only aſſumed the royal title and dignity, but took ſeveral other provinces from the king of Congo; by which means he rendered himſelf ſo abſolute, as to be worſhipped in ſome meaſure as a deity.

The king of Loango is ſtill reckoned very powerful, and capable of bringing great armies into the field; for all his ſubjects that are able to bear arms, are obliged to appear at the uſual muſters, in order to perform their exerciſes before him, and to follow him or his general to the wars, wherever he commands them. His troops are armed with darts, which have large heads of iron, and have a handle about the middle of the ſtaff, by which they throw them with great force and juſtneſs. They have alſo a kind of dagger, which in ſome meaſure reſembles the heads of their darts. Their targets are ſo large as to cover almoſt the whole body, and ſo ſtrong, as to repel an arrow or dart, they being made of hard and thick hides.

It is here reckoned a capital and unpardonable offence to ſee the king eat or drink. He generally contents himſelf with two meals a day, and is ſaid to have two houſes appropriated to that purpoſe, the one for eating, and the other for drinking; to the firſt he uſually repairs about ten o'clock, which is his dinner-time, and there finds his victuals ready, brought in a kind of baſkets, a ſervant going before with a little bell, to give notice that the king's table is going to be covered. The high ſteward has no ſooner placed the meat before him but he retires, and locks the door after him, leaving neither man nor beaſt to ſee him eat, his numerous court waiting all the while in an antichamber, in order to follow him to his drinking-houſe, to which he generally adjourns immediately after dinner.

This is the nobleſt apartment in the whole palace, and is encompaſſed by a ſpacious court incloſed with paliſadoes of palm trees: this is alſo the place where he adminiſters juſtice to his ſubjects. The room is hung with a rich tapeſtry, about eight feet high, and at the farther end of it is the royal throne, which is formed of fine palmetto pillars white and black, curiouſly wrought in the manner of baſket work. The front of the apartment is open to let in the freſh air; and about twenty feet beyond it, a ſcreen or partition runs quite acroſs to keep the palm wine which he drinks concealed. On each ſide of the throne are two large baſkets of black and red palmetto, in which the natives ſay, the king keeps the images of the familiar ſpirits who guard his perſon. On each ſide of him ſtands one of his two cup-bearers, and when he wants to drink, he beckons for the cup, upon which one of them reaches it to him, and the other, who holds two iron rods, reſembling drum-ſticks, ſtrikes them together to give notice that he is going to drink, and then all the nobles both in the hall and out of it, fall with their faces to the ground; but the cup-bearer who preſents the wine turns his back. In this poſture all continue, till notice is given, by the ceaſing of the ſignal, that he has drank, upon which they immediately riſe and expreſs their joy and good wiſhes by clapping their hands.

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No one is permitted to drink out of his cup, or to eat of the proviſions which he leaves, after having dined or ſupped; but all that is left is carefully put together, and buried in the earth. It is a mark of reſpect, when any perſon is allowed to drink in his preſence, for that perſon to turn his back to him.

As cauſes are heard, and affairs of the greateſt importance are diſcuſſed in this hall, he often ſtays in it till about an hour after ſun-ſet, or, in other words, till about ſeven o'clock; but, if there be nothing of that nature, he commonly retires to his ſeraglio, and paſſes the reſt of the afternoon with ſome of his wives. About ſeven o'clock, or ſoon after, he repairs to his eating-houſe, where he ſups with the ſame ceremonies uſed at dinner, and then adjourns to the drinking-hall, where he uſually ſtays till bed-time, which is at about nine or ten in the evening, and then retires to reſt.

This prince ſeldom or never ſtirs out of his palace, except on ſome grand feſtival, or ſome ſolemn occaſion; as receiving an embaſſy, or hunting ſome miſchievous leopard that lurks about his capital; quelling ſome revolt, or ſeeing his people begin to plough and ſow his lands; and when his vaſſals come to pay him their uſual homage and annual tribute.

Upon theſe occaſions he publicly repairs to a ſpacious green that faces his palace, in the center of the city, where is erected a throne of white and black palm-tree wickers, artfully interwoven, and adorned with curious embelliſhments. On the back of the throne is ſpread a kind of eſcutcheon, or ſhield, hanging to a pole, and on each ſide of the throne are ſet about eight umbrellas, neatly wrought with the fineſt of their country thread, and fixed at the end of poles, which run through the center of each. Theſe umbrellas are of the form of an hemiſphere inverted, and about two yards in diameter. The ſtuff to which they are fixed is about as thick as a man's arm, and two or three yards in length, with a large taſſel or buſhy tuft above, and ſeveral others under the concave. Theſe, and ſeveral other penſile ornaments of different materials, being whirled about horizontally with great vehemence, by proper perſons appointed for that purpoſe, raiſe an artificial breeze that is very refreſhing and delightful to all within its reach.

Before the throne the ground is covered with a large carpet, or cloth, of quilted leaves, about forty yards long, and twenty broad, on which none but the king or his children may ſet their foot, but round it there is room ſufficient for two or three perſons to paſs; and beyond that the nobles and officers of the houſhold are ſeated croſs-legged, ſome on the ground, and others on carpets or cuſhions, each holding in his hand a buffaloe's tail, and waving it about. A great number of ſervants ſurround their maſters on the outſide, all ſeated in the ſame poſture; and at proper diſtances are placed the muſicians, who have three ſorts of inſtruments, one made of ivory like our hunting-horns, but of different ſizes and bores; theſe joined together yield a loud, yet pleaſant ſound. The ſecond ſort is the drum, which is of various ſizes, and is made and beat after much the ſame manner as thoſe of Congo and Angola. The third reſembles a tabor, ſhaped like our large ſieves, with a drum-ſkin inſtead of a piece of lawn or wires. The hoop about it has holes, in which are faſtened flat pieces of tin or braſs, which make a kind of gingle whenever the tabor is moved or beat with the hand.

Before the above carpet a number of dwarfs ſit with their backs towards the throne; theſe are choſen for their deformity, and eſpecially for the diſproportionate largeneſs of their heads. Their cloathing is ſuited to their appearance, it being only the ſkins of beaſts tied about their waiſts. Theſe the king cauſes to be intermixed by way of contraſt with a number of White Moors, and both together in their motions and antic geſtures make a very groteſque appearance.

The king is no ſooner ſeated on his throne, than the muſic plays, and a ſet of officers, or gentlemen, begin a dance, called kilomba, round the royal carpet, in which they toſs about their arms, and ſhew all poſſible activity with their bodies; and when any of them has been ſo happy as to pleaſe his majeſty by his performance, he lets him know it by opening his arms; on which the dancer draws nearer the throne, and, after rolling himſelf ſeveral times in the ſand, to expreſs his gratitude and ſubjection, is ſometimes allowed to clap his hands upon the king's knees, and his head in his boſom. The nobles have the privilege of ſaluting the king in this manner: when approaching his perſon they take ſeveral large ſteps or bounds in the air backwards and forwards; and as theſe have their ſeparate ſeats on each ſide of the throne, they cauſe their own vaſſals who attend them on theſe occaſions to perform the ceremony to them: this is called the leaping ſalute, and is always uſed upon grand occaſions, particularly when the king's vaſſals come to pay him their homage and tribute.

The next grand ſolemnity is termed the ſeeding-time, and is kept on the fourth of January, when the men and their wives appear before the king, in order to till and ſow his lands. The men appear in arms, while the women are buſied in breaking up the ground, which is a ſervice to which they muſt all ſubmit, and from which none can abſent themſelves without incurring a penalty; and the king himſelf repairs in perſon at about three in the afternoon to encourage them, and ſee that this work be well done. In the evening they are all invited to ſup at his expence; and this is eſteemed a grand feſtival. Every vaſſal is in like manner obliged to ſend his wives to till the lands of his lord, and when they have performed this ſervice, they are at liberty to work for themſelves on what waſte piece of ground they like beſt, for all the reſt of the lands are held in common; but when any one has begun to cultivate one ſpot, it is not lawful for another to interfere with him in it.

The king alſo ſhews himſelf in public on the hunting of a leopard within the neighbourhood of his capital. Theſe animals being numerous, the nobles are allowed to ſummon all their vaſſals to hunt and deſtroy them; and when any has killed a leopard, he gives notice of it to the king, by bringing its tail to Loango, and hanging it on a palmetto pole before the royal palace.

But if any of them are diſcovered within the neighbourhood of that capital, the king, upon the firſt notice of it, orders all the inhabitants, by ſound of trumpet and beat of drum, to appear in arms and accompany him to the place where it is lodged. If it be too far for him to walk, he is carried in a wicker chair, borne upon four men's ſhoulders. When they come to the leopard's den, or to the wood in which he lurks, ſome of the people beſet the avenues, armed with their bows and javelins; while others lay their traps, or ſpread their nets, to catch him alive. A third ſort beat the buſhes, ſound their trumpets, and make a hideous noiſe to frighten the beaſt; who, in order to break his way through the vollies of darts and arrows diſcharged at him on every ſide, is forced into the trap, where every one ſtrives to diſpatch him in the preſence of the prince.

This is no ſooner done than he orders him to be flayed by one of his officers; after which the ſkin is carried in triumph by the huntſman to the palace, where the ceremony is cloſed with ſinging, dancing, and variety of other paſtimes.

The king's funeral is performed with great pomp; but, inſtead of the inhuman cuſtom practiſed in ſome of the neighbouring parts of Africa of interring the king's wives, relations, domeſtics, and ſlaves alive with him, they ſurround the funeral-ſeat on which the corpſe is placed with little images of clay, wood, or wax; yet ſome ſlaves are ſaid to be ſlaughtered upon theſe occaſions, and buried in the ſame or ſome adjoining vault. Theſe vaults are made ſo large as to contain not only the corpſe of the king, which is always dreſſed in the moſt pompous manner, but a great number of utenſils, as pots, kettles, pans, pitchers, cups, linen, and cloaths. The above ſlaves are ſaid to be buried with their maſters, not only to attend them in the next life, but to bear witneſs when they come before the God of the other world how they have lived and behaved in this.

With reſpect to the ſucceſſion of the crown, it deſcends not to the king's children, but to thoſe of his ſiſter. Some care is neceſſary to prevent confuſion and diſputes about it; therefore thoſe who claim a right to aſcend the throne have particular towns or villages aſſigned for their

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residence nearer or farther from Loango, according to their being nearer or farther from the succession: they have likewise their titles from those towns; thus the next heir to the crown is called Manikay, from the town of that name, about five or six miles north-west of the capital. The next to him is called Mani-bocke, and lives at that town, which is between fifteen and sixteen miles farther up the country. Mani-sallaga, or Salag, the third in rank, lives at Salag, thirty miles from Loango. Mani-kat, the fourth, lives at Kat, a village about fifty miles distant: and Mani-inyami, the fifth, and last, resides at a hamlet on the southern borders of the kingdom. Hence, when the king on the throne dies, Mani-kay, who succeeds him, removes to Loango, and the other four remove one stage nearer to it, according to their rank, and a new one is nominated to succeed Mani-inyami.

Their laws are much more gentle than in other neighbouring states, except in crimes committed against the king's person, dignity, or honour. Thus they never condemn a man to suffer death for theft, but content themselves with obliging the offender to restore what he has stolen, or its value, and with exposing him with his hands tied behind him to a tree or post, to the sport and derision of the spectators.

It is said that adultery is only punished with a fine; but this indulgence is so far from extending to the king's wives and concubines, that if any of them be debauched, or suspected to be so, both she and her paramour are burnt alive without mercy, in sight of each other. The number of his wives is indeed prodigious, because he is obliged to keep those of his predecessors, as well as his own, so that they sometimes amount to a very great number. All these he keeps confined in his seraglio, and singling out some of them for his pleasure, obliges the rest to employ themselves in some useful work; but should any of these be found pregnant, she would be put to the torture to make her confess her partner; but these women sometimes cause an innocent person to share their dreadful fate, in order to save the man they love.

SECT. XVII.

A Description of Loango, the Capital of the Kingdom, and the Trade carried on by the Natives.

THOUGH the bay of Loango is esteemed a pretty good one, it has a bank on the north side of its mouth, or entrance, that runs about half a league along the coast, and has not above two fathoms and a half water; but having got over it, you come into five fathoms and a half, which continues till within a small cannon-shot of the land, where the vessels commonly anchor in three fathoms, on a reddish bottom. The bay is easily known by the high reddish mountains on the sea-side, that are different from all the others on that coast. The many large rivers that come down from the continent cause the currents to be so strong and rapid towards the north, that it is difficult to weather them and gain a southern course: but this may be done with greater ease and safety in the months of January, February, March, and April; during all the rest of the year the currents flow so strong, that even the coasters are obliged to keep at least ten or twelve leagues off the land. The port, or landing-place, is at the small village of Kanga.

The city of Loango is situated in the province of Loango-mongo, in four degrees and a half south latitude, and about five or six miles from the sea-coast. The houses are for the most part oblong, and covered in such a manner, as that the middle part of the top is flat, and the rest of the covering comes down with a slope. The whole is supported by strong wooden pillars and cross beams; those that support the highest part being ten or twelve feet higher than the side ones, and the last of a height proportioned to the size of the building; for the houses are higher or lower according to their length or breadth. They have usually three or four rooms; but have none above the ground-floor. The houses are fenced round with a hedge of palm twigs, canes, or the like materials; and some of these hedges enclose seven, eight, or more buildings. The families within them commonly live together in a peaceable and friendly manner, and are ready upon all occasions to assist each other, except when they suspect any one of magic.

Their chief furniture consists in a variety of pots and kettles, baskets, calibashes, mats, and benches, on which they lay their cloaths, weapons, and other utensils.

The streets are wide and kept very clean, and before each side is a row of palm, bananas, or bacavas, which agreeably shade the fronts of the houses; and most of those which belong to persons of superior rank have the same behind, or even quite round.

In the center of the city is a square of a prodigious size, on one side of which is the royal palace, which is a mile and a half in compass, and surrounded by stately palms. It consists of a vast number of detached buildings, or houses, among which are those of the king's women. The houses of the king, his halls of audience, and other offices are on the west side, and face the above square, in which he holds his councils of war; he there also feasts his prime officers, and sometimes his whole army. From this square there likewise runs a wide street, some musquet shots from the palace, where a considerable market is kept every day, in which are sold great quantities of palm cloths; as also corn, meal, poultry, fish, wine, and oil; and there were formerly sold in the same place elephants teeth, but these are now removed to the port of Kango. In this market is also a famous temple and idol, called Mokisso a Loango, which has been held in great veneration both by the king and people.

The trade of this country chiefly consists in slaves, which are esteemed the greatest riches of the inhabitants; and this trade is carried on much in the same manner as at Congo. The natives also sell considerable quantities of ivory, tin, lead, iron, and copper, brought from the mines of Sundi, which are situated far to the east. The smiths and artists in mines set out from Loango in September for the kingdom of Sundi, and being arrived at the mountains where the copper-mines are, set their slaves to work in them. They melt the ore on the spot; but as they have not the art of purifying it from other metals, their copper is neither so pure nor so valuable as it might be. At that work they are employed till the month of May following, at which time they bring elephants teeth and tails; but the former are only of a small size, and the latter the Portuguese carry to Loango, where the negroes of that town have the art of weaving the hair into girdles, bracelets, collars, and other ornaments that are exceeding neat and beautiful. These two last articles the Loangoese purchase of one of the inland nations, in exchange for salt, palm oil, Silesia ticking, cutlasses, looking-glasses, beads, and other things, which they obtain from the Europeans.

The Portuguese also export from Loango several sorts of cloths, the manufacture of the country, some of which pass for money both there and in other neighbouring kingdoms.

Those European merchants who are desirous of trading at Loango, are obliged to obtain a licence for it from the king, which can only be done by presents made, not only to him, but to his mother, the queen, and some of his ministers, which renders it chargeable and difficult. Besides, as the inhabitants understand no language but their own, it is necessary to hire some of their fishermen, who have commonly a smattering of Portuguese, to serve for interpreters and brokers.

CHAP. X.

Of the Kingdom of BENIN.

SECT. I.

Its Situation, Extent, Face of the Country, and Climate; Vegetables, Beaſts, and Birds.

THE kingdom of Benin is of conſiderable extent, but its limits are very imperfectly aſcertained; it is, however, bounded by Loango on the ſouth, by the gulph of Guinea and the Slave coaſt on the weſt, by part of Gago and Biafara on the north, and by Mujac and Makoko on the eaſt. It begins in the firſt degree of ſouth latitude; but how far it extends from ſouth to north, cannot be well aſcertained.

The firſt diſcovery of this kingdom is generally attributed to Juan Alphonſo de Aveiro, who gave the name of Formoſa to the river Benin, from the verdure and beauty of its banks. For ſeveral leagues up the country the land is low and marſhy; but its banks are every where adorned with tall, ſtraight, and ſpreading trees: the adjacent country affords a delightful proſpect, the land being even, without hills, yet riſing by gentle degrees; and the trees are diſpoſed by nature in ſuch regular order, that they ſeem as if planted by deſign.

But, notwithſtanding the apparent ſatisfaction the country affords from the pleaſing landſcapes preſented to the eye, the air is noxious and peſtilential, which is owing to the groſs vapours exhaled by the heat of the ſun from its marſhy banks; and there are ſuch quantities of moſquitos as render life intolerable, from the ſharpneſs of their bite, and its ſeeming poiſonous effects, producing violent heat and inflammations, with convulſions, vomitings, and other dangerous ſymptoms.

The ſoil at a ſmall diſtance from the river is extraordinary fertile, and whatever is planted or ſowed there grows well, and yields a rich crop. Among the fruits of the earth is the large ſort of millet; but as they are not fond of it, little is ſowed; it grows very luxuriant, and yields a prodigious quantity of grain. They ſometimes employ the Andra women to brew beer with it.

There is little or no rice cultivated at Benin, though the moraſſes near the river ſeem proper for it.

There are not many potatoes; but there is great plenty of yams, which they eat with their other food inſtead of bread, and are careful to plant them in their proper ſeaſon.

Among the fruit-trees are two ſorts of cocoas, bananas, wild figs, and ſome others.

With reſpect to tame animals, here is no want of horſes, cows, ſheep, dogs, and cats. The cattle, though ſmall, are good and cheap; and the negroes prefer the fleſh of the dogs and cats to that of any other beaſt. The natives alſo ſometimes kill wild ſwine and harts with their javelins; but this is very ſeldom. The country alſo contains a vaſt number of elephants, and a few lions and tygers; with many jackalls, baboons, and all ſorts of apes.

Among the feathered kind, they have great plenty of poultry, which are equally good and cheap; pheaſants, green and blue partridges, turtle and ring-doves, crooked-bills, ſnipes, divers, water-hens, and a ſort of crown birds.

SECT. II.

Of the Dreſs, Manners, and Cuſtoms of the Natives; their Food, Marriages, Treatment of their Wives, Puniſhment of Adultery, and Regard to Decency. The Circumciſion of their Children. Twins reputed happy Omens; but at Arebo are put to Death. The Treatment of their Sick, and the Burial of the Dead.

THE dreſs of the natives of Benin is neat, and greatly exceeds that of the negroes of the Gold coaſt. The rich wear firſt a white calicoe or cotton petticoat, about a yard in length, and half a yard in breadth. This they cover with another fine piece of calicoe of ſixteen or twenty yards in length, which they plait in a becoming manner, wearing over it a ſcarf a yard long and a foot wide, the ends of which are adorned with a handſome lace or fringe. The upper part of the body is moſtly naked. This is the dreſs in which they appear in public; but at home their cloathing is more ſimple, and leſs expenſive, it only conſiſting of a coarſe cloth worn round their waiſt, covered with a large painted cloth of the manufacture of the country, and worn in the manner of a cloak.

The ladies wear fine calicoe, beautifully checked with various colours, faſtened round the waiſt. The dreſs is long and open, either on one ſide or behind, juſt as fancy directs. The face and upper part of the body is covered with a thin veil, which they remove among their friends and intimates of either ſex. They adorn the neck with ſtrings, and chains of coral agreeably wrought and diſpoſed. Upon their arms and legs they wear bright copper or iron bracelets of a mean workmanſhip, and all their fingers are crowded with rings of the ſame metal. Upon the whole, their perſons are not diſagreeable, after cuſtom has rendered them familiar to the eye; and, except their rings and bracelets, the dreſs does not appear unbecoming.

The meaner degrees, both of the women and the men, differ from thoſe of high rank only in the quality of their cloaths, the form being the ſame. The men neither curl nor adorn their hair, but ſuffer it to fall naturally, except in two or three parts, which they buckle in order to ſuſpend a bunch of coral to each lock. The women, on the other hand, uſe great art in dreſſing their hair, which they reduce into a variety of different forms, great and ſmall curls, high and low fore-tops, ſometimes plaited up behind, at others flowing in wanton ringlets down the neck, but generally divided on the crown of the head, by which means the curls are brought into exact form and order. Some anoint the hair with a kind of oil, which they expreſs or roaſt out of oil-nuts; and this oil, it is ſaid, at length gives it a beautiful, but unbecoming, green or yellow, of which they are fond.

The natives of Benin are, in general, a good-natured, civil, and gentle people, from whom, by kind uſage, any thing may be obtained. If they receive preſents, they return double the value; and they will even ſteal to enable them to ſhew their gratitude. If a ſtranger aſks a favour of them, he is ſeldom refuſed, however inconvenient it may be for them to grant his requeſt: but though they are eaſily wrought upon by ſoft means, they are inflexible to all kinds of ſeverity and rough uſage: for by courteſy their pride is flattered, their ſelf-importance raiſed, and therefore a perſon of an obliging behaviour will ſucceed in points which a bluſterer would in vain try to effect. To think of forcing any thing from them, ſays Mr. Boſman, is to diſpute with the moon.

They are quick and alert in buſineſs, greatly attached to their ancient cuſtoms, in which, if we comply with them, they are very eaſy to deal with, and will not be wanting in any thing on their part requiſite to a good agreement. They are however very tedious in their dealing; for it frequently happens that a bargain for elephants teeth will take up ſome weeks before it is concluded; but this is managed with ſo many ceremonious civilities, that it is impoſſible to be angry with them; yet with each other, where they repoſe a confidence, no people make greater diſpatch. Mr. Boſman complains of another inconvenience, which is, that on the arrival of the Europeans, they are obliged to truſt them with goods to make paans or cloth of; for the payment of which they frequently ſtay ſo long, that, from the advancement of the

ſeaſon, the conſumption of proviſions, and the ſickneſs or mortality of the men, they are obliged to depart without their money. However, upon their return, they are honeſtly paid the whole.

Thoſe of the natives, who can afford it, feed well. Their common food is beef, mutton, or fowls, with yams for bread, which, after boiling, they beat into a ſort of cake. They frequently make entertainments for each other, and what is left is conſtantly diſtributed among the poor. People of mean rank content themſelves with ſmoked or dried fiſh, which they eat with a kind of bread made of yams, bananas, and beans, mixed and beat up together. For their drink they uſe water, or water mixed with a bad wine called pardon; but the rich drink at their meals water and European brandy.

They are well ſkilled in making ſeveral ſorts of dyes, as red, yellow, green, blue and black. The blue they prepare from indigo, great quantities of which grow here; but the other colours they extract from certain trees. They ſpin cotton, and weave cotton cloths with which they not only ſupply all the inhabitants, but export a great deal. They make ſoap, which is better than any made in Guinea. Their other workmen are chiefly ſmiths, carpenters and leather-dreſſers; but their workmanſhip is very clumſy.

The men marry as many women as their circumſtances will permit, the laws limiting them to no determinate number. If a man loves a virgin, he diſcovers his paſſion to the moſt conſiderable perſon among his relations, who goes to the houſe where ſhe lives, demands her of her friends, and, if ſhe be not already engaged, ſeldom meets with a refuſal. As ſoon as the conſent of the parents is obtained, the match goes on, the bridegroom preſenting his future bride with a ſuit of cloaths, bracelets, rings, and necklaces proportioned to the degree of his wealth. After having treated the relations on both ſides with a handſome collation, the marriage is ended without any other ceremony.

The natives are jealous of each other to a degree of madneſs, but never take offence at any liberties taken with their wives by Europeans, thinking it impoſſible that the taſte of the women ſhould be ſo depraved as to allow them to grant unbecoming favours to a white man. Among people of rank, the women live after the manner of the Eaſtern nations, cooped up from all converſation with the males of their own complexion and features; but are otherwiſe treated with great tenderneſs, in order to alleviate the misfortune of the loſs of liberty. If the maſter of the houſe receives a viſit from any of his acquaintance, his wife immediately retires, unleſs the ſtranger prove an European, in which caſe ſhe is deſired to remain in her ſeat. The women uſe every female artifice to engage their huſband's affections, from their being fully ſenſible, that all their happineſs depends upon his love.

Adultery is puniſhed three different ways; if among the lower claſs a huſband ſuſpects his wife's fidelity, he tries every method to ſurprize her in the fact, without which he can inflict no other puniſhment than ill uſage. If he ſucceeds in detecting her, he immediately becomes poſſeſſed of the real and perſonal eſtate of the gallant, which he may from that inſtant ſeize and enjoy as his own. The offending wife is diſciplined with a cudgel, driven out of the houſe, and left to ſeek her fortune, which is commonly very unhappy; for few perſons will chooſe to receive her into their houſes, and fewer ſtill will marry a woman who has ſo groſsly violated her faith. They therefore uſually retire into a country where they are not known, where they either paſs for widows, and watch for a ſecond opportunity of marrying, or elſe ſubſiſt by their labour, or by engaging in trade.

Among perſons of rank the crime is atoned for by a ſum of money advanced by the wife's relations to prevent the ſcandal annexed to adultery. After this ſhe paſſes with her huſband and all her acquaintance for a woman of virtue, proportioned to the money received by the huſband.

The governors and ares-de-roes puniſh this crime with the utmoſt ſeverity; for if the woman and gallant are taken in the fact, they are, without any form of law, immediately put to death, and their bodies thrown out as a prey to the birds of the air and the beaſts of the field. From the ſeverity of theſe puniſhments the violation of the marriage-bed is leſs known in Benin than in any other country.

In general the negroes of this country are libidinous; which is indeed the caſe of the inhabitants in almoſt all warm climates. Their converſation is, however, free from all obſcenity; the rites of love are held as ſacred, and to be only ſpoken of in places deſtined for that purpoſe; and their converſation is enlivened with well contrived fables and chaſte ſimilies.

The pregnant wife is forbid the careſſes of her huſband till after delivery. If the infant proves a male, it is preſented to the king, as properly and of right belonging to him; but the females are the property of the father, and are entirely under his power till marriage.

About eight or fourteen days after the birth of their children, both the males and females are circumciſed: the latter by the loſs of a ſmall part of the clitoris. The infants have beſides ſeveral inciſions made all over their bodies, in a regular manner expreſſive of certain figures: but the females are more tortured with theſe unnatural ornaments than the males. But before this, when the infant is only ſeven days old, the parents imagining that it has eſcaped the greateſt danger, give an entertainment; and, to prevent the evil ſpirits doing them an injury, ſtrew the roads with proviſions.

When a woman bears two children at a birth, it is eſteemed a happy omen, the king is made acquainted with it, and public rejoicings are ordered to be kept, in which they make uſe of a variety of wretched muſic, vocal and inſtrumental. As it is eſteemed too difficult a taſk for the mother to ſuckle both children, the father is obliged by the laws to look out for a nurſe who has loſt her own child; and, that no advantages may be taken of him, her price is ſettled by authority.

Yet at Arebo twin births are deemed a bad omen, and attended with great grief to the unhappy parents; for they ſacrifice both the mother and her children to a certain demon, which, they imagine, haunts the village. Though the huſband happens to be ever ſo fond of his wife, he can no otherwiſe purchaſe her life than by ſacrificing a female ſlave in her ſtead; but there is no poſſible means of redemption for the poor innocent children. Hence the circumſtances of having twins is ſo much dreaded, that thoſe whoſe abilities are able to ſupport the expence, uſually ſend their wives to be delivered in another country.

A wood ſuppoſed to be frequented by this evil ſpirit is held ſo ſacred, that no foreign negroe of either ſex is permitted to enter it. If a native of Arebo accidentally falls into any path leading to this wood, he is obliged, however preſſing his buſineſs may be, to proceed forwards to the end of it, without looking back, the violation of which cuſtom, or of the cruel one of murdering their wives and children, they imagine would be attended with a plague, famine, or ſome other public calamity. Nyendael informs us, that notwithſtanding this riveted ſuperſtition, he frequently went a ſhooting there, and to ridicule their ſtupid credulity, often turned back before he had proceeded half way in the track leading to the wood. At firſt they imagined he would inſtantly fall down dead, or be ſeized with ſome violent diſorder; but perceiving that his boldneſs was attended with no ill conſequences, their faith was ſomewhat ſtaggered. Their artful prieſts, however, deſtroyed all his endeavours to undeceive them, by their ſubterfuges, affirming, that no inference could be drawn from the practice of a white man, their God having no concern with him; but if a negroe was to attempt it, the conſequence would certainly be fatal.

The females of this country are extremely prolific; a barren woman is very uncommon, and eſteemed contemptible, while a fruitful woman is much admired.

The inhabitants of Benin appear leſs terrified at the approach of death, than the other people of the ſame coaſt. They aſcribe the duration of life to the determination of the Gods, and yet uſe the proper means to prolong it. Upon their being ſeized with any diſorder, they have recourſe to the prieſt, who here, as in ſeveral other countries on this coaſt, performs the office

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of phyſician. He firſt applies ſome green herbs, and if theſe prove ineffectual, he has recourſe to ſacrifices, and appeaſing their Gods.

The reputation of the prieſt is greatly augmented by the recovery of the patient; but if, after all his endeavours, the perſon dies, the prieſt is never at a loſs to defend his practice. But, notwithſtanding the great confidence they place in their prieſts, they are generally rich only in fame; for the patient's gratitude continues no longer than the diſeaſe, and the ſacrifice, which is offered at the prieſt's expence, frequently amounts to more than his fee.

When any perſon dies, the body is carefully waſhed; but when the natives of Benin breathe their laſt, they are with the utmoſt caution brought to the place of their birth; the body being firſt dried over a ſlow fire, then put into a cloſe coffin, and ſweetened with aromatics. As it frequently happens that no conveyance can be obtained for ſeveral years, the body remains all this while unburied, nor can the funeral rites be performed with propriety in any other but their native ſoil.

The neareſt relations of the deceaſed expreſs their grief in various ways; ſome ſhave their hair, others their beards, and others but half of either. The public mourning is uſually limited to the term of fourteen or fifteen days. Their complaints and lamentations are accommodated to the ſounds of certain muſical inſtruments with long intermediate ſtops, during which they liberally quaff their pardon wine.

When the laſt obſequies are performed, every man retires to his own houſe, and the neareſt relations, who continue in mourning in the above manner, bewail the deceaſed at ſtated periods, for the time limited by cuſtom. Huſbands and parents uſually prolong this mourning to three or four months.

The funeral of a king is performed with ſeveral very extraordinary ceremonies. A well is dug before the palace ſo deep, that the workmen are ſometimes ſuffocated in the pit themſelves have made, and yet it is ſo narrow at the top, that a ſtone five feet in length, and three in breadth will conveniently cover it; but its dimenſions at the bottom are conſiderable. Here the king's body is firſt laid in the preſence of a prodigious concourſe of people of both ſexes, all of whom contend for the honour of being buried with him. Such as are choſen for this high dignity are put in with him, and the grave cloſed by a ſtone. The next morning the nobles return, and removing the ſtone, dip their heads into the water with which the pit is generally filled, and aſk the perſons buried with the king, Whether they have met with their royal maſter, and on their making no reply, conclude that they are attending him in his flight to the other world; upon which the ſolemnity is cloſed. Barbot adds, that the firſt miniſter immediately goes to the king's ſucceſſor, who then coming to the grave, orders the tomb-ſtone to be laid, and upon it a banquet of the moſt delicate wines and ſweet-meats. Every one eats and drinks till night, when the mob, intoxicated with liquor, run about the ſtreets committing the wildeſt exceſſes and riots, putting every one to death that obſtructs them, whether men, women, children, or brute animals, and cutting off their heads, carry them to the royal ſepulchre, and throw them in as offerings to the deceaſed king, together with all the cloaths and effects of thoſe perſons they have ſacrificed to his manes.

SECT. III.

Of the Religion of the Natives of Benin.

AS to the religion of the country, it is fraught with a ſtrange mixture of good ſenſe and abſurdity. The fetiche, or mokiſſo, is worſhipped here, as in all the other countries on the weſtern coaſt of Africa; but the deities, which they ſuppoſe inhabit theſe idols, they conſider as ſubordinate, and acting as mediators between men and the great God, of whom their ideas are leſs groſs and unworthy. To the Supreme they aſcribe the attributes of omniſcience, omnipreſence, omnipotence, and inviſibility, believing that he actuates every thing, and governs the world by his providence. As he is inviſible, they think it would be abſurd to repreſent him under a corporeal form, and thus to make an image of what we never ſaw, and cannot comprehend. To every evil, they give the name of wicked ſpirit, imagining that an evil diſpoſed and malicious being preſides over all that is bad; and this being they worſhip out of fear, and to prevent his injuring them.

Dapper obſerves, that they have very juſt notions of the ſupreme goodneſs, majeſty, power, and wiſdom of the great God, by which he created both heaven and earth, and continues to govern them. This being they call Oviſſa, and think it unneceſſary to pay their adorations to him; becauſe his nature is good and benevolent, while the evil ſpirit requires conſtant worſhip, in order to check the malignity of his diſpoſition. Nyendael however aſſerts, that both are worſhipped by ſacrifices and offerings.

The negroes of Benin firmly believe in apparitions, and that the ghoſts of their deceaſed anceſtors walk the earth unſeen; but chiefly appear to them in their ſleep, in order to warn them of ſome danger which they are to obviate by ſacrifices; and the day no ſooner returns, than they comply with the ſuppoſed ſuggeſtions of the ſpirit. They make offerings, and if they are very poor, will even borrow to enable them to perform them. Theſe are, however, of no great value, they only conſiſting of yams mixed with oil, which they place before the idol. Sometimes they ſacrifice a cock; in which caſe the blood is ſpilt for the fetiche, while they keep the fowl for their own uſe.

They have annual ſacrifices, which are performed by the great with all imaginable pomp, and in theſe they ſlaughter a great number of bulls, cows, ſheep, and all other kinds of cattle. All their friends are invited to the feſtival, which generally continues for ſeveral days, and ends in diſtributing valuable preſents to the gueſts.

Theſe people place the ſeat of their future felicity or miſery in the ſea. They conſider the ſhadow of a man as a real exiſtence, which will one day give teſtimony of their good and evil actions. They call this appearance paſſadoor, and bribe it by ſacrifices and offerings, as by its evidence they may be raiſed to the higheſt dignity and pleaſures of paradiſe, or ſunk into the loweſt abyſs of wretchedneſs, where they muſt periſh through poverty and hunger.

Though their houſes are ſo filled with idols, that it is difficult to find a vacant ſpot, they have particular huts or little temples appropriated to the reſidence of the Gods, where they receive the offerings of their votaries. Their prieſts pretend to be acquainted with the evil ſpirit, and with the art of penetrating into futurity, by means of a pot pierced at the bottom in three different places. Nothing is, however, undertaken without conſulting the prieſt; but if he meddles with politics, and utters oracles that affect the ſtate, he is puniſhed with death; and the prieſts of the provinces are prohibited under ſevere penalties from entering the capital.

The high prieſt of Loebo, a town ſituated at the mouth of the river Formoſa, is particularly famous for his profound ſkill in magic. All the natives, the king not excepted, believe that his power extends over the air and ſea; that he can foreſee and prevent the arrival of ſhips, ſhipwrecks, and innumerable other important events. His majeſty of Benin, ſtruck with the miracles one of theſe prieſts is ſaid to have performed, complimented him with the town of Loebo, and all its dependencies. He is conſidered as the head of the prieſthood, and is ſo revered, that no one approaches him without trembling; nay, the royal ambaſſadors dare not preſume to touch his hand without leave, and without ſhewing tokens of the greateſt awe and veneration.

Among their other ſuperſtitions, they are ſaid to ſtand in profound dread of a certain black bird, which they worſhip, and are prohibited to kill, under pain of death. Theſe birds have prieſts appointed to attend, feed, and worſhip them in the mountains conſecrated to their uſe.

The

A New & CORRECT MAP of NEGROLAND and GUINEA. By G. Rollos, Geogr.

SAHARA OR THE DESART OF ZANHAGA

DESART OF BARBARY

BERDOA

NUBIA

KINGDOM OF TOMBUT

KINGDOM OF MADINGA

NEGROLAND

Desert

State of Conche

Lamlem

Desert of Zeu

Kingdom of Arike Ulcuma

Isago

Gabon

BIAFARA

KINGDOM OF BENIN

GULF OF GUINEA

MACOKO

LOANGO

KINGDOM OF Kalhongos Camerones

MUJAC

GRAIN COAST

GOLD COAST

TOOTH COAST

Tropic of Cancer

Equinoctial Line

Longitude W. from London

Longitude E. from London

Longitude E. from Ferro

C. Barba

C. Blanco

Arguin I.

C. Mirick

Portendic

Senegal

Goree I.

Palmerin

C. Palmas

C. Tres Puntas

C. Formosa

C. Lopo Gonsalvo

I. St. Matthew

Annabon I.

I. del Principe

I. S. Thomas

Fernanden I.

Bissago Is.

Bolon

Rio Grande

C. Verga

C. Mesurado

Sestre

Drum

Axim

Accra

Jabou

Benin

Bonny

Calabar

Gabon

Mayumba

Cape Negro

Bookemeala

Tombut

Timbi

Gago

Gana

Tirea

Zanara

Lama

Maraza

Ghanara

Secmara

Semegonda

Reghul

Courourfa

Tortoise lake

Taguva

Karna

Malan

Kaga

Nubian Lake

R. St. John

Cayar

Penghol

Red R.

Senegal R.

Galam

Gouffi

Gingiro

Jago

Sabari

Sangallon

Fatatenda

Kintor

Tambanna

Pamba Awra

Kukeunda

Songo

Sedio

Munklar

Quiata

Gr. Akanis

Cape

Ba

Jabou

Jabuin

Areba

Ouvore

Christiansburg

Akkau

St. George de la Mina

Frederickburg

Sangane

Badagry

Lagos

Ardra

Benin

Formosa

Bonny

Calabar

Gabon

Mayumba

Cape Negro

Bookemeala

Kingd. of Loango

Kingd. of Benin

Kingd. of Camerones

Kingd. of Kalhongos

Kingd. of Arike Ulcuma

Kingd. of Madinga

Kingd. of Tombut

Kingd. of Zanhaga

Kingd. of Barbary

Kingd. of Negroland

Kingd. of Guinea

Kingd. of Macoko

Kingd. of Mujac

Kingd. of Biafara

Kingd. of Nubia

Kingd. of Berdoa

Kingd. of Zeu

Kingd. of Lamlem

Kingd. of Conche

Kingd. of Isago

Kingd. of Gabon

Kingd. of Loango

Kingd. of Benin

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Kingd. of Negroland

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Kingd. of Conche

Kingd. of Loango

Kingd. of Benin

Kingd. of Guinea

Kingd. of Macoko

Kingd. of Mujac

Kingd. of Kalhongos

Kingd. of Camerones

The Benians divide the time into years, months, weeks, and days, and each diviſion is diſtinguiſhed by its proper appellation. The year is compoſed of four months, and the ſabbath or day of repoſe, which returns every fifth day, is celebrated as a feſtival, with ſacrifices, offerings, and entertainments. They have alſo many other days conſecrated to the purpoſes of religion, particularly an annual feaſt in memory of their anceſtors. But the greateſt feſtival is called the Coral feaſt, at which the king appears in all his grandeur, marching at the head of his women, who ſometimes exceed ſix hundred, and are the moſt beautiful that can be found. He proceeds to the ſecond area of the palace, where his throne is placed under a rich canopy. About him are ranged his women and officers in their richeſt attire. The king leaves his throne to ſacrifice in the open air to the gods, which is accompanied by the loud ſhouts and acclamations of the people. Having paid his devotions, he returns to his throne, and ſtays there till all his people have performed theirs. After which he retires to his chamber, and the remainder of the day is ſpent in mirth and feaſting.

SECT. IV.

A Deſcription of the City of Benin, and of the King's Palace; with the Manner in which that City was reduced to a ruinous State.

THE palace of the king is ſituated in Benin, the capital of the kingdom, which ſtands in the ſeventh degree thirty minutes north latitude, and in the fifth degree four minutes eaſt longitude from London. The ſtreets are extremely long and broad, in which are variety of ſhops filled with European merchandize, as well as the commodities of the country; and markets are kept in them for cows, cotton, and elephants teeth. It was formerly very cloſe built, and extremely populous, as appears from the ruins of the houſes; but at preſent they ſtand widely diſtant from each other. They are all built with clay walls, and covered with reeds, ſtraw, or leaves, there being no ſtone in the country. The women are employed in keeping the ſtreets neat and clean, in which reſpect the inhabitants of Benin are not exceeded by the Dutch.

A principal part of this city is taken up by the royal palace, which is of prodigious dimenſions; but neither elegant nor commodious. There firſt appears a long gallery, ſuſtained by fifty-eight ſquare pillars, rough and unpoliſhed, each above twelve feet high, and three in circumference. On paſſing this gallery you come to a high mud wall, which has three gates; that in the center is embelliſhed at the top with a wooden turret of a ſpiral form ſeventy feet high, and upon the extremity of this turret is fixt a large copper ſnake, well caſt, and bearing marks of a proficiency in the arts. Within the gate is an area of fine turf, a quarter of a mile in length, and near as broad; at the farther end of which is another gallery, in the ſame taſte as the former, only ſupported by pilaſters, ornamented with human figures, and many of them cut out in that form, but in a very aukward manner. Behind a canvas curtain are ſhewn four heads caſt in braſs, neither reſembling the human nor brutal form, and each ſupported by a large elephant's tooth.

On paſſing through this gallery and another gate, you have the king's dwelling in front, which is far from dazzling the eye by its pomp and magnificence. Over the porch is another ſnake, probably done by the ſame artiſt who made that on the turret. In the firſt apartment is the king's audience chamber, where, in the preſence of the chief nobility, or officers of the court, he receives foreign miniſters and ambaſſadors. His throne is of ivory, and over it is a canopy of rich ſilk. This chamber of audience has alſo the appearance of being his majeſty's warehouſe; for the king is engaged in trade as well as his ſubjects, and it is filled with loads of elephants teeth, and other commodities, lying in a confuſion that plainly ſhews they are not intended for ornament. The room is, however, hung with fine tapeſtry, and the floor covered with mats and carpets of an indifferent manufacture.

The decay of the city was occaſioned by the tyranny of one of the kings of Benin, who being jealous of obtaining the wealth of two petty princes of the ſtreet, ordered them to be ſeized and put to death, under the pretence that they had conſpired againſt his life, and then confiſcated their effects to his own uſe. They gave the cleareſt proofs of their innocence; but nothing is ſo deaf to the cries of pity as avarice.

Soon after, another perſon's wealth made the king meditate his deſtruction; but this nobleman, being appriſed of his majeſty's intention, quitted the city, and with him went three fourths of the inhabitants. His majeſty immediately aſſembled an army, and purſued them; but was ſo warmly received by the fugitives, that he was forced to retreat with loſs and diſappointment. After this, he made a ſecond attempt to force them to return; but was defeated and purſued by the nobleman, who entering the city ſword in hand, plundered the whole, except the palace; and for ten years he continued with his fugitive band, to harraſs, plunder, and moleſt the inhabitants of Benin, till at length, by the mediation of the Portugueſe, a peace was concluded, by which he was granted a free and full pardon, and even requeſted to return to his habitation; but as he did not chooſe to put himſelf into the power of a prince whoſe diſpoſition he was but too well acquainted with, he fixed his reſidence at a place three days journey from the capital, where he kept a court that greatly eclipſed that of the king. In vain were all endeavours uſed to bring his adherents back to the city; they preferred poverty with freedom, to wealth and dignity with ſervitude, whence Benin has ever ſince remained in a manner depopulated.

SECT. V.

Of the Government of Benin; the Succeſſion of the Crown; the Revenues and Forces of the King; with the Arms of his Troops. The People divided into ſeveral Claſſes; with a conciſe Account of the Laws of Benin, with reſpect to Inheritances, and the Puniſhment of Crimes.

AS to the government of Benin, it is perfectly deſpotic. The empire is divided into an infinite number of petty royalties, all of them ſubject to the king of Benin; but though the people boaſt of their being born free, nothing can be more ſervile than the blind obedience they pay to the king's authority; for they are proud of being conſidered as his ſlaves, and this title they eſteem a diſtinguiſhed honour.

The ſucceſſion to the crown is performed after the following manner; when the monarch on the throne perceives his end approaching, he calls one of the onegwas, or great lords, and lets him know which of his ſons he nominates to fill the throne, with an injunction not to reveal the ſecret upon pain of death, till after his deceaſe.

As ſoon as his breath has left his body, the onegwa takes into his cuſtody all the royal jewels, treaſure, and effects; and the young princes, who are in the utmoſt uncertainty as to their fate, come and do homage to this miniſter, as the ruler of their deſtiny. When the time limited by law for declaring a ſucceſſor draws near, the miniſter ſends for the high marſhal, and lets him know the laſt will of the king, which the other, to prevent miſtake, repeats ſix times, and then returns to his own houſe with a ſolemnity adequate to the importance of the ſecret in his poſſeſſion. The next day the miniſter orders that prince to be called for whom the crown is intended, and deſires him to intreat the marſhal to nominate a ſucceſſor. The prince obeys, and with a ſupplicating air ſolicits his requeſt. Six days elapſe, during which the miniſter and high marſhal concert the neceſſary meaſures for proclaiming the king, and then the people being aſſembled, the high marſhal takes the prince by the hand, names him ſix times, and pauſing after every repetition, aſks the miniſter if he has made any miſtake. At length, the other princes are called,

who kneeling down, are informed of the laſt will of their father. The young king having returned thanks to the miniſter and marſhal, for the integrity with which they have diſcharged their office, is immediately inveſted with the badges of royalty, and receives the homage of the great officers and nobles.

The ceremony being thus ended, the new king retires to Oſcebo, a town ſome miles diſtant from Benin, in order to be inſtructed in the art of government, and the duties of a king. During this interval, the queen mother, the miniſter intruſted with the king's laſt will, and the grand marſhal, hold the reins of the government, and their decrees are not to be revoked by the ſucceſſor, without their conſent.

The young monarch, having finiſhed his ſtudies, takes poſſeſſion of the palace at Benin, where his firſt care is to ſecure his tranquillity, by the murder of his brothers, whoſe bodies are however interred with all imaginable pomp; this cruel and bloody act being conſidered as a neceſſary ſacrifice for the public good.

The revenues of the crown of Benin are pretty conſiderable, every governor being accountable to the king for a certain number of bags of bougies, or blackmoor's teeth, which are eſteemed as much as gold and ſilver, and anſwer the purpoſes of money. The inferior officers pay their taxes in cattle, fowls, cloth, and other commodities. Thus the court is continually ſupplied with all kinds of neceſſaries, the overplus is ſold, and the money put into the royal coffers. Certain duties are alſo laid upon foreign trade, beſides annual taxes paid to the governor for the privilege of commerce, which amounts to a great ſum; but only a ſixth part of this tax goes to the king. However, notwithſtanding theſe incumbrances on trade, the Europeans are treated with great reſpect.

Some authors repreſent the king of Benin as ſo powerful, that in a day's time he can aſſemble twenty thouſand men, and in a few days more a hundred thouſand, on which account he is greatly feared and reſpected by his neighbours. While his general is in the field his pay and dignity are very conſiderable; but he has no ſhare in the booty taken from the enemy, which ſolely belongs to the king. Such ſtrict diſcipline is maintained among the troops, that a man's quitting his place for a minute, without leave, is ſaid to be puniſhed with death; yet Nyendeal obſerves, that they are unacquainted with the art of war, and a want of courage and conduct frequently expoſes tne kingdom to the incurſions of pirates and robbers.

The arms uſed by the natives of Benin are ſwords, poniards, javelins, bows, and poiſoned arrows. Every ſoldier has a buckler compoſed of reeds, which can afford but a ſlender defence. The nobles wear in the field a ſcarlet robe to diſtinguiſh their quality: others have a ſuit of armour formed of the elephants hide, adorned with the teeth and claws of a leopard, and the head covered with a kind of helmet of the ſame materials, adorned with a ſcarlet fringe and binding, to which is ſuſpended a tail that reaches down to the waiſt. The military ſtandards and colours are made of fine ſilk, generally red, and are carried in the front and center of each diviſion of the army. The ſoldiers alſo wear ſaſhes of ſilk, to which they hang their bucklers, which are their only defence againſt the poiſoned arrows of their enemies.

The ſtate of Benin is divided into three claſſes of men, beſides the king, whoſe will is a law. Next to him are three great lords, who are always about his perſon, and to whom all muſt addreſs themſelves who want to apply to his majeſty; but as they inform him of only what they think proper, the whole adminiſtration of the government may be ſaid to be lodged in them.

Next to theſe are the ares-de-roes, or ſtreet kings; ſome of whom preſide over the commonalty, others over the ſlaves; ſome over military affairs, and others over the affairs relating to cattle and the fruits of the earth. From this claſs of men are choſen the viceroys and governors of the provinces ſubject to the king, who are recommended by the three great lords, to whom they are reſponſable; and out of this claſs a particular ſuperviſor is alſo choſen over every branch of trade, manufacture, farming, and every thing relative to the civil or military government. The king, as an enſign of the dignity of all theſe officers, preſents each of them a ſtring of beads on their being raiſed to their poſts; and this ſtring is equivalent to any order of knighthood in Europe. This they are perpetually to wear about their necks, without ever daring to put it off on any account whatſoever; and if they are ſo unhappy as to loſe it, or to ſuffer it to be ſtolen, they are condemned to ſuffer death, without the poſſibility of being reprieved by the king. Theſe badges of honour are kept by the king in his own poſſeſſion, and the counterfeiting or having any of them without his grant is puniſhed with death. They are made of a ſort of pale red earth, and are ſo well glazed, that they look like marble ſpeckled with a variety of beautiful colours.

The third order of ſtate conſiſts of the fiadores, who likewiſe wear the ſtring of beads, but with ſome diſtinction of ſubordination and inferiority to the ares-de-roes. Beſides the fiadores, under the ſame claſs are ranked the mercadores, or merchants, the pleaders, and the elders; all of them diſtinguiſhed by their different method of wearing the ſtring of beads.

The king, great lords, and every viceroy and governor, ſupport, according to their ability, a certain number of poor. The blind, the lame, and infirm are the objects of their charity; but as to the lazy, if they refuſe to ſupply their own wants, they are ſuffered to ſtarve. By this excellent police, there is not a beggar or vagrant to be ſeen; for the public officers keep the idle conſtantly employed to prevent thoſe diſeaſes which are the conſequence of poverty from increaſing the tax upon themſelves; and by this means, in ſpite of the natural indolence of the people, there are but few indigent. Liberality and generoſity are the diſtinguiſhing qualities of the natives of Benin; but they frequently accompany their donations with an oſtentation that deſtroys the grace and beauty of the action.

With reſpect to their laws, the right of inheritance devolves in the following manner: when a perſon of rank dies, the eldeſt ſon ſucceeds as ſole heir; but preſents a ſlave by way of tribute to the king, and another to the three great lords, with a petition that he may ſucceed to his father's eſtate. The king grants his requeſt, and the fortunes of the younger children depend entirely on his pleaſure; but the widow is allowed by the laws a jointure proportioned to the eſtate and her rank and quality. The ſon takes home his father's other wives, and, if he pleaſes, uſes them as his own; but thoſe by whoſe charms he is not affected he ſets to work, that they may ſupport themſelves with credit, and as little expence to himſelf as poſſible; but, on the failure of male heirs, the king inherits.

If a thief be taken in the fact he is obliged to make reſtitution, and if he happens to be rich is fined; but if poor is beaten. If a public officer be robbed the offender is puniſhed with death. However, the crimes of burglary and robbery are ſeldom practiſed in this country: murder is ſtill leſs frequent; but whoever kills a man is puniſhed with death; yet if the murderer be the king's ſon, or ſome other conſiderable perſon, he is only baniſhed under a ſtrong guard to the extremity of the kingdom, and none of theſe being ever heard of afterwards, the people conclude that the guard has conveyed them to the manſions of the dead.

If a perſon dies by an accidental blow, his death is not eſteemed violent when no blood appears, and the offence is atoned for by burying the dead with decency, and ſacrificing a ſlave to appeaſe his ghoſt. This ſlave the offender touches with his forehead upon his bended knees, in which poſture he remains till the ſlave is dead, and the ſacrifice is duly performed. Afterwards he pays a ſum, in proportion to his circumſtances, to the three great lords; upon which he retains his freedom, and the friends of the deceaſed remain ſatisfied with his having fulfilled the law.

All other crimes, except adultery, of which we have already treated, may be atoned for with money; and, where that is wanting, the deficiency muſt be ſupplied by corporal puniſhment.

When

When the accuſation is not clearly proved, and the crime remains doubtful, there are five different methods of purgation, four of which are admitted in civil cauſes and trivial offences, and the fifth in capital caſes. In the firſt method of purgation, the accuſed is carried before a prieſt, who pierces his tongue with a cock's feather well greaſed; when if it paſſes eaſily through, the perſon is eſteemed innocent, and it is thought the wound will cloſe up and heal without pain; but ſhould he prove guilty, they ſuppoſe the quill will remain fixed in his tongue, and the wound canker.

In the ſecond method of trial the prieſt takes an oblong piece of turf, and ſticks in it ſeven or eight ſmall quills, which the accuſed draws out one by one, when if they come out freely he is acquitted; otherwiſe he is found guilty of the crime and ſubject to the penalty.

The third method is injecting the juice of certain green herbs into the eye of the ſuſpected perſon, when if it becomes red and inflamed, he is pronounced guilty, otherwiſe he is imagined innocent.

The fourth trial conſiſts in the prieſt's ſtroking the perſon's tongue with a hot copper bracelet, when its eſcaping without a bliſter is a certain criterion that he is not guilty of the crime laid to his charge.

The fifth kind of trial, which is taken by none but perſons of rank, ſeldom happens. The accuſed is carried by the king's order to a river, whoſe waters are ſuppoſed to have the extraordinary quality of gently wafting the innocent plunged into them to land; while the guilty, they ſay, never fail to ſink, whatever ſkill they have in ſwimming. It is indeed amazing that, among nations endowed with common underſtanding, trials ſo ridiculous and abſurd ſhould be deemed proofs of innocence or guilt; yet we find they have prevailed in all nations, as if folly had dictated thoſe laws which are moſt eſſential to ſociety, to the happineſs of mankind, and the dignity of human nature.

The fines charged on theſe crimes are thus divided: the perſon injured by theft or robbery has reſtitution made him, either by returning the goods ſtolen, or out of the criminal's effects. The governor has next a certain proportion, and the remainder of the fine goes to the three great lords. The king has no ſhare, though the great lords always make uſe of his name; and if they are diſſatisfied with what they receive, ſend to acquaint the governor with the king's indignation at the ſmall proportion of the fine allowed him. This has its effect, and never fails of doubling the ſum.

SECT. VI.

The principal trading Towns of Benin to which the Europeans reſort; with the cruel Maſſacre of the Natives of Meiberg.

ON the banks of the river Benin, or Formoſa, are ſome towns where the Europeans, and particularly the Dutch, have ſettlements: theſe are Boededo, Arebo, and Agatton.

Boededo, the firſt of theſe villages, conſiſts of about fifty houſes, or cottages, built with reeds and leaves. It is governed by a viceroy, aſſiſted by ſome grandees, who, under the king, govern the diſtrict under its juriſdiction; but their authority extends only to things of ſmall importance, as civil cauſes, and collecting the revenues: but if any thing conſiderable happens, or any capital crime be committed, they are not permitted to decide it, but muſt ſend to court and wait for orders from thence.

Arebo, which is now the center of the commerce of Benin, is ſituated ſixty leagues up the river, and, notwithſtanding that river branches out into innumerable ſtreams, ſhips of burthen can ſail a great way higher, and anchor in fine large creeks and ſandy bays. Arebo is a large and populous city of an oblong form; the houſes are much larger than thoſe of Boededo, though built in the ſame manner. The Engliſh and Dutch had a ſettlement, agents, and factors here, but the former have abandoned it.

Agatton, or Gatton, has alſo been conſiderable for its extent, commerce, and the number of its inhabitants; but the ravages of war have almoſt ruined it. It is ſituated on a ſmall hill, about thirty miles to the north of Benin, the capital of the empire.

The laſt of the commercial towns we ſhall mention was Meiberg, a name given to it by the Dutch, who once carried on a great trade and maintained a conſiderable ſettlement there, and rendered it famous by a very tragical event. Beeldſyder, a Dutch factor, having a violent paſſion for one of the women belonging to the negro governor, carried her away. The governor, tranſported with rage, attacked the Dutch ſettlement with a body of troops, and forced the factor to retreat on board a veſſel that lay in the road, after his having received a wound, of which he died ſoon after. Upon this the Dutch director-general, being ill informed of the circumſtances, reſolved to revenge the death of the factor, and fitting out a brigantine for that purpoſe, ſurprized the blacks at Meiberg, and killed or took priſoners every perſon of the village that could not eſcape by flight. The news of this event ſoon reaching the court at Benin, his majeſty demanded an explication of the cauſes of this bloody maſſacre; and, after being informed, inſtead of turning his reſentment againſt the Dutch, who had broke through all the laws of juſtice, hoſpitality, and humanity, he exerted it from views of policy with the moſt horrible circumſtances of barbarity againſt the innocent governor, and his whole race, ordering them all, without exception, to be extirpated. This was done, and their dead bodies were caſt out as a prey to the wild beaſts, and their houſes razed to the ground, with ſtrict orders that they ſhould never be rebuilt.

It is remarkable, that all the male ſlaves of this country are foreigners; for the natives cannot be ſold for ſlaves, but are all free, and alone bear the name of the king's ſlaves. Mr. Nyendael even aſſerts, that it is not allowed to export any male ſlaves ſold in this country, for they muſt remain there; but they may do what they pleaſe with the females.

CHAP. XI.

Of GUINEA.

SECT. I.

The Situation, Extent, Climate, and Diviſions of Guinea in general; with a conciſe Account of that Part of the Slave Coaſt which includes the Kingdoms of Coto, and Great and Little Popo.

THE coaſt of Africa, from the Cape of Good Hope to Guinea, extends from north to ſouth; but here it runs out to the weſt, extending from the fifteenth degree of eaſt to the fifteenth of weſt longitude from London, or one thouſand eight hundred miles from eaſt to weſt, and between the fourth and tenth degree of north latitude; it is therefore no more than three hundred and ſixty miles in breadth. This extenſive country is bounded on the north by Nigretia, or Negroland, on the eaſt by the unknown parts of Africa, and on the ſouth and weſt by the Atlantic ocean.

This country probably derived its name from a town called Ginhy, which the Portugueſe touched at on their firſt viſiting this part of Africa.

As all this country lies within the tropic of Cancer, the air is extremely hot; and the flat country being overflowed a great part of the year by the periodical rains, it is eſteemed very unhealthful: the ſhips frequently loſt half their crews by fevers; but ſince Dr. James's powders have been carried thither, this voyage has been as ſafe to the Engliſh as thoſe to any other hot countries; and the effects of a climate which uſed to fill people with terror have been found to be eaſily removed.

The winds of this coaſt ſit directly contrary to the trade winds, and blow from weſt to eaſt; except in the rainy ſeaſon, between the vernal and autumnal equinox, when they have violent hurricanes, attended with thunder and lightning: and theſe ſtorms blowing from the ſouth, the ſhips on the coaſt are in danger of being wrecked on the ſhore, on which a ſurf conſtantly beats, in the calmeſt weather, that renders landing not only very difficult but dangerous.

This whole coaſt is much frequented by the Europeans; by whom it is uſually divided into the Slave, the Gold, the Ivory, and Grain Coaſt.

The Slave Coaſt is bounded by the kingdom of Benin on the eaſt, by the Gold Coaſt on the weſt, and by the Atlantic ocean on the ſouth, comprehending the kingdoms of Coto, Popo, Whidah, and Ardrah; but authors are not agreed about the limits of theſe kingdoms. According to Boſman the Coto coaſt is frequently called by the natives the Land of Lampi.

The country is flat, ſandy, dry, barren, and without wood or trees, except the palm, great numbers of which grow there. It is, however, pretty well provided with cattle, of which it has as many as will abundantly ſupply the inhabitants. There is no want of river fiſh; but they can get none from the ſea, on account of the prodigious ſurf on the coaſt.

The natives are good-natured, civil, and obliging; in politics, religion, and oeconomy, they nearly reſemble the inhabitants of the Gold Coaſt, whoſe manners we ſhall ſoon deſcribe, but differ from them in the number of idols kept at Coto; for in the multiplicity of theſe their wealth conſiſts. A negro who is not poſſeſſed of at leaſt a dozen idols is reputed poor, and his riches are thought to increaſe in proportion to the number of his gods; indeed the houſes, roads, and bye paths are filled with idols.

Their language reſembles that ſpoken by the negroes of Acra. Their trade is ſmall, and they are very poor. Their moſt advantageous employment is a very iniquitous one: this is making excurſions up into the inland countries, and ſtealing men, women, and children, which they ſell to the Europeans: but the profits they draw from the ſale of theſe ſlaves is ſaid not to diminiſh their natural poverty, from their laying out what it produces in the purchaſe of idols, or materials for making them.

The kingdom of Popo, or Papa, extends from Cape Monte to the borders of the kingdom of Whidah, which is about ten leagues, and is divided into two provinces, Great and Little Popo. According to Boſman, a barren tract, ten miles broad, lies between Coto and Little Popo, in which the country is flat, without hills or trees, and covered with ſand, in which an incredible number of rats burrow like rabbets.

The town of Little Popo ſtands on a beach four leagues to the weſt of the town of Great Popo, in full view of the ſea. The natives live on plunder, and on the ſlave trade. In the former they are more ſucceſsful than the inhabitants of Coto, from their being more active, bold, and reſolute. Their ſlave trade is not, however, very conſiderable, it frequently requiring a reſidence of ſome months to complete a cargo. The natives are uncommonly artful and fraudulent, it being the uſual practice to draw the merchant or factor on ſhore, under the pretence of viewing a number of ſlaves they have ready for ſale, and then to detain him, till they have actually procured the number he wants, which they oblige him to take at the price they think proper to fix upon them.

At the diſtance of four miles from Little Popo are the boundaries of Great Popo. In the inland country are found plenty of beaſts, birds, fruits, and roots; but the ſea-coaſt is marſhy, and almoſt inacceſſible, the ſea beating with ſuch violence againſt the ſhore, that, during the greateſt part of the year, neither boats nor canoes dare approach it.

The harbour of Little Popo is five leagues diſtant from that of Great Popo. In ſailing eaſtward the latter of theſe ports is viſible at a conſiderable diſtance, particularly two flags upon two points formed by the banks of the river Torri, or Tarri; the Dutch factory ſtands behind the eaſt flag, and at the mouth of the river is the town of Great Popo, built in an iſland formed by a creek and marſhes, that give the country the appearance of a ſpacious lake; hence it is called by the Portugueſe, Terra Annegada, or the Drowned Land.

The mouth of the river is blocked up by a kind of bar, which canoes, however, can eaſily paſs. The town is divided into three parts; but the houſes, or rather huts, are ſmall: yet this is the only place in the dominions of Great Popo that merits the name of a town, all the reſt being only little hamlets of two or three houſes each.

The royal palace is a large court compoſed of an infinite number of ſmall huts, or cabins, the principal apartment being ſeated in the middle. The king's houſe is adorned with a large ſaloon, reſerved for public audiences and the entertainment of ſtrangers. As he always eats alone foreigners are entertained by the lords and principal officers of the court. His majeſty keeps a great number of women, two of whom always attend his perſon, to cool and refreſh him with fans neatly made of reeds and feathers. His conſtant amuſement and ſole employment conſiſts in ſmoking tobacco, toying with his women, and converſing with his officers upon the moſt trifling ſubjects. All the women honoured with the royal affection, are entertained in the palace with a great variety of dainties.

All the country, except this iſland, is thinly inhabited, owing chiefly to the perpetual incurſions of the negroes of Whidah: hence the land is uncultivated, proviſions often ſcarce, and the people in danger of being famiſhed; but they obtain ſupplies from their moſt bitter enemies, who run the hazard of an illicit trade for the ſake of the great profits they obtain.

The natives of Great Popo trade in ſlaves, and if no foreign ſhips arrive on their coaſt, diſpoſe of their ſtock

to the ſovereign of Little Popo, who exchanges ſome of his European commodities for them. But the greateſt trade of the kingdom ariſes from the fiſh caught on their coaſt, which they prepare and ſell both to the people of the neighbouring kingdoms and to foreigners.

The inhabitants of Popo, like all the other negroes on the coaſt, have a blind confidence in their prieſts, whom they call domines, a Latin term which they doubtleſs borrowed from ſome European nation. Theſe prieſts are generally clothed in long white robes, and always carry in their hands a kind of croſier. All the ſhips that trade there pay them a ſort of duty, under the name of a preſent, in order to encourage the negroes, by theſe marks of reſpect to their prieſts, to exert their diligence in compleating their cargoes. Theſe weak and ſuperſtitious creatures, perſuaded that nothing but the interceſſion of their prieſts can procure them the favour of the Deity, obey all their commands; and the prieſts, finding it their intereſt to oblige the Europeans, leave no means untried to render them honeſt and induſtrious. While theſe are aſſiſting the Europeans in loading or unloading the ſhips, a prieſt ſtands on the ſhore, and pours on their heads a handful of conſecrated gravel, which they eſteem an infallible ſecurity for their canoes in paſſing the dangerous bar at the mouth of the river; and if after this any man has the misfortune to be loſt, it is attributed to the mixture of ſome profane particles of ſand with thoſe that are conſecrated.

SECT. II.

Of the Kingdom of WHIDAH.

Its Name, Situation, Extent, and Rivers; the Inconvenience of its Coaſts, and the Beauty of the Country: its amazing Fertility and Populouſneſs; the Diviſion of the Country, and the great Market carried on at Sabi.

THIS kingdom is called by the natives, the Engliſh, and Portugueſe, Whidah; while the French call it Juda, and the Dutch Fida. It extends about ten miles along the ſhore, and its center reaches ſeven miles within land; after which it branches into two arms, each of which is in ſome places ten or twelve miles broad, but in others much narrower.

This country is watered by two rivers, which likewiſe run through the kingdom of Ardrah. The moſt ſouthern is called the Jakin, and is only navigable by canoes: its waters, which are of a yellowiſh caſt, are generally about three feet deep, and in many places much ſhallower. The other, which is called the Euphrates, waſhes with its ſtream the city of Ardrah, and then paſſes within a mile of Sabi, the capital of Whidah. It is deeper and wider than the Jakin, and were not the paſſage blocked up by ſome banks of ſand, would be navigable for large ſhips. From time immemorial the kings of Whidah have exacted a ſort of cuſtom of two bougies paid to officers ſtationed at the fords, without which none are permitted to croſs the river. At its mouth is the port where ſhips load and unload, but, like the reſt of this coaſt, it is incommodious and dangerous, on account of the high ſurfs and a ſwelling ſea, particularly in the months of April, May, June, and July, when accidents frequently happen, boats being overturned, goods ſunk, the men loſt, and the ſhips themſelves are in danger of being driven from their moorings upon the ſhore. The natives are indeed ſo expert in ſwimming, that few of them are loſt.

Beſides this high ſea, a ſtrong tide runs eaſt and weſt with ſuch ſtrength, that no boat or ſhallop can ſtem it by rowing; they therefore puſh them forward with long poles, which is a method ſo ſlow and tedious, that the ſhips are detained twice as long as the trade would otherwiſe require.

But having once got on ſhore, the ſcene is changed from a dreadful ſwelling ſurf, to moſt beautiful meadows and fields, enamelled all the year with the fineſt verdure; and riſing by an eaſy and equal aſcent towards the interior parts, affords the moſt delightful landſcapes. The height of the aſcent is bounded by a chain of mountains that defends the country from its neighbours to the north-eaſt. All the Europeans who have been in Whidah, ſpeak with raptures of the country, which they extol as the moſt beautiful in the world. The trees are ſtraight, tall, and ſeem diſperſed in the moſt regular order, preſenting to the eye fine groves and extenſive avenues, clear of all bruſh-woods and weeds. The meadows enamelled with flowers, the richneſs of the fields covered with three different kinds of corn, and with beans, roots, and fruit, add to the agreeableneſs of the place. Every inch of ground is converted to ſome uſe, except the parts deſtined by nature for pleaſure, where the woods ſpring up ſpontaneouſly in the moſt exquiſite rural ſimplicity.

Here ſpring and autumn ſwiftly ſucceed each other; for no ſooner has the huſbandman cut his corn, than he again ploughs and ſows the ground; yet it is ſo far from being worn out, that the next crop ſprings up with the ſame vigour as the former. With all theſe advantages Whidah is ſo populous, that one ſingle village contains as many inhabitants as ſeveral intire kingdoms on the coaſt of Guinea; and yet theſe villages ſtand ſo cloſe, that it is almoſt inconceivable that the moſt fertile land on earth can produce food ſufficient for the great number of people contained in ſo ſmall a compaſs. The whole kingdom may be compared to a great city, divided, inſtead of ſtreets, into gardens, lawns, and groves; for there is not a village which has not another within the diſtance of a muſket-ſhot. Some belong to the king, ſome to the viceroy, and others are built and peopled by particular private families. The former are the largeſt and beſt built, but the latter beſt cultivated. In ſhort, it is impoſſible to enumerate all the perfections of this delightful country, without raiſing ſome ſuſpicion in the reader, that we indulge a warm imagination at the expence of ſtrict hiſtorical truth.

This kingdom, notwithſtanding its ſmall extent, is divided into twenty-ſix provinces, which take their names from their capital towns, and are diſtributed among the chief lords of the kingdom, who are their hereditary governors. The king of Whidah, who has the ſupreme authority, preſides particularly in the province of Sabi, or Xavier, which is the principal province in the kingdom, as the city of the ſame name is the capital of the whole.

In the city of Sabi, a great market is held every fourth day; but the principal are on Wedneſdays and Saturdays, when, to prevent confuſion and diſturbance, the market is removed to the diſtance of a mile from the walls, and is in a fine large plain, ſeveral parts of which are adorned with groves, that afford a refreſhing ſhade to the people half ſtifled in the crowd, and ſcorched under the burning heat of the ſun; and here the king's women attend to ſell their cloths, and other manufactures. A judge, attended by four armed officers, is appointed by the king as inſpectors of all goods, with power to hear and determine grievances, complaints, and diſputes.

The market-place is ſurrounded with places of refreſhment, in which are ſold certain ſorts of meat, as beef, pork, goats, and dogs fleſh. Other booths are kept by women, who ſell bread made of maize, millet, rice, and other corn. There are ſhops in which they ſell pito, a kind of pleaſant, wholeſome, and refreſhing beer; palm wine, and ſpirits purchaſed of the Europeans, are kept in other ſhops, with reſtrictions on the ſale, to prevent drunkenneſs and riots. Here ſlaves of both ſexes are bought and ſold, alſo oxen, ſheep, hogs, dogs, birds and fiſh of various kinds. Silks, woollen cloths, linen, calicoes of European and Indian manufacture are here in great abundance; likewiſe china-ware, and glaſs of all ſorts, gold in duſt and ingots, iron bars, hard-ware, ſheet lead, and a variety of European, Aſiatic, and African productions, may be purchaſed at theſe markets at a reaſonable price. The chief commodities of the country-manufacture are cloths, umbrellas, baſkets, pitchers, plates and diſhes of wood, boards finely ornamented, white and blue paper, alſo palm oil, pepper, ſalt, &c.

The ſlave trade is conducted by the men; but all other things are ſold by the women, and all of them are extremely expert in the art of ſelling and reckoning.

The money uſed in all bargains is gold duſt, the value of which they compute very readily: bougies paſs for money; for in the kingdoms of Whidah, Ardrah, and many other places on this coaſt, theſe ſerve equally for ornament and ſpecie. They pierce each ſhell with an iron made for that purpoſe, and ſtring forty of them upon a thread, and by theſe ſtrings the exchange of gold duſt is rated, and the price of ſlaves determined.

SECT. III.

Of the Fruit, Beaſts and Birds of Whidah; with an Account of a Bird remarkable for changing its Colour whenever it moults. The Perſons, Dreſs, and Manners of the Natives, who in their Ceremonies, Induſtry, and other Particulars, greatly reſemble the Chineſe. Their Ignorance of Chronology, and Skill in Arithmetic and Muſic.

HERE are all the fruits produced on the Gold Coaſt, beſides which are abundance of citrons, tamarinds, and ſome others. European ſeeds grow up to great perfection, and the fineſt ſallad gardens in the world might be planted here.

Their cattle are cows, ſheep, hogs, and goats, which are all but little different in ſhape and ſize from thoſe of the Gold Coaſt, but are more fleſhy, and have a more agreeable taſte. Their horſes are, however, very indifferent ones. Farther within land are elephants, buffaloes, tygers, hares, ſeveral ſorts of deer, and vaſt numbers of apes of different kinds. Theſe are remarkably fat, and no fleſh is more eſteemed at Whidah then theirs; it ſells at a higher price than mutton, and is always preferred to it. Even the European ſailors ſoon overcome their prejudices, and eat it with a peculiar reliſh.

The only ſorts of tame fowl are a few geeſe and turkeys, ducks, cocks and hens, of which laſt there are great plenty, and though ſmall, they are fat and good. The whole country ſeems covered with wild fowl, as geeſe, ducks, turtle-doves, ſnipes, and many other ſorts of birds that are both good and cheap.

Among the reſt is one that is very remarkable for changing its colour whenever it moults; ſo that thoſe which are black this year, will be blue or red the next; the following year they will be yellow, and afterwards green; but they never vary from theſe five colours, which are always very bright, and never mixed.

The negroes of Whidah are in general tall, well made, ſtraight, and robuſt. Their complexion is black; but not of ſuch a gloſſy jet as that of the people on the Gold Coaſt.

The people of this country are in general better dreſſed than any other nation on the coaſt; but they are little acquainted with the uſe of ornaments made of gold and ſilver, their country producing none of thoſe metals. The dreſs of the king, and that of the great officers is nearly the ſame, and different from that of the common people. It conſiſts of a piece of white linen about three ells long, which is wrapped round their waſte in a decent and becoming manner, and then hangs down to the feet like a petticoat. Upon this they wear a ſilk garment of the ſame ſize and form, and over this laſt have a richer piece of ſilk, ſix or ſeven ells in length, which they tie by the two corners, and making a great bunch on the right hip, the reſt hangs down to the ground, ſo as to form a train; but none are allowed to wear red, except the royal family. Some authors ſay, that the king and the great officers wear necklaces and bracelets of pearl, gold, and coral with gold chains. Moſt of the people never wear any thing on the head to ſhelter them from the rain, or the heat of the ſun; but the great men cover their heads with an European hat and feather.

The common people have generally only a few herbs, or a cotton cloth faſtened round their waiſt; but the women of the ſame rank have five or ſix cloths round the middle, the longeſt of which covers half the leg, and the others which are over it, are each ſhorter than the other.

The wives of the king, and thoſe of the great men are, like the reſt, naked from the girdle upwards, and from the waiſt downwards have two or three coverings of cotton and ſilk, the longeſt of which reaches to their ankles, and the others are a little ſhorter. All theſe are very large, and form a roll about the hips, that makes them appear as if they wore a hoop petticoat. They are adorned with necklaces, and with ſtrings of pearl, gold, and coral, from the wriſt to the elbow, and wear on their heads a cap of plaited and coloured ſtraw, which is very light, and has ſome reſemblance to the Pope's tiara.

The Europeans, the nobility of Whidah, and all the rich negroes, are carried when they go abroad in hammocks or palanquins; theſe are an excellent defence againſt the heat of the climate, which, according to Phillips, is ſo great, that an European could not walk a mile in the middle of the day, without extraordinary fatigue.

Boſman ſays, that the inhabitants of Whidah exceed all the negroes he had ſeen in good and bad qualities. People of all ranks treat the Europeans with extreme civility, courteſy, and reſpect. Other negroes are inceſſantly ſoliciting preſents; but the Whidans ſeem more willing to give than receive. Indeed, when the Europeans trade with them, they expect they ſhould return thanks for the obligation; but their making a preſent to a white man, they value as nothing, and are diſpleaſed at any acknowledgment for what they think ſo trifling. They have an obliging manner of addreſſing each other, and in ſeveral reſpects perfectly reſemble the Chineſe. When any one viſits, or accidentally meets his ſuperior, he inſtantly drops upon his knees, kiſſes the earth three times, claps his hands, and wiſhes him a good day or night, which the other returns in the poſture in which he then happens to be, by gently clapping his hands, and wiſhing him the ſame. The like reſpect is ſhewn to the elder brother by the younger; to fathers by their children; and by women to their huſbands. Every thing is delivered to or received from a ſuperior on the knee, and the clapping of the hands together is eſteemed a mark of ſtill more profound reſpect. When perſons of equal rank meet, they each drop down, clap their hands, and mutually ſalute, while the ſame ceremonies are obſerved and imitated by their ſeveral attendants; ſo that above a hundred perſons may ſometimes be ſeen down on their knees, and might eaſily be miſtaken for their being engaged in ſome public act of devotion. If a ſuperior ſneezes, all round him fall on their knees, clap their hands, and wiſh him happineſs. It is ſurpriſing, ſays a late author, how a nation confined to ſo ſmall a ſpot of ground, ſhould differ ſo widely in their manners from the ſurrounding kingdoms, with which they keep up a conſtant intercourſe. One would almoſt imagine that they had a ſoil, a climate, and a nature peculiar to themſelves, and different from that of the people who are only a few miles diſtant.

They alſo uſe the utmoſt external reſpect to ſtrangers; and if a native of Whidah meets an European twenty times in a day, the ſame ridiculous train of ceremonies is repeated, the neglect of which is puniſhed with a fine. A late king of Whidah carried this reſpect to foreigners to ſuch an extravagant height, that one of his principal officers was beheaded for preſuming to lift his cane in a menacing manner over the head of a Frenchman; and though the chief director of that nation uſed all his influence to get the puniſhment mitigated, the king was inexorable, and nothing leſs than his life could atone for ſuch a notorious breach of hoſpitality.

They excel all other negroes in vigilance and induſtry; and though idleneſs is the favourite vice of the Africans, people of both ſexes are here ſo laborious and diligent, that they never deſiſt till they have finiſhed their undertaking, carrying the ſame ſpirit of perſeverance into every action of their lives. Beſides agriculture, from which none but the king and a few perſons of diſtinction are exempted, they employ themſelves in ſeveral kinds of manufactures. They ſpin cotton yarn, weave fine cotton cloths, make wooden veſſels, plates,

and

and diſhes, ſmiths work, and offenſive weapons, in a more perfect manner than any other people on the coaſt. While the men are thus employed, the women not only brew a kind of ale, but till the land, and dreſs proviſions, which, with their huſbands merchandize, they carry for ſale to market. The meaner ſort carry goods from the ſhore, and with a burthen of a hundred pounds on their heads, run in a kind of continual trot, and it is difficult to keep up with them without any load at all. Both ſexes are employed in ſearch of gain, and their emulation is equal to their induſtry. Hence they not only live well, but ſplendidly, when compared with the other negroes of the coaſt. Labour is cheap, the profits ſolely riſing from the unwearied induſtry of the labourer.

The Whidans alſo reſemble the Chineſe in their diſhoneſty, and their expertneſs at ſtealing, in which they uſe extraordinary addreſs. Mr. Boſman having obtained an audience of the king, his majeſty told him, that his ſubjects did not at all reſemble thoſe of Ardrah, and the other neighbouring kingdoms, who on the leaſt offence would poiſon an European. "This, added "he, you have not the leaſt reaſon to apprehend; but "I would have you take care of your goods; for my "people are born expert thieves, and will ſteal from "you while you are looking at them." This caution he ſoon found to be juſt in many inſtances. There is no ſecurity againſt their pilfering; but if complaint be made to the king, he orders the offender to be puniſhed.

Like the Chineſe too, they are extremely addicted to gaming; and after having loſt their whole ſubſtance, they play for their wives and children; and when they have loſt them, ſtake their own liberty, and thus become ſlaves to their own countrymen.

Theſe people are in ſome inſtances extremely ignorant, while in others they ſhew an extenſive genius. They have no diviſions of time, nor diſtinction of years, hours, weeks, or any other ſtated periods. They know the time of ſowing by the moon, or rather ſow as ſoon as they reap. Yet without pen, ink, or the aſſiſtance of artificial arithmetic, they calculate the largeſt ſums with ſurpriſing accuracy, ſtate ſhares with great exactneſs, and perform the operations, not only of the firſt elements, but of the more complex rules of arithmetic, with aſtoniſhing truth and quickneſs. Yet Des Marchais obſerves, that the wiſeſt among them cannot tell his age; and if any man be aſked, when ſuch a perſon was born, he tells you, it was about the time that ſuch a ſhip, or ſuch an European factor came to Whidah.

Their muſic is, however, much the beſt of any to be met with in theſe countries, and one inſtrument, which reſembles a harp, is really muſical. It is ſtrung with reeds of different ſizes, which they touch with great dexterity, accompanied with a ſweet voice, and dance to their own muſic in exact time, and with an agreeable air and manner. They have alſo flutes, and ſeveral wind inſtruments; and in war uſe a kind of trumpets and kettle drums.

SECT. IV.

Of their Polygamy, nuptial Ceremonies, Divorces, and Treatment of the Women. Of Circumciſion and Cuſtoms in Relation to their Children, and to Burials and Mourning.

THE people of this country allow of a plurality of wives, and in this are ſaid to exceed all the neighbouring nations. No people upon earth perform the connubial rites with leſs ceremony; for all contracts, portions, and jointures, are here entirely unknown. The other negroes of the coaſt purchaſe their women with cattle, fiſh, and other commodities, and are allowed to diſmiſs them if they do not prove to be virgins; but here their ideas and practice are totally different. Fertility is ſo highly prized at Whidah, that ſhe who has given proofs of her fruitfulneſs before marriage is always preferred; but it coſts nothing to obtain her.

When a man likes a girl, he demands her of her parents, who never refuſe their conſent, provided ſhe be of the proper age, but conduct her to the houſe of the bridegroom, who immediately preſents her with a new dreſs, which is probably all ſhe poſſeſſes, for ſhe leaves every thing elſe at her father's houſe. The huſband then kills a ſheep, which he eats in company with his wife and her parents; and this is the only time in her life when ſhe is admitted to this honour; and the parents having drank freely of pito, return home: thus the marriage is concluded, without any other ceremony.

A huſband may divorce his wife with as little ceremony as he married her: he only thruſts her out of the door: and if he has certain proofs of her incontinence, the ſeparation is legal. Another law, which is very ſevere upon the women, is a ſtrict prohibition, under pain of death or ſlavery, to enter the houſe of a great man while under their periodical diſorder. No ſooner do they perceive themſelves in this ſituation than they quit the houſe, and avoid even the ſight of men, every family having a houſe to which the women retire during that period, where they are under the care of an antient matron, and ſtay till they have waſhed and purified themſelves; after which they return to their huſbands. Thoſe women who are remarkably handſome are excuſed from labouring in the field, and never permitted to go abroad but in the company of their huſbands; nor can they receive any male viſitors at home.

As they are very ſubject to jealouſy, their laws againſt adultery are very ſevere. When the wife of a great man is taken in the fact, he may kill both her and her lover, or may ſell her to the Europeans for a ſlave. If he chooſes the former, he cauſes her head to be cut off, or has her ſtrangled by the public executioner; and is acquitted on informing the king of what he has done, and paying the executioner's fee. But as he has no power over the man who has diſhonoured him, unleſs he catches him in the very act, he is obliged to apply to the king for juſtice, who never fails to conſent to the death of the guilty.

This ſeverity extends to none but married women. A man runs no danger in being caught with one who is unmarried; and nobody blames him. She is ſuppoſed, in this caſe, to be her own miſtreſs; and it is ſo far from being infamous for her to have children before marriage, that ſhe is ſure this will cauſe her to be ſooner married; becauſe it is a proof of her fruitfulneſs, which is a very valuable qualification in a country where the fathers conſider children, eſpecially the males, as the greateſt riches, and the ſupport of their families.

According to Des Marchais, no people on earth ſhew greater indulgence to their children, whom they never fell for ſlaves. On the other hand, the children treat their parents with the moſt humble reſpect and veneration, and never addreſs them but on their knees.

All their children, male and female, are circumciſed; but none of them know whence they derived this cuſtom. This operation is performed at no certain age, ſome undergoing it at four, others at five, ſix, or ten years old.

No difference is made between their legitimate and natural children, but the younger pay great reſpect to the elder brother, though but little regard is paid to the mother. Among the women the ceremonies of addreſs are the ſame as thoſe we have mentioned of the men, only they carry their politeneſs to a greater length. At the death of a father, the eldeſt ſon not only inherits his effects, but his women, with whom he lives from that day in quality of huſband. His own mother is alone excepted, who becomes her own miſtreſs, has a houſe appointed for her, and a certain fortune for her ſubſiſtence. This cuſtom prevails both in the royal palace and among the people.

The natives are ſo fearful of death, that they cannot ſupport the ſound of the word without viſible emotion; and it is a capital crime for a negro to pronounce it upon any occaſion before the king. Boſman obſerves, that in his firſt voyage he waited on the king before his departure for an hundred pounds, which his majeſty owed him; and, at his taking leave, aſked that prince, Who ſhould

pay

pay him when he returned, in caſe of his death. The by-ſtanders were ſhocked at the bluntneſs of the queſtion; but the king bid him not give himſelf any concern about that, for he ſhould always live; when the Dutchman, perceiving his error, abruptly took his leave.

The burying-place of the kings and nobles is in a long vault, erected by the ſons for their fathers: here the body is depoſited in the midſt of the vault, and with it the ſword, buckler, bow and arrows of the deceaſed; but though they uſe guns and piſtols, they are never laid in the tomb. The heir always mourns during an entire year, roaming about, he ſecludes himſelf from ſociety, lays aſide his uſual apparel, with his bracelets, chains, and rings; and though he is at liberty to enter upon the poſſeſſion of his eſtate from the day of his father's death, yet ſo ſtrong is his affection, grief, or prejudice, that he ſteadily purſues the cuſtom of abandoning it, till the time of mourning is expired.

SECT. V.

Of the Right of Succeſſion to the Crown of Whidah; the Ceremonies which precede and attend the Coronation of the King; the luxurious Manner in which he lives; the Cruelty with which thoſe are puniſhed who have been caught with any of his Wives; and the Servility with which he is addreſſed by his Nobles.

THE crown of Whidah is hereditary, unleſs the great men have ſome extraordinary reaſons for excluding the eldeſt ſon, and placing the crown on the head of one of his brothers, as was the caſe in the year 1725. But though the king's eldeſt ſon is preſumptive heir of the crown, he muſt have been born after the king's acceſſion; for thoſe he had before his aſcending the throne are only conſidered as private perſons.

They have here a very extraordinary cuſtom that is never to be violated, which is, that the ſucceſſor is no ſooner born than he is carried by the great men into the province of Zangua, on the frontiers of the kingdom, where he is educated as a private perſon, without knowing his birth, or having the leaſt knowledge of ſtate affairs, and none of the great men are allowed to viſit or receive viſits from him. Thoſe charged with his maintenance are not ignorant of his birth, but are prohibited, under pain of death, from giving him the leaſt hint of his quality, or treating him otherwiſe than as their own child. One of the kings who lately ſat on the throne was found at his father's death attending his governor's hogs. He was filled with incredible ſurprize when the nobles made him acquainted with his fortune, nor could they for a long time prevent his imagining it a mere deluſion. By this means the prince, on his aſcending the throne, knowing neither the intereſt nor maxims of the ſtate, is obliged for a long time to abandon the government to the management of the nobles and their ſucceſſors, for their poſts are hereditary, and their eldeſt ſon always ſucceeds them.

The young king generally paſſes ſeveral months, and frequently ſome years, before he is crowned. The nobles who have the power of fixing the time when this is to be done, prolong it, but muſt not exceed ſeven years; and during this interval, the government of the kingdom is entirely in their hands: the king's name is not even ſo much as mentioned in their public acts; while the prince is attended with all the external badges of majeſty, without daring to leave the palace.

At length the long expected day for his coronation being arrived, he aſſembles a council of the nobles, and approving their conduct during their adminiſtration, ratifies all the laws and acts of the interregnum. At about eight at night a diſcharge of eighteen pieces of cannon gives notice that the council is broke up, and then inſtantly a ſhout of joy is heard through the capital, which is ſoon communicated to the remoteſt parts of his dominions.

The next morning the high-prieſt waits on the king to remind him of the homage due to the great fetiche, or ſerpent; and tells his majeſty, that as this deity is dumb, he cannot be ſurprized at his making known his intentions by the tongue of his miniſter. On the coronation of Amer, the late king, the high-prieſt aſked a horſe, a cow, a ſheep, and a fowl. Theſe were ſacrificed before the palace, and carried with great ceremony to the moſt public parts of the city. On each ſide of the ſacrifice were two millet cakes, baked in palm oil: the high-prieſt erected with his own hands a ſtaff nine feet long, and upon it a large ſilk flag; and the whole ceremony was accompanied by the muſic of tabors, flutes, and the acclamations of the people; after which the carcaſſes were abandoned as a prey to the birds, the negroes not being permitted to meddle with any part of them, on pain of death.

While the victims were thus expoſed to public view, the king's women, who from age, or other reaſons, were incapable of adminiſtering to his pleaſure, marched out of the palace, eſcorted by a file of muſketeers, and preceded by muſic. The chief of the women led up the rear, carrying in her arms the ſtatue of a child in a ſitting poſture, which, on her arrival at the place of ſacrifice, ſhe laid down upon the victims; each of them then ſung a hymn, and was accompanied by the inſtrumental muſic. While they paſſed, all the people proſtrated themſelves on the ground with loud ſhouts, and their return was made known to the king by a general diſcharge of the artillery.

The next day the nobility uſually go to the palace, with all the ſtate and magnificence of dreſs and equipage, preceded by a large band of muſic, and followed by a great body of armed ſlaves; and having proſtrated themſelves before the throne, retire in the ſame order in which they advanced. The women, in the mean while, abandon themſelves to the moſt riotous mirth, the cannons inceſſantly roar, and the whole kingdom is filled with tumultuous joy.

The nobles have no ſooner paid the homage, than they diſpatch one of their number to the king of Ardrah, attended by a ſplendid retinue, to entreat his majeſty to ſend a certain nobleman of his kingdom, in whoſe family the honour is hereditary, to crown the king of Whidah. This nobleman of Ardrah is ſupported at the expence of the young monarch, and treated on his journey with the moſt profound reſpect.

When he comes, he muſt ſtay four days in the village neareſt the capital, during which none of his attendants are permitted to enter the city on pain of death. He here receives the compliments of the nobility of Whidah, and the king ſends twice a day great quantities of wine and proviſions by his diſcarded women, who carry it in veſſels on their heads, guarded by a ſtrong convoy, and preceded by muſic. The king at length ſends an ambaſſador to invite him to the capital, and aſſure him that he will be received with joy. The nobleman of Ardrah receives the ambaſſador with great ſolemnity and reſpect; but obſerves, that he muſt wait for inſtructions in relation to the treaty concerning the reparation of the great gate of Aſſem, the capital of Ardrah. Immediately the king ſends commiſſioners to that kingdom to ſee the gate repaired, and upon their return with a proper officer to certify their having executed the treaty, the Ardran nobleman is conducted to Sabi by all the nobility, and prodigious crowds of the populace, who meet him on the road; and he is received by the diſcharge of cannon, the acclamations of the king's women, and the ſhouts of the mob. The king himſelf congratulates him on his ſafe arrival, and orders him to be attended by his own officers and ſervants.

During the firſt five days he neither receives nor makes any viſits to the nobility, who are employed in proceſſions to the temple of the Grand Snake, imploring that divinity that the young monarch may reign with the mildneſs and equity of his predeceſſors, cultivate trade, obſerve the laws, and maintain the people in the full enjoyment of their rights and privileges.

On the evening of the fifth day the people are informed by the firing of nine guns, that the coronation will begin on the morrow; and, at the ſame time, the prince ſends to deſire the European factors to favour him with their company at the ſolemnity. The preceding night is ſpent by the nobility in the company of the Ardran nobleman, where the converſation is grave and polite, interrupted by frequent prayers to the fetiche by way of interlude.

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The next day, at five in the evening, the king, attended by his favourite women, comes out of the palace dreſſed in rich ſilk robes, and adorned with gold necklaces, ear-rings, and bracelets. The king is alſo dreſſed in a magnificent manner, wearing on his head a gilt helmet, adorned with red and white feathers, and croſſing the great court before the palace, ſeats himſelf on his throne, which is no more than a large elbow chair. Here the Engliſh, French, and Dutch factors have chairs ſeated for them, while the Portugueſe director is forced to ſtand with his head uncovered.

Before the king ſtand two dwarfs, who alternately repreſent to him the qualities of his predeceſſors, exhort him to follow their example, to render his people happy, and to build his own ſecurity on their affections; concluding with wiſhes for his proſperity, long life, and the happy continuance of his reign.

The Ardran ambaſſador then enters the court, attended by muſic, a grand retinue, and repeated diſcharges of the artillery. He approaches the throne with no other mark of reſpect but a ſlight bow, and, after a ſpeech on the ceremony he is about to perform, takes the king's helmet, and turns it towards the people. Upon a ſignal given the muſic ceaſes, and is ſucceeded by a profound ſilence; then the Ardran cries with a loud and clear voice, "O "people, behold your king! Be faithful to him. Pray "for him, and your prayers will be heard by the king "of Ardrah, my royal maſter." This he repeats three times, then puts the helmet on the king's head, and, ſtepping back, proſtrates himſelf before him. The great guns, the muſketeers, the muſic, and the acclamations of the people now rend the ſkies: the ambaſſador retires, and the king, with his women, returns to the palace; the Europeans attending him to the gate.

A day or two after the king diſtributes preſents among the nobility, which are returned by others of much greater value. Five days are ſpent in rejoicing, and theſe are concluded by a ſolemn proceſſion to the temple of the Snake.

Notwithſtanding the perſon and education of the king were ſo neglected before he aſcends the throne, yet no ſooner is he crowned than he is no longer conſidered as a man, but becomes in an inſtant a kind of deity, who is never approached but with the moſt profound reverence. The nobles of the firſt rank are ſometimes permitted to eat in his preſence; but never with him, for this honour is reſerved for his women alone. It is never known in what part of the palace the king ſleeps; and if that queſtion be aſked of the captain of his guard, or any of thoſe neareſt to his perſon, they conſtantly anſwer, "Do "you imagine that the deity ſleeps?"

The ignorance and meanneſs in which he is bred gives him a high reliſh for pleaſure on his thus riſing by one ſtep to the throne; and he uſually lives in a moſt ſlothful, luxurious, and debauched effeminancy among his women, without ſeeking or ever enjoying the converſation of men, or thoſe exerciſes that are adapted to ſtrengthen his mind, and give vigour to his body.

The king is ſaid to have three or four thouſand wives, who are divided into ſeveral claſſes; and ſhe who has brought forth the firſt male infant is at the head of the firſt: this is the queen, or, as they term her, the king's great wife. She is treated by all the others with reſpect, and all in the ſeraglio are under her command, except the king's mother, whoſe credit is greater or leſs, according to the degree of his majeſty's affection for her, or her power in managing him.

If a man touches by accident any of the king's wives, his head, or at leaſt his liberty, is forfeited; ſhe is conſidered as defiled, and, being unfit to return to the palace, both are doomed to perpetual ſlavery. They alone ſerve his majeſty, and no man is permitted to enter their apartment. When any of them go to work in the fields, which they do by hundreds, if they ſee a man they call out, Stand clear; on which he inſtantly falls on his knees, or flat on the ground, and thus continues while they paſs by, without daring even to look at them. On the leaſt diſguſt the king ſells eighteen or twenty of them; but this does not leſſen their number, for the officers, to whom the government of the ſeraglio is entruſted, ſupply their places with freſh women; and whenever they ſee a beautiful virgin, preſent her to the king, none daring to oppoſe them. If one of them happens to pleaſe him, he does her the honour to lie with her two or three times; after which ſhe paſſes the remainder of her life like a nun, which in this warm climate is conſidered by the women as the moſt dreadful of all puniſhments.

The king never appears in the hall of audience but when his nobles, or the directors of the companies, have affairs to communicate to him, and are to receive his orders; or when he would adminiſter juſtice to his ſubjects. He paſſes the reſt of his time in his ſeraglio, accompanied by his woman, ſix of whom uſually entertain him at a time. Theſe are magnificently adorned, and kneel before him, with their heads almoſt touching the floor. In this poſture they endeavour to divert him. They alſo dreſs him and wait upon him at table, uſing every art to render themſelves beloved. When he would be alone with one of them, he touches her ſlightly, and gently claps his hands. The five others inſtantly retire, and having ſhut the door, guard it on the out-ſide, till the happy woman leaves the room. Then ſix others take the places of the former, and thus they relieve each other.

The people of Whidah are extremely jealous, and puniſh adultery with death; but if a man be ſurprized with one of the king's wives, nothing can ſave him, for the king himſelf pronounces ſentence againſt them both on the ſpot. The officers of the palace inſtantly cauſe two pits to be dug ſix or ſeven feet long, four broad, and five deep, ſo near that the criminals may ſee and ſpeak to each other. In one of them a poſt is fixed, to which the woman is faſtened, with her hands tied behind her. Two wooden forks are fixed at the ends of the other pit, and the man being ſtripped quite naked is faſtened with iron chains to an iron bar, reſembling a ſpit. The king's wives then bring faggots, which they put into the pit, and, before they are lighted, the ſpit to which the men is faſtened is put upon the two forks, and fire is put to the wood, which is ſo far below that only the extremity of the flames can reach his body. Thus the miſerable wretch is left to burn by a ſlow fire, a cruel puniſhment that would laſt for a conſiderable time, had not they the charity to turn him with his face downwards, in which ſituation he is ſpeedily ſtifled by the ſmoke. When he no longer gives any ſign of life, they undo his chains, and letting him fall in the pit, cover him with earth.

The man being thus put to death, about fifty or ſixty of the king's women, eſcorted by a party of muſketeers, and accompanied with drums and flutes, come from the palace, each carrying on her head a large earthen pot of ſcalding water, which each pours, one after another, on the head of the woman who is tied to the poſt, and throws the pots on her head with all her force: whether dead or not, all the water, and all the pots, are thrown on this unhappy woman; after which they cut the cords, pull up the poſt, and bury her in the pit, under a heap of earth and ſtones.

The natives are unable to approach the king without ſubjecting themſelves to the moſt humbling ceremonies. The greateſt lords of the kingdom are obliged to ſubmit to them as well as others, and none but the chief captains of the ſeraglio and the high-prieſt can enter the palace without leave. When one of the great men has obtained the king's permiſſion, he goes to the palace attended by all his ſervants in arms, and with trumpets, drums, and flutes. On his arrival at the gate of the hall of audience, his men make a general diſcharge of their muſkets, the drums, trumpets, and flutes ſtrike up, and all the men give a loud ſhout. In this manner he enters the firſt court, where ſtripping off all his cloaths, he hides his nakedneſs with herbs put round his waiſt; he likewiſe takes off his bracelets, necklaces, rings, and all his jewels. In this condition he walks to the hall of audience, where proſtrating himſelf, he advances creeping to the foot of the throne, ſpeaks with his face towards the earth, and when his audience is ended, retires creeping backward, without changing the poſture with which he entered. On his rejoining his men in the court, he

dreſſes, puts on his ornaments, and the king is informed of his departure by the firing of guns, the ſound of muſical inſtruments, and the ſhouts of his attendants.

But notwithſtanding the ſervility with which the king is treated by his ſubjects, when the directors of companies or the captains wait upon him, he receives them in the hall of audience, cauſes eaſy-chairs to be brought them, and ſometimes drinks and ſmokes with them.

Trade has introduced into Whidah the elegancies and luxuries of Europe; the king's palace is now provided with European furniture, and all the nobility and rich merchants endeavour to furniſh their houſes in the ſame manner. The palace is adorned with canopies, magnificent beds, eaſy chairs, looking-glaſſes, and in ſhort with every thing fit to adorn a houſe in that climate. The king and nobility are furniſhed with cooks inſtructed by thoſe of France, ſo that when an entertainment is given to an European, he finds the tables of the negroe lords ſerved with as many delicacies as thoſe of Europe. Wine is brought them from France, Spain, Madeira, and the Canaries; they are alſo ſupplied with brandy, ſweetmeats, tea, coffee, and chocolate; and their tables have loſt all the remains of their antient ſimplicity. They are covered with fine linen, and have veſſels of ſilver and ſervices of china. This elegance and politeneſs is, however, confined to the great and wealthy, for the common people ſtill preſerve their antient manners.

SECT. VI.

Of the Religion of Whidah.

THE moſt ſenſible people of Whidah believe in one ſpiritual God, who puniſhes vice and rewards virtue; who cauſes the heavens to thunder, the ſky to be covered with lightning, the clouds to pour down rain, and the ſun to ſhine; and maintain that his reſidence is in the heavens, whence with infinite juſtneſs and goodneſs he governs the world. They have alſo confuſed notions of hell, of a wicked ſpirit, and of the exiſtence of the ſoul after it has left the body.

But with theſe juſt ſentiments they mingle others that are the moſt abſurd and ridiculous; they ſuppoſe that it would be preſumption in them to addreſs their petitions to the great Creator, and have therefore ſeveral inferior deities. Beſides the fetiches which they have in common with the other negroes on the coaſt, they have four principal objects of religious worſhip; the ſerpent, which holds the firſt rank; the trees, which are of the ſecond claſs; the ſea, which is of the third rank; and Agoya, whom they term the god of counſels.

They thus account for their worſhiping the ſerpent: the inhabitants of Whidah being ready to give battle to the king of Ardrah, a great ſnake came from the enemy's army to theirs, and appeared ſo gentle that, far from biting, it fawned upon every body; which the high-prieſt obſerving, ventured to take it in his hands, and to hold it up on high, to ſhew it to the whole army; who, being amazed at the prodigy, fell on their faces before the harmleſs animal, and then attacked the enemy with ſuch courage and reſolution, that they gained a complete victory. This the credulous ſoldiers attributing to the ſerpent, they took it away with them, built a houſe for it, brought it proviſions, and in a ſhort time the new god eclipſed all the others, even the fetiches, which were the moſt antient idols of the country.

As its worſhip encreaſed in proportion to the imaginary favours they received from it, the ſnake did not long remain in the firſt houſe they had built it: they erected one in the moſt ſumptuous manner, with many courts and ſpacious lodgings; it had an high-prieſt, an entire order of marabouts, or prieſts, to ſerve it; they dedicated to it the moſt beautiful women, and that it might never want ſervants, choſe new ones every year.

It is ſurpriſing that very ſenſible negroes gravely aſſert, that the ſnake they now worſhip is the very ſame that came to their anceſtors, and gave them the celebrated victory, which freed them from the oppreſſion of the king of Ardrah. This ſerpent has multiplied extremely, and its poſterity have not degenerated from its good qualities. They do no injury to any one; but permit the people to put them about their neck, into their boſoms, and into their beds. The only reſentment they ever ſhew is againſt the venomous ſerpents, which they always endeavour to deſtroy; and the people are in no danger of miſtaking the one for the other, for thoſe which are deſtructive are here black, and reſemble vipers; and, though they are four yards long, are only an inch and a half in diameter: but the beneficent ſerpent ſeldom exceeds ſeven feet and a half in length, and yet is of the thickneſs of a man's leg. Its head is large and round, its tail pointed, and its ſkin very beautiful; it being of a whitiſh colour, with waves of brown, blue, and yellow.

The natives think themſelves happy when one of theſe honours their houſe with its preſence; they not only give it a bed, but, if it be a female with young, make for her a little houſe, to which ſhe retires to bring them forth; and when ſhe or her young want food, bring it them, till they are big enough to take care of themſelves. If any one ſhould venture to kill one of theſe reptiles he would ſuffer a cruel death.

Of this the Engliſh, according to the teſtimony of Barbot and Boſman, had a tragical inſtance. When the Engliſh firſt ſettled at Whidah, the captain having landed his goods, the ſailors found at night one of theſe ſnakes in their magazines, which they ignorantly killed and threw upon the ſhore, without dreaming of any ill conſequence. The negroes ſoon diſcovering the pretended ſacrilege, the inhabitants of the whole province aſſembled, attacked the Engliſh, maſſacred them all to a man, and conſumed their bodies and goods in the fire they had ſet to the warehouſe.

It is well known that ſnakes multiply extremely, and live for a long time, it might therefore be imagined, that the earth would be covered with them; but neither the black ſnakes nor the ſwine pay any regard to their divinity, but kill and eat them, which greatly diminiſhes their number; but it always coſts the life of thoſe animals when they are caught in the fact: nothing in particular can ſave a hog from being immediately put to death; the people have no reſpect to thoſe to whom they belong; for though they are the king's, they are killed on the ſpot, and their fleſh belongs to thoſe by whom they are ſlaughtered.

The ſerpent of Whidah, from which the others of the ſame ſpecies are ſaid to be deſcended, is worſhipped in his houſe or temple upon various occaſions; but the offerings and ſacrifices made to him are far from being confined to bulls and rams, to loaves of bread or fruit. The high-prieſt frequently preſcribes a conſiderable quantity of valuable merchandize, barrels of bougies, gold rings, powder, brandy, hecatombs of bulls, ſheep, fowl, and ſometimes even human ſacrifices, all which depends on the fancy and avarice of the prieſt.

The marabouts, or prieſts of the grand ſerpent, are all of one family, of which the high-prieſt, who is one of the grandees, is the chief, and all of them pay obedience to him. Their habit is not at all different from that of the common people, though ſuch as can afford it wear the dreſs peculiar to the nobility. They have no ſettled revenues, yet their income ariſing from the ignorance and ſuperſtition of the people is very great. Like the other negroes, they engage in trade, and by the number of their women, children, and ſlaves, are able to cultivate large plantations, and to feed a multitude of cattle; but their moſt certain reſources conſiſt in the credulity of the people, whom they pillage at diſcretion.

But beſides theſe prieſts, there are a number of prieſteſſes, who are frequently more reſpected than the prieſts themſelves, and claim the privilege of being called the children of God. While other females pay the moſt ſlaviſh obedience to the will of their huſbands, theſe arrogate to themſelves an abſolute and deſpotic ſway over them, their children, and effects; and receive no leſs homage from their huſbands, than other huſbands receive from their wives. This makes the men decline thoſe holy matches, and prevent, if poſſible, their wives being raiſed to that honour, which is the height of their ambition.

With reſpect to their other deities, Agoya, or the god of counſels, is conſulted by the people before they

they undertake any thing of importance. This is a little idol of black earth, which rather reſembles a miſhapen monſter than a human being. It is repreſented ſeated or crouching, on a kind of pedeſtal of red earth, on which is a piece of red cloth adorned with cowries, with a ſcarlet band, to which hang four cowries about his neck. His head is crowned with lizards, ſerpents, and red feathers. This idol is placed on a table in the high-prieſt's houſe, and before him are three calabaſhes, in which are fifteen or twenty balls of hard earth. Thoſe who would conſult this idol apply to a marabout, tell him the ſubject that brought them thither, and having given him the offering deſigned for the god, and the price of conſulting him, the queſtion is determined by throwing the balls from one calabaſh into another, a certain number of times; when if an odd number be found in each, the marabout boldly declares, that the oracle has pronounced in his favour, and the man may undertake the affair on which he came to conſult the deity.

Whenever the ſea is agitated in ſuch an uncommon manner, that merchandize can neither be embarked nor brought aſhore, they conſult the high-prieſt, and by his advice, ſacrifice a bull or a ſheep on the bank, ſuffering the blood to run into the water, and throw a gold ring as far as they are able into the waves. The blood and the ring are loſt; but the beaſt that is ſacrificed belongs to the prieſt, and is accordingly carried to his houſe.

There is ſtill leſs expence in rendering the trees favourable. The ſick have commonly recourſe to them, and make them an offering of millet, maize, or rice, which the marabout places at the foot of the tree to which the ſick man pays his devotions.

However abſurd and extravagant this religion may appear, it has been equalled in folly by the religious ſyſtems of the wiſeſt, the moſt learned, the moſt powerful nations of the earth; and the warm admirers of the ancient Greeks and Romans, ought rather to lament the weakneſs of the human mind, than to deſpiſe theſe ignorant negroes for ſuch abſurdities, when they conſider, that the Romans offered ſacrifices to Æſculapius in the form of a ſerpent; that both they and the Greeks, as well as the people of Whidah, had their oracles, to which they applied for advice. They too ſacrificed to the ſea, under the name of Neptune; and they had alſo conſecrated trees and groves, inhabited by dryades and hamadryades, to whom they offered milk, oil, honey, and wine. What a conformity do we here find between the religion of nations eſteemed the moſt ſavage and the moſt polite!

SECT. VII.

A conciſe Account of the Conqueſt of Whidah, by an inland Prince.

WE ſhall conclude this account of the kingdom of Whidah, with a conciſe relation of a revolution which has lately happened in that kingdom. The wealth of this nation riſing from the fertility of the ſoil and its commerce, produced effeminancy and luxury. The king of Whidah abandoned himſelf to women, to pleaſure, and indolence, while the nobility, in order to poſſeſs an unlimited power, flattered all his paſſions.

This prince was thirty years of age when the king of Dahomay, an inland country, ſent ambaſſadors to him to deſire permiſſion for his ſubjects to trade to the ſea-coaſt, with an offer of paying a yearly tribute of a certain number of ſlaves, or a certain duty upon each ſlave ſold to the Europeans, or to the natives of the coaſt. His requeſt was denied, with a haughtineſs that made the king of Dahomay, who was named Truro Audati, vow revenge. But his menaces were diſregarded by the king of Whidah, who, when Snelgrave, an Engliſhman, told him of the great preparations that were making againſt him, vainly replied, that he would not, according to the cuſtom of the country, cut off the king's head, but make him his ſlave, and employ him in the meaneſt and moſt ſervile offices. But how different was the event!

Truro Audati was a brave and politic monarch, who in a ſhort time had extended his conqueſts towards the ſea as far as Ardrah; after which, he propoſed to enjoy the bleſſings of peace, and ſecure his conqueſt; but the above treatment rekindled his ambition, while it raiſed his reſentment. To this was added another circumſtance; the king of Ardrah had a brother, a prince of great hopes, whom he treated with ſeverity. This young prince, whoſe name was Haſſar, being unable to raiſe a ſufficient party in the kingdom to ſhake off the yoke, and procure his liberty, had recourſe to Truro Audati, whom he promiſed a large ſum of money, if he would revenge the inſults and indignities under which he laboured. That prince entered heartily into young Haſſar's cauſe, as if actuated alone by motives of ſympathy and compaſſion. His deſigns were not long a ſecret to the king of Ardrah, who had recourſe for aſſiſtance to the prince who governed Whidah; but he was too fond of his eaſe to attend to the danger that threatened his neighbour, and conſequently himſelf. Audati was ſuffered to enter Ardrah with an army of fifty thouſand men, and cutting in pieces the forces that oppoſed his paſſage, made the king priſoner, and, according to the ſavage cuſtom of thoſe nations, cauſed him inſtantly to be beheaded.

At that time there was at the court of Ardrah, one Mr. Bullfinch Lamb, an Engliſh factor, who being preſented to the conqueror, he expreſſed the utmoſt ſurprize and ſatisfaction at the ſight of a white man, and ordering him to be conducted to his court, appointed him a houſe, domeſtics, and women, and during his ſtay, Mr. Lamb frequently diſſuaded the king from invading Whidah, which he repreſented as inhabited by a numerous and powerful people, accuſtomed to fire arms, and cloſely connected with the Europeans, who would not fail to exert themſelves in their defence.

Audati at length diſmiſſed Mr. Lamb, who returned to the factory loaded with gold and rich preſents; when that politic prince, learning from his ſpies in Whidah, the ſloth and indolence in which the king was ſunk, attacked the moſt northern province of that kingdom, which was governed by a chief, who immediately ſent to demand ſuccours from the king; but having enemies at court, they rendered that indolent monarch deaf to his remonſtrances, when finding he could obtain no reinforcement, he ſubmitted to Audati, and, by his voluntary homage, procured very favourable terms from the conqueror.

A free paſſage was now opened through the kingdom of Whidah to Sabi the capital, and nothing was left to oppoſe the enemy but a river. The king of Dahomay encamped on the oppoſite banks, not doubting but that the paſſage would be diſputed; but he was miſtaken. The effeminate people of Whidah placed their ſecurity in their number, and their gods, and in the morning met their prieſts on the banks of the river, where having ſacrificed to the grand ſerpent, they returned to the city, fully aſſured of the efficacy of what they had done to ſtop the progreſs of the enemy.

Audati now ſent to aſſure the Europeans, that if they remained neuter, they ſhould not only be treated with kindneſs, but their trade freed from thoſe duties and reſtrictions, which had been laid upon it by the king of Whidah; but if, on the contrary, they took up arms againſt him, they muſt expect all the horrors of war, and the moſt cruel effects of his reſentment. This threw the Europeans into the utmoſt conſternation and perplexity. Some propoſed retiring to wait the event in their forts on the ſea coaſt, a few miles diſtant from Sabi; but others apprehending that this retreat would irritate the king of Whidah, and ſet a bad example to his ſubjects, propoſed to ſtay in the capital, and to this they agreed.

Truro finding to his great aſtoniſhment, that the defence of the river was committed to the ſnakes, detached two hundred men to ſound the fords, and this body gaining the oppoſite ſhore without reſiſtance, inſtantly marched towards the capital, attended by a great number of warlike inſtruments. The king of Whidah, hear-

hearing their approach, fled precipitately out of the palace, with all his women and court, to an iſland diſjoined by the river from the continent, and the reſt of the inhabitants having no canoes to tranſport them, were drowned by thouſands, in attempting to ſwim after him, while one half of the people took ſhelter in the woods and thickets.

The ſmall detachment ſent by Audati having entered the city, and meeting with no reſiſtance, ſet fire to the palace, and ſent word to the king, that nothing prevented his approach to the capital. The whole army now began their march, and were inexpreſſibly ſurpriſed at finding that a whole nation had deſerted their liberty and property, their wives, children, and gods, without one attempt to defend them. The Dahomans, were far from paying the ſame regard to the ſnakes as the people of Whidah; for finding them tame and numerous, they took them in their hands, and jeeringly deſired them if they were gods, to ſpeak and defend themſelves; but as the ſnakes made no reply, they cut off their heads, gutted and broiled them upon the fire, ſaying they had never before dined upon divinities.

Audati thus took poſſeſſion of the capital in the year 1727, and having received the ſubmiſſion of the chief men of Whidah, returned to proſecute a war he had engaged in with the king of Yos, the ally of Ardrah, when ſome loſſes he ſuſtained there, and the buſy diſpoſition of an European factor at Jachan, was very near reſtoring the former prince to the throne. Governor Wilſon having quitted Whidah in 1729, committed the management of the affairs of the Engliſh to one Teſteſole, a foreigner, but of what nation is not known. This man had made frequent viſits to the king of Dahomay, and was always received with affability, and particular marks of diſtinction; but now imagining that he was weakened by his late loſſes, and his too extended conqueſts, applied to the king of Popo, who approved his deſign; for as ſince the late revolution, the channel of commerce between the kingdoms of Whidah and Popo, had been entirely blocked up, nothing could be more agreeable to the king of Popo, than the reſtoration of the king of Whidah, and the uſual commerce between the nations, and joining in the confederacy, he raiſed an army of five thouſand men, which he put under the command of the depoſed king.

Audati was in the mean while employed in repairing his cities, and ſettling the conquered country of Ardrah; it was a long time before he was appriſed of the revolt, the news of which he received with the utmoſt aſtoniſhment; being amazed that a prince ſo negligent in defending his rights ſhould attempt, by force of arms, to regain them. He was now in no condition to make a freſh war; but ſuddenly aſſembling a great number of women, he had them cloathed and armed like men, and forming them into companies, gave to each the proper officers, colours, and muſic.

This army marched againſt the king of Whidah, the firſt line of every company being compoſed of men, the better to ſuſtain the firſt ſhock of the enemy. But the news of this march no ſooner reached the Whidan camp, than thoſe timorous and effeminate ſoldiers, being filled with a ſudden conſternation, abandoned their colours; nor could all the endeavours of their unfortunate king bring them back to their duty. In this extremity he was forced a ſecond time to retire to his barren and deſolate iſland, while Teſteſole took ſanctuary in the Engliſh fort, whither he was purſued by the Dahoman women, who cut off a conſiderable number of his men; after which he ſhut himſelf up in the French fort at Jachan.

While this laſt fort was ſurrounded by the Dahoman army, ſeveral overtures for a peace were made by the king, which Teſteſole rejected with an inſolence that little became a petty factor, blocked up by a powerful monarch. One day the Dahoman ambaſſador being with him, and endeavouring to bring him to reaſon, ſome words aroſe; upon which Teſteſole ſtruck the ambaſſador, at the ſame time ſaying, that were his king in his power, he would uſe him in a different manner. This being afterwards told to the king of Dahomay, he replied, with more than uſual compoſure, "This man muſt certainly have ſome extraordinary reaſon for his enmity to me. It is becauſe he is unable to repay the many favours and civilities I have conferred on him?" Teſteſole was, however, ſoon after taken, and being carried bound hand and foot, was put to the moſt cruel tortures, and afterwards ſlain: a puniſhment which he brought upon himſelf by his raſhneſs and diſreſpectful conduct to a prince from whom he had received many obligations.

In this ſituation is at preſent the famous kingdom of Whidah: it is now a province dependent on the king of Dahomay; but the inhabitants enjoy the full and free uſe of their antient religion, laws, and government.

SECT. VIII.

Of the Kingdom of ARDRAH.

Its Situation, Extent, and Face of the Country. The Dreſs, Food, Language, Marriages, Education of the Women, Funerals, and Religion of the People.

THE kingdom of Ardrah is of ſmall extent on the coaſt, where Whidah and Popo are taken out of it; for it reaches only twenty-five leagues along the ſhore, but within land it is ſaid to be above a hundred leagues broad, and to extend ſtill farther in length from north to ſouth.

The air is in general unhealthful, and diſagrees with Europeans; but the country is pleaſant, and produces wheat, millet, yams, potatoes, lemons, oranges, cocoa-nuts, and palm wine; and the low and marſhy grounds produce ſalt. Between all the cities are great roads, which are extremely commodious for traders and travellers; and deep canals are cut from one river to another, which are conſtantly filled with canoes either for pleaſure or buſineſs. But however commodious for trade and induſtry the fine roads and canals of Ardrah may be, they were the great means of its conqueſt, ſince they enabled the brave Truro Audati, king of Dahomay, not only to march his army into the country, but to ſupply himſelf with proviſions, and every other neceſſary.

The inhabitants of the ſea-coaſt employ themſelves in fiſhing and making ſalt, which they ſend to the interior countries. Thoſe within land are all huſbandmen and graziers. They literally cultivate the earth by the ſweat of their brow; for here they are eaſed by no ploughs or other inſtruments of huſbandry, all is performed by the ſpade and mattoc; whence the ground being more thoroughly broke, and the grain better covered, the fruits are proportionably better, according to the ſuperior degree of care and labour. Wherever huſbandry is alone purſued, the country diſcovers evident marks of the ſkill of the labourer. Every thing is conducted with the niceſt order. Here ſtands a plat of maize, there a field of wheat; on one ſide grow peaſe and cabbages, on the other potatoes and other roots, every ſeparate article being divided by a double row of fruit-trees, and the whole incloſed by tall ſtraight trees, either for ornament or uſe, the boughs affording a pleaſing ſhade to the labourer, ſpent with fatigue, and the too ardent beams of the ſun.

Their dreſs has ſome reſemblance to that of the Whidans: that of the courtiers conſiſts of two ſilk or brocade paans, or petticoats, with a broad ſcarf drawn acroſs the breaſt and ſhoulders in the manner of a ſaſh. The people of inferior rank wear five or ſix paans, one over another; theſe are of cotton cloth manufactured in the country; and thoſe who can afford it have them adorned with gold ſtuds, hanging round in a looſe manner. Though it is the general cuſtom to leave the upper part of the body naked, yet many perſons of diſtinction wear over their ſhoulders a ſhort ſattin mantle, by way of morning dreſs: but in viſits, and upon ceremonious occaſions, this is laid aſide, and the natural black ſkin preferred, as more beautiful and becoming. The high-prieſt has a long piece of white cotton wrapped round him, plaited in a pretty taſte. He likewiſe wears long cotton drawers, and has on his feet ſlippers or ſandals of red leather: on his head he wears either a cap or an European hat; by his ſide he has a large couteau with a gilt handle, and has a cane in his hand. The high-prieſt alone ſtands covered in the king's

king's preſence, but the nobility pull off their caps and ſlippers before they enter the preſence-chamber.

The women carry their paſſion for dreſs and finery to a very extravagant height. You may ſee them cloathed with the fineſt ſattins, chintzes, and brocades, adorned with a profuſion of gold, and panting under the weight of their ornaments. This is not ſolely owing to the vanity of the women, ſince the men never think a woman genteely dreſſed without being loaded with a quantity of ſuperfluous ſilk or ſattin. Both ſexes have the moſt ſcrupulous regard to cleanlineſs, and preſerving their bodies neat and ſweet. They both waſh and perfume themſelves every morning and evening with civet and aromatic herbs; and a woman never preſumes to receive the careſſes of her huſband till this is performed.

The uſual food of the inhabitants is beef, pork, mutton, goats, and dogs fleſh; with rice, fruit, roots, pulſe, and many kinds of vegetables. Their bread is made into cakes, and their drink is their beer called pito, and water.

The people prefer the language of Alghemi to their native tongue, eſteeming it more elegant, ſweet, and ſonorous. No written characters of either of theſe languages are in uſe; but the great men ſpeak, read, and write the Portugueſe fluently.

The men are allowed the ſame liberty as at Whidah, of taking as many women as they are able to ſupport. Little ceremony is obſerved in love affairs; the unbounded liberty enjoyed by ſingle women, whoſe general carriage is looſe and laſcivious, affords abundance of opportunities for making and receiving addreſſes. Birth and fortune are ſeldom regarded; for the men of the loweſt claſs addreſs thoſe of the higheſt quality; love ſets all degrees upon a level, regulates the conduct of parents, and makes all parties happy. But, notwithſtanding this toleration, men ſeldom ſeek for wives out of their own claſs. The nobility marry young ladies of quality, of nine or ten years of age, whom they take home to their houſes; but defer the conſummation of their nuptials till nature indicates their maturity. The marriage-feaſt is then kept, which conſiſts of a great quantity of proviſions, drink, and riotous mirth. Liquors are alſo diſtributed to all the relations, acquaintance, and neighbours of either party.

Their method of courtſhip is extremely conciſe, the man uſing no other ceremony than preſenting the object of his love with a callicoe paan, and her relations with ſome pots of pito. He then declares to the company, that he will marry the woman whom he names; ſhe grants her conſent, and the courtſhip and marriage are at once ended.

But though polygamy be permitted, adultery is no leſs frequent here than in countries where the men are confined to one woman. This ariſes from the ſtrong deſires of the women, ungratified by their huſbands, who generally confine their favours to one or two of them; on which account the women aſſume the moſt wanton airs and laſcivious manners before all other men; though in the preſence of the huſband they ſeem full of reſpect, awe, and ſubmiſſion.

Some authors obſerve, that the climate of Ardrah is unfavourable to the propagation of the ſpecies, it ſeldom happening that one woman has more than two or three children; but this may perhaps rather proceed from the inconſtancy of the men, and the number of their wives, few of whom can attract his regard for any conſiderable time.

In every town the wives of freemen are by turns ſent to certain ſchools, where they are taught female accompliſhments, in a houſe belonging to the high-prieſt. Old women inſtruct them in dancing and ſinging, the voice being accompanied by the jingling of bits of iron and copper, ſuſpended to their legs and arms, with which they beat time. They are forced to dance and ſing with ſuch violence, and ſo long together, that their ſpirits being fatigued, ſpent, and exhauſted, they drop down with faintneſs. Parties ſucceed each other day and night in this frantic and extravagant employment; nor can any woman return better recommended to her huſband, than by having acquired the ability of holding out longer than any other in the company.

With reſpect to their funeral ceremonies, the people of Ardrah are ſaid to be interred under their own houſes, where there is a vault appropriated for the dead. All funeral obſequies are performed with great pomp and ceremony; for let the perſon be ever ſo much deſpiſed while living, he is reſpected at his death.

The religion of Ardrah is very different from that of Whidah, and, in particular, they are ſo far from worſhipping the tame and gentle ſerpents, that they ſearch for them, in order to kill and eat them. They have almoſt an infinite number of prieſts, and perſons of the higheſt diſtinction eſteem it an honour to have them at their tables. The great marabout, or high-prieſt, appoints the fetiches worſhipped by every family. Thoſe of the court are certain black birds reſembling the crows of Europe; with theſe the gardens of the palace are filled, and they are fed as well, though they are not treated with the ſame reſpect, as the ſerpents of Whidah. Among private perſons ſome have a mountain, others a ſtone, a tree, a piece of wood, or other inanimate ſubſtance, which they call their fetiche, and regard with a kind of religious reſpect.

Notwithſtanding their being plunged in the groſſeſt idolatry, they have ſome confuſed ideas of a Supreme Being, who directs the time and occaſions of their birth and death, and that he has a power of rendering them happy or miſerable on earth; but ſeem to be entirely void of all ideas of a future ſtate. They ſhrink at the thoughts of death, and are alarmed at the ſmalleſt accident. The great marabout is held in the higheſt eſteem and veneration, and is believed to be able to foretel future events by converſing with an image of the devil, which is of the ſize of a young child of about four years old, and is kept by him in his audience-chamber. This image is painted white; for they conſtantly maintain that the devil is of that colour, and will by no means allow of his being black.

The prieſts here, as well as in other countries on the coaſt, are the only phyſicians the country affords. They make decoctions of healing herbs, and ſacrifice animals for the recovery of the ſick in their reſpective dwellings. The fetiche is rubbed with blood, and the fleſh eaten or burnt. Snelgrave mentions an extraordinary inſtance of reſpect for thoſe doctors of the ſoul and body. It is an inviolable law, that in whatever houſe near the palace a fire happens to break out, the maſter of that houſe, with all his family, ſuffer death. Unjuſt and cruel as this law is, it is attended with happy conſequences, fewer accidents from fire happening in Ardrah than in any other kingdom, for the law is executed with unrelenting rigour on people of all ranks: yet when the royal palace at Jachen was burnt to the ground, though the fire was well known to begin in a prieſt's houſe, and he was ſtrongly ſuſpected to have purpoſely ſet it on flames, the affair was huſhed up, and no enquiry made.

SECT. X.

Of the principal Towns of Ardrah, particularly Jachen, Offra, Great Foro, and Aſſem, the Capital. With an Account of the Trade of Ardrah; the Manner in which it is conducted, and the Goods proper to be carried thither.

THE coaſt from Whidah to Little Ardrah is low and flat, but riſes by a gentle aſcent as you proceed to Jachen. This laſt town is a league north north-eaſt from Praya, or Little Ardrah, and before its being ſurrendered to Audati, was governed by a phidalgo, or prince, who reſided there in a ſplendid manner, in a palace that was extremely magnificent, conſidering the country and his confined dominions. Jachen is fifteen hundred fathoms in circumference, and is ſurrounded by a deep ditch ſupplied with water from a rivulet which runs into it. The Dutch and Engliſh had factories here, but of late years the latter is withdrawn. After the conqueſt of Ardrah, the palace of Jachen was burnt to the ground, notwithſtanding the prince ſubmitted to the king of Dahomay; but how the accident aroſe, we are not informed.

To the north of Jachen ſtands the city of Offra, where the Engliſh and Dutch have each a handſome factory; the Dutch in particular carry on a great trade in the city, and live with a ſplendor proportioned to their profits.

Farther ſtill to the north, is ſituated Great Foro, a populous town, but inferior in beauty to the others. What is very extraordinary in this country is, its having an inn for the accommodation of paſſengers, who are there plentifully ſupplied with all ſuch eatables as the country produces, and Pito beer that is remarkably good.

Still farther to the north is the metropolis, called Aſſem by the natives, and Great Ardrah by the Europeans. This city was the reſidence of the kings of Ardrah, and was five or ſix leagues in circuit. The royal family had two palaces within it, one of which was only inhabited, and the other was reſerved for a place of retreat, in caſe of fire, or other accidents. Both theſe palaces are ſurrounded with high walls of earth and clay that bind like cement, and are as firm and ſmooth as plaiſter. They conſiſt of large courts, with long wide galleries, ſupported by beautiful pillars finely ornamented. Under theſe piazzas the natives are allowed to walk. The buildings are two ſtories high, with long narrow ſlips of windows that are perfectly adapted to the climate, as they occaſion a great draught of air. The floors of the apartments are covered with ſilk carpets, or fine mats, made in a pretty taſte; and before its being conquered by the king of Dahomay, in each room was a ſingle armed chair, a variety of ſilk and brocade cuſhions, tables, folding ſcreens, Japan cabinets, and the fineſt China-ware: the windows were hung with taffety curtains, and ſaſhed with white cloth, glazed in a manner that admitted the light, while the damp air of the night was excluded. The gardens were ſpacious, and laid out in the moſt delicate taſte; and in particular, ſome authors ſay, there were fine long walks ſhaded by odoriferous trees, and lined on each ſide with ſhrubs and flowers of a fragrant ſmell, and pleaſing colours; and nothing could be more beautiful than the elegant parterres, the fanciful graſs-plats, joined by ſerpentine walks, refreſhed by a cooling ſtream, which glided over ſhining pebbles.

D'Elbee, who viſited this city in 1669, ſays, that you enter it by four gates, the walls which are of mud, are high and thick, and as firm and compact as if built of ſtone and lime. The gates front each other, and are defended by deep ditches on the inſide. Over theſe you paſs by a draw-bridge, which may either be raiſed up, or entirely taken away at pleaſure. Over each gate is a guard-room, for the accommodation of the officers and ſoldiers entruſted with the keys of the city, and upon each ſide ſtands a file of muſketeers, with drawn ſwords in their hands. The buildings are only of clay covered with ſtraw, and yet the ſtreets are kept in the utmoſt order, free from filth and every inconvenience.

The Europeans are treated with great civility by the natives, and have apartments appointed them in the palace, where each nation has its diſtinct quarters. The Dutch carry on a conſiderable trade with Ardrah, and that of the Engliſh, without being ſo extenſive, is extremely profitable. Captains of European ſhips, who are conducted and introduced to court by the Fidalgo or governor of Praya, preſent the king with coral, cypreſs, cloths, morees, and damaſk, for cuſtom and liberty of trading. The queen, the prince, and the high-prieſt, are alſo preſented with coral, damaſk napkins, and armoiſin. Beads or braſs rings and bougies are given to the captain of white men, to the court dancers and porters.

Upon the captains return from Aſſem, licence to trade is proclaimed at a village four miles to the ſouth ſouth-weſt of Praya, called by the Dutch Stock Vis Dorp, and warehouſes are appointed for lodging and ſelling the goods. The honga, or captain of the bar, who directs the landing of all goods, is paid for a canoe's going twelve times to and fro from the ſhip, to the value of a ſlave in effects. When the ſale is ended, the king receives a ſecond preſent, conſiſting of two muſquets, twenty-five pounds of powder, with merchandize to the amount of nine ſlaves. In ſhort, the cuſtoms and duties paid by each ſhip, amount in the whole to ſeventy or eighty ſlaves. The king has the firſt choice of goods, whether in the payment of duties, or in exchange for ſlaves; the hereditary prince the ſecond; the merchant prince the third; the marabout the fourth; and afterwards the great officers of the court. With reſpect to the people, the general price of goods is regulated by a tariff; and when differences ariſe, they are terminated by the king's deciſion.

The ſlaves annually exported amount to three thouſand: theſe are priſoners made in war; contributions levied upon tributary princes; criminals whoſe puniſhments are changed into ſlavery; ſlaves born, or the children of ſlaves; inſolvent debtors, whom they cruelly ſell for the benefit of the creditor; or the wives and relations, to a certain degree, of all who incur the diſpleaſure of the prince.

We have already, in treating of Benin, mentioned the inhuman manner in which the Portugueſe tranſport their ſlaves from thence to America; and it will not be improper to add, before we take leave of the Slave Coaſt, that the Europeans, before they purchaſe theſe ſlaves, examine every limb, with the greateſt care, and the invalids and maimed being ſet aſide, the remainder are numbered. In the mean while, a burning iron, with the arms or name of the companies, lies in the fire, and with this hot iron, both the Engliſh, French, and Dutch, brand theſe poor unhappy wretches, both men and women, to prevent their being exchanged. After this they are confined and kept on bread and water, at the expence of thoſe who bought them, till they are ready to be taken on board; before which, their former maſters ſtrip them entirely naked, in which condition they are ſtowed in the holds of the ſhips, and carried to America, where they are again ſold to the planters. A commerce which every unprejudiced mind muſt ſurely conſider as inconſiſtent with Chriſtianity, and diſhonourable to human nature.

The goods proper for importation are large white beads, large glaſs or cryſtal ear-rings, gilt hangers, iron bars, ſailors knives, copper bells of a cylindric and conic form, copper and braſs baſons of all kinds, guns, Indian ſilks, coloured taffeties, fine coloured handkerchiefs, ſtriped pinked ſilks, looking-glaſſes, large umbrellas, long white horſe-tails, and Engliſh and Dutch crowns. By the laſt great profits are gained, ten crowns being the higheſt price for a ſlave; but bougies, or cowries, which are the currency of the country, and are chiefly brought from the Maldivia iſlands, are the currency of the country, and the beſt commodities. Europeans in all bargains for ſlaves pay half in bougies; or, if they are ſcarce, a third in bougies, and the remainder in goods.

SECT. XI.

Of the ſecond Diviſion of Guinea, called the Gold Coaſt. Its Situation and Extent; the Places where Gold is found, and the Manner in which it is gathered. Of the Vegetables, with a particular Account of the Palm Tree, and the Manner of extracting Palm Wine.

THE Gold Coaſt, which is thus named from the abundance of gold found there, is bounded by Nigritia on the north, by the Slave Coaſt on the eaſt, by the ocean on the ſouth, and by the Tooth or Ivory Coaſt on the weſt; extending only about a hundred and eighty miles along the ſhore.

The principal river in this diviſion is the Cabra, or Ancobar, alſo called the Gold River, which bounds it on the weſt, and falls into the ſea near the Dutch fort of St. Anthony, a little to the weſtward of Cape Three Points.

It includes ſeveral diſtricts, in which are a few towns or villages lying on the ſhore. Some of theſe diſtricts have the title of kingdoms, though they contain only a ſmall tract of land. The chief towns which give their names to ſo many petty kingdoms or ſtates, beginning with

with the eaſt and proceeding to the weſt, are Aquamboe, Agonna, Acron, Fantyn, Sabo, Fetu, Commany, Jaby, Adom, Anta, and Axim.

That part of the country where moſt of the gold is found, is ſituated at ſome diſtance within the land; and the beſt gold is gathered in or between ſome particular hills, where the negroes dig pits, and ſeparate the gold from the earth dug up with it. It is likewiſe found about ſome rivers and water-falls, where the violence of the torrents cauſed by the heavy rains, waſh it down from the mountains. Gold is alſo gathered on the ſea-ſhore, more particularly at Mina and Axim, where are ſmall branches of rivers into which the gold is driven from the mountainous places.

In the morning ſucceeding a rainy night theſe places are ſure to be viſited by hundreds of negro women, who have no other covering but a cloth tied round the waiſt: each is furniſhed with two calabaſhes, one of which they fill with earth and ſand. This they waſh with many waters, by turning the calabaſh round, the water with the lighteſt of the mud waſhing over the brim; while the gold, if there be any, ſinks by its own weight to the bottom. Thus they continue till two or three ſpoonfuls are only left; and this they put in the other calabaſh: then fill the other again, and continue waſhing till about noon, when the calabaſh that receives the ſettlings, being pretty well filled, is taken home, and what remains diligently ſearched, when they ſometimes find as much gold as is worth half a guinea, ſometimes the value of a ſhilling, and ſometimes none at all.

The gold either thus found or obtained by digging is of two ſorts, gold duſt, which is the beſt, and pieces of different ſizes; ſome being hardly the weight of a farthing, and others weighing as much as twenty or thirty guineas; but few are found ſo large as theſe; though the negroes ſay, that in the country they have pieces that will weigh one or two hundred guineas: but the many ſmall ſtones always adhering to them, occaſion great loſs in the melting.

We ſhall now conſider the vegetables of this part of Guinea. Of the corn there is millet, and maize, or Indian wheat; but there is little rice or other corn on this coaſt.

Of the leguminous plants are ſeveral kinds of beans, one ſpecies of which is of a bright red, and grows in pods three quarters of a yard in length, and another ſpecies grows on trees of the ſize of a gooſeberry-buſh.

The palm tree is of ſingular uſe to the natives, who draw wine from the tree, and preſs oil from its nuts. Theſe trees are ſaid to abound more in Guinea than in any other country. The trunk of the palm tree, when at its full growth, is as thick as a man's body, and ſix feet in height; but its branches ſhoot upwards of twenty feet from the ſtem. The leaves are an ell long, and about two inches broad, terminating in a ſharp point; and with the branches the natives frequently cover their huts. There are indeed a great variety of palm trees, ſome of which are not half ſo thick as this.

When the natives perceive that a tree is of a ſufficient age to yield a good quantity of wine, they cut off all its branches; and having let it ſtand a few days ſtripped of its ornaments, they bore a hole in the thickeſt part of the trunk, and fixing in it a hollow reed, or pipe, the wine trickles out into a pot ſet to receive it; but ſo ſlowly, that they do not get above two quarts in twenty-four hours; but it will run for twenty or thirty days ſucceſſively, according to the goodneſs of the plant: and when it has almoſt done dropping, they make a fire at the bottom of it, which forces out ſomething more. After this the palm dies, and is good for little but the fire; though in the countries where they are ſatisfied with drawing ſmall quantities, a tree will laſt ſeveral years after its being tapped.

This tree is reckoned in its prime at ten or twelve years growth, when it yields ten, fifteen, and ſome near twenty gallons; of which an anchor, or five gallons, is uſually ſold on the coaſt for about an Engliſh half crown. A great deal is brought down from the inland countries, and its cheapneſs ſhews that there muſt be a prodigious number of pines up in the country. This wine, when firſt drawn, is extremely pleaſant, and yet ſtrong; but the negroes, who bring it to the coaſt, frequently mix and adulterate it.

There are here alſo cocoas, oranges, limes, bananas, the cabbage tree, ananas, or pine-apples, water-melons, and ſeveral others.

Among the trees fit for timber are many of an extraordinary height and ſize, and others of different coloured wood, fit for the fineſt cabinet-makers work.

Among the roots are yams and potatoes. The yam is ſhaped like a parſnip; but is thicker in proportion to its length, it being commonly about twelve inches long, and as many more in circumference at the top. When roaſted it taſtes like an Engliſh potatoe; but their potatoes reſemble ours only in ſhape, they being of a ſweet maukiſh taſte, and not half ſo agreeable as the yams. They have alſo ſeveral other roots fit for food, as well as different kinds uſed in medicine.

SECT. XII.

Of the Beaſts, Birds, Reptiles, Inſects, and Fiſhes of the Gold Coaſt.

IN the inland parts of the Gold Coaſt are a great number of cows and goats; but few of them are brought to the coaſt; however, great herds of them are bred at Acra, Elmina, and Axim; but they are ſo ſmall, that a full grown cow ſeldom weighs more than two hundred and fifty pounds; and both the beef and veal are very indifferent meat. There are many ſheep along the coaſt; but they are dear, and not above half the ſize of ours; they have hair inſtead of wool, and their fleſh is dry and diſagreeable. The goats are indeed innumerable, and, though they are exceeding ſmall, are fatter and more fleſhy than the ſheep of Europe. There are alſo many hogs; but they are greatly inferior to thoſe of Whidah.

They have no horſes near the coaſt, though there are great numbers of them in the inland country; but they are ſmall and ill ſhaped. If a tall man rides one of them, his feet almoſt touch the ground. Their heads and necks, which they always hang down, reſemble thoſe of an aſs; they hobble along, but will not ſtir without being forced on with blows: but there are no want of aſſes, which are larger and handſomer than theſe horſes.

The negroes here are ſo fond of dog's fleſh, that they willingly give a ſheep for a large dog. Boſman obſerves, that the European dogs, on being brought here, degenerate extremely; their ears growing long and ſtiff like thoſe of the fox, to which colour they alſo incline: ſo that in three or four years time they become very ugly creatures, and in three or four deſcents their barking turns into a howl: but it does not appear that the cats change at all.

Among the wild beaſts the elephant, on account of its ſize, deſerves to be firſt mentioned. Theſe are here twelve or thirteen feet high, and are very prejudicial to the fruit-trees, particularly to the orange, banana, and fig-trees; and, with reſpect to the two laſt, eat both the fruit and the ſtem. But though theſe are uſed in the Indies both in war and as beaſts of burthen, none of them are here tamed; and yet, when unprovoked, they ſeldom hurt any man; and it is ſometimes not very eaſy to enrage the elephants of this coaſt.

Tygers are here numerous and of ſeveral ſpecies, ſome of which are very large, and they are all extremely fierce and ravenous; but happily for the natives, they will not attack them, while they can ſatisfy their hunger by feeding on the fleſh of brutes.

The jackal is here ſcarcely leſs fierce than the tyger, and ſo bold as to devour both man and beaſt.

The apes are here extremely numerous, and of a great variety of ſpecies. The moſt common ſort are of a pale mouſe colour, and thoſe which are full grown, when they ſtand on their hind legs, are about five feet high. The negroes are perſuaded that they can ſpeak if they pleaſe; but will not, for fear of being ſet to work. Theſe are very ugly, and extremely miſchievous; and there is another ſpecies which exactly reſemble them, but are ſo ſmall, that four of them put together would not weigh one of the former. A third ſort is very beautiful: theſe

grow

grow to the height of about two feet; their hair is as black as jet, and about a finger's length; and they have a long white beard. There are are alſo many other kinds of apes.

There are an incredible number of harts all along the Gold Coaſt, eſpecially at Anta and Acron, where herds of a hundred together are ſometimes ſeen. There are about twenty different ſorts of deer, ſome as large as ſmall cows, others no bigger than cats; moſt of them are red with a black liſt upon their back; ſome of them red, beautifully ſtreaked with white. All of them are very good to eat, and are eſteemed delicate food, particularly one ſort about two feet long, the fleſh of which is much admired. Among theſe animals there is one of a red colour and extraordinary beauty: thoſe of this ſpecies have ſmall black horns, and are ſo ſmall that the legs of ſome of them are ſaid by Mr. Boſman to be no bigger than the ſmall part of a tobacco-pipe.

Theſe laſt ſeem to be the beautiful antelopes deſcribed by Mr. Smith in his Voyage to Guinea. Theſe pretty creatures, ſays he, ſeem rather to vaniſh than run by us among the buſhes; they are nevertheleſs often caught and ſhot by the natives; and, when young, are ſweet veniſon. A brace of theſe bucks may very well be eaten at a meal by a man of a good ſtomach, they being no larger than rabbets. The Europeans often tip their feet with gold to make tobacco-ſtoppers of them. They are ſo very tender, that it is not poſſible to bring them alive to Europe.

There are alſo hares and porcupines. Theſe laſt, as well as the former, are eſteemed good food; they are great enemies to the ſnakes, and will attack the largeſt and moſt dangerous of thoſe reptiles. Mr. Boſman ſays, that ſome of his ſervants going into the country beyond Mouree, found a ſnake ſeventeen feet long and very bulky lying by a pit of water, near which were two porcupines; between which and the ſnake began a very ſharp engagement, each ſhooting very violently in their way, the ſnake his venom, and the porcupine his quills: but his men having ſeen this fight a conſiderable time without being obſerved by the combatants, who were too furiouſly engaged to take notice of them, they loaded their muſkets, and let fly upon the three champions with ſuch ſucceſs, that they killed them all, and brought them to Mouree, where they and their companions eat them as very great delicacies.

Here are three or four ſorts of wild cats, of which the civet cat is one; theſe are ſometimes ſold very young to the Dutch, who give about eight or nine ſhillings ſterling for one of them. A great deal of care and trouble are neceſſary in order to bring them up: they feed them with pap made of millet, and a little fleſh or fiſh. They produce civet when very young, but that of the male is better than that of the female.

There are other wild cats which are ſpotted like tygers, and are as fierce; theſe do a great deal of miſchief among the poultry whenever they get among them. Beſides theſe there are ſeveral other quadrupeds.

Among the feathered race there are cocks and hens; thoſe at Axim are fat and good, though ſmall; but at ſeveral places on the coaſt they are extremely dry and lean. There are likewiſe tame and wild ducks, pigeons, a great number of partridges, pheaſants, ſnipes, herons, and parrots. There are likewiſe a variety of large and ſmall birds, ſome of which are very beautiful, their plumage being finely variegated with the brighteſt colours, and the heads of ſome of them crowned with tufts of feathers. There are likewiſe falcons, kites, and many of the other birds of Europe, as well as thoſe that ſeem more peculiarly the natives of the torrid zone.

It will not be proper to paſs over the birds without taking notice of the two ſorts of crown birds found on the Gold Coaſt. The firſt is about the ſize of a parrot: it is green about the head and neck; the body is of a fine purple; and the wings and tail are ſcarlet tipped with black.

The other, which is about three feet high, is ſhaped like a heron, and feeds on fiſh: its colour is black and white, and it is crowned with a bunch of feathers that reſembles the taſſel of a coach-horſe.

Among the amphibious animals and reptiles are the crocodiles, with which the rivers ſwarm: there is alſo an animal of nearly the ſame form, though it ſeldom exceeds four feet in length; its body is black, ſpeckled with a round ſort of eyes, and the ſkin is very tender. It injures neither man nor beaſt, but ſometimes makes great ſlaughter among the poultry. All the Europeans who have taſted its fleſh agree that it is much finer than that of a capon.

The lizards are every where extremely numerous, eſpecially by the walls of the forts; and there are various ſpecies of them, which differ in ſize, ſhape, and colour; and alſo many camelions, which are far from living on air alone, and of which we have given a very particular deſcription in treating of Syria.

Frogs and toads are no leſs numerous than in Europe; but Mr. Boſman aſſerts, that the latter are in ſome places as large as a pewter plate. Theſe are mortal enemies to the ſnakes, with which they have frequent engagements. There are great numbers and a prodigious variety of theſe laſt reptiles, ſome of which, if we may credit the above author, are of an amazing ſize. He obſerves, that the largeſt of thoſe taken while he was on this coaſt was twenty feet long, and that he believes they are ſtill larger within land; and we have frequently found, ſays he, in their entrails not only harts and other beaſts, but alſo men. What credit is to be given to Mr. Boſman in this particular we will not ſay; we ſhall only obſerve, that the above gentleman's work is univerſally reckoned one of the beſt deſcriptions of Guinea; and that the Portugueſe have mentioned ſerpents on this coaſt of a ſtill larger ſize.

Moſt of the ſnakes are venomous, but one is ſo to an extraordinary degree; this is ſcarce a yard long, but is two ſpans thick, and variegated with white, black, and yellow. The ſnakes not only infeſt the woods, but the dwellings of the negroes, and even the forts and bedchambers of the Europeans.

There are here abundance of ſcorpions, ſome very ſmall, and others as large as a cray-fiſh; but the ſting of either cauſes intolerable pain, and too often proves mortal. There are alſo many centipedes, whoſe bite occaſions a violent pain for ſeveral hours, but is not mortal. Spiders of a monſtrous ſize are alſo found here, and are ſaid to be venomous.

But none of the inſects of this country appear more extraordinary than the ants. Theſe are of three ſorts, the red, the white, and the black. The firſt are of the ſame ſize as thoſe in Europe; but the two laſt are much larger, they being above half an inch long. They build ſometimes in great hollow trees, and ſometimes on the ground, throwing up hillocs ſeven or eight feet high, ſo very full of holes, that they ſeem like honey-combs. Theſe ant-hills are of a ſmall circumference in proportion to their height, and, being ſharp at the top, look as if the wind would blow them down. "I one day, ſays Mr. Smith, "attempted to knock off the top of one of them with "my cane, but the ſtroke had no other effect than to "bring ſome thouſands of them out of doors, to ſee "what was the matter. Upon which I took to my heels, "and ran as faſt as I could, well knowing that they "have often attacked our hens, and ſometimes our "ſheep, if lame or wounded, in the night, with ſuch "ſucceſs, that before morning nothing was to be ſeen "of them but the ſkeleton, picked ſo very clean, that "the moſt curious anatomiſt upon earth could not do "the like." They frequently enter the forts in ſuch ſwarms, as to oblige the Europeans to leave their beds in the night. The ſting or bite of the red ant raiſes an inflammation that is extremely painful. The white are as tranſparent as glaſs, and bite with ſuch force, that in one night they will eat through a wooden cheſt of goods.

As the natives have but little fleſh fit for food, they are obliged to ſubſiſt principally on fiſh, and by a particular favour of Providence the ſea and rivers ſeem to contend which ſhall produce the beſt. There are many of the ſorts found in Europe, as pike, thornback, plaiſe, flounders, bream, lobſters, crabs, prawns, and ſhrimps; and likewiſe ſharks and ſword fiſh; with a great

great variety of excellent fiſh that ſeem peculiar to theſe ſeas.

SECT. XIV.

Of the Dreſs of the Natives of the Gold Coaſt, their Marriages, and the Cuſtoms relating to their Women and Children; their Skill in the manual Arts; their Treatment of the Sick, and their Funerals.

THE richeſt of the natives adorn their hair with a kind of coral, called conte-de-terra, which they eſteem more valuable than gold, and with a ſort of blue coral called by the natives acory. They ſet a great value on our hats, for which they will pay a very high price. Their arms, legs, and waiſt, are likewiſe adorned with gold and coral; and particularly on their arms they have rings of gold, ſilver, and ivory. Round their waiſt they wrap three or four ells of ſilk, cloth, perpetuana, or other ſtuff, which hanging down covers half the leg. They alſo wear ſtrings or chains of gold, ſilver, and ſhells round their neck. Their caboceros, or chief men, who have a ſhare in the government, wear only a handſome cloth round their waiſt, a cap of deer ſkin, with a ſtring of coral about their heads, and are never ſeen without a ſtaff in their hands.

Some of the common people have an ell or two of cloth round their waiſt, while others have only a ſort of girdle, to which is faſtened a piece of ſtuff that paſſes between the legs, and is tied to the girdle before, and juſt ſerves to cover their nakedneſs. The fiſhermen add to this a cap made of deer ſkin, or only ruſhes, or ſome old hat bought of an European ſailor.

The women of diſtinction appear to have much more ſkill in the ornaments of dreſs than the men. The cloth which encompaſſes their waiſt is longer, and faſtened with greater neatneſs round their bodies. Their hair is more beautifully adorned with gold, ivory, and coral; and their necks with gold chains and ſtrings of coral; but their arms, legs, and waiſt, are in a manner covered with theſe ornaments; beſides, on the upper part of their bodies they frequently caſt a veil of ſilk, or ſome other fine ſtuff.

While the kings are in their own houſes, they are diſtinguiſhed by no marks of grandeur, and their cloaths are ſometimes ſo mean as to be ſcarce worth a ſhilling. They eat the ſame food as the meaneſt of their ſubjects, for bread, oil, and a little fiſh are their uſual fare, and water their moſt common drink; but they have brandy which they purchaſe of the Europeans, and palm wine which they receive from the inland country. They have no guard at the palace-gates, nor are attended by any other officers than their own wives and ſlaves; and even when they go abroad in their towns they are generally attended by only two boys, one of whom carries the king's ſabre, and the other his ſeat. But if they viſit a perſon of high rank in another town, or receive a viſit from ſome other great man, they take care to ſhew their grandeur. On theſe occaſions both they and their wives are richly adorned, umbrellas are held over their heads, and they are accompanied by armed men.

Marriage is never obſtructed by previous ceremonies. If a man likes a young woman, he has no more to do than to aſk her of her parents, who ſeldom refuſe ſo reaſonable a requeſt, eſpecially if he be agreeable to the daughter. The bride brings no fortune with her; but the huſband keeps an exact account of the expences of the wedding day, and of all the preſents he makes to the bride or her friends, that in caſe ſhe ſhould ever become ſo far diſguſted with him as to leave him, he may demand the whole again. But if he divorces her, he can demand nothing either of her or her relations, except he produces very good reaſons for his diſmiſſing her.

They allow of a plurality of wives, and ſome are ſaid to have even twenty, in which number are doubtleſs included all their female ſlaves. Their wives are obliged to cultivate the earth, and to dreſs proviſions for their huſbands, who commonly ſpend their time in loitering about and drinking palm wine. However, the men of wealth have two wives exempted from labour. Theſe are the firſt wife, who is inveſted with the chief command, and the care of houſekeeping, and the ſecond, who is conſecrated to their fetiche, and is called the fetiche wife. Of this laſt they are frequently very jealous; they lie with her on the night following their birth-day, and on that day of the week which they term their fetiche day. Each wife generally endeavours to pleaſe the huſband, in order to obtain the greateſt ſhare of his affections; and ſhe who is ſo happy as to be pregnant, is ſure to be reſpected and waited on by him.

The women of all this coaſt are delivered with very little pain, even without the aſſiſtance of a midwife; and the child is no ſooner born, than they uſually go to waſh themſelves in the ſea. Immediately after the birth of the infant, a prieſt is ſent for, who binds a number of cords, pieces of coral, and other things about the infant's head, body, arms, and legs. Theſe are to ſecure it from ſickneſs and ill accidents, and are all the cloaths it is to wear till it is ſeven or eight years of age, when it puts on a ſort of apron formed of half an ell of cloth. The number of females born in theſe countries is ſaid greatly to exceed that of the males, which, if true, may render their having ſuch a multitude of wives ſomewhat more excuſable.

As the heat of the country naturally renders the natives inactive, they are maſters of few manual arts: however, beſides building their huts, making their canoes, and being ſkilled in managing them, and in fiſhing, they employ themſelves in making earthen veſſels and wooden bowls, and in forming chains and rings for the arms and legs, of gold, ſilver, and ivory. They alſo perform ſmiths work, and by means of a ſmall pair of bellows, with two or three pipes, which is entirely their own invention, they, with a great ſtone for an anvil, make not only ſwords, and other offenſive weapons, but inſtruments of agriculture, fiſhing hooks, and harpoons, knives, and tools for making their canoes, the largeſt of which are about thirty feet long. They likewiſe make ſeveral ſorts of muſical inſtruments, which reſemble thoſe we have already deſcribed, in treating of the other parts of Guinea.

The negroes are commendable for their having no beggars among them; for one of them no ſooner finds himſelf ſo poor, that it is difficult for him to procure ſubſiſtence, than he binds himſelf for a certain ſum of money, or his friends do it for him; and the maſter for whom he engages to work, ſets him a taſk that is far from being ſlaviſh, he being uſually obliged to defend him in caſe he ſhould be attacked, and to ſpend his leiſure time in aſſiſting him to cultivate the earth. Yet all the people in general, from the king to the meaneſt ſubject, make no ſcruple of begging of the Europeans whatever they like.

When the natives are ſick, they in the firſt place have recourſe to remedies; but not eſteeming thoſe alone ſufficient to reſtore health and preſerve life, they apply to their ſuperſtitious worſhip. The ſame perſon being both prieſt and phyſician, he eaſily perſuades the relations of his patient that he cannot be recovered without ſome offerings, and therefore propoſes a ſheep, a hog, a cock, or what he likes beſt; but always proportions the ſacrifice to the circumſtances of the perſon whom he endeavours to cure. If the diſeaſe continues to increaſe, more expenſive offerings are made. Frequently one phyſician is diſcharged with a good reward, and another called in his ſtead; and this change of phyſicians is ſometimes repeated twenty times or more ſucceſſively, each of whom makes freſh offerings, and appropriates them, as they always do, to his own private uſe.

The boys who are ſlaves or ſervants to the Europeans, when fond of their maſter, will, on his being ſeized with the leaſt indiſpoſition, go without his knowledge, and make offerings for him, that he may recover his health; and accordingly there are ſometimes found on the beds, or in the chambers of the Europeans, things conſecrated by the prieſt, and laid there to preſerve their maſter's lives; but as they are ſenſible that the Europeans are offended at their ſhewing ſuch marks of their gratitude and affection, this is always done privately, and ſo well

well concealed, as ſeldom to be diſcovered before the perſon's death, when they have not time to take them away.

The principal medicines uſed here, are grains of paradiſe, lemon or lime juice, about thirty ſorts of herbs endued with ſanative virtues, with the roots, branches, and gums of trees; and with theſe very extraordinary cures are ſometimes performed.

A perſon has no ſooner breathed his laſt, than his relations and friends ſet up a diſmal cry, while the youth of his acquaintance now uſually fire muſquets, to ſhew their reſpect. If the deceaſed be a man, his wives inſtantly cauſe their heads to be cloſe ſhaved, then ſmearing their bodies with white earth, they put on an old worn-out garment, and run about the ſtreets, making dreadful lamentations, continually repeating the name of the deceaſed, and the great actions of his life; and this they continue ſeveral days ſucceſſively, till the corpſe is interred.

While the women are thus lamenting abroad, the neareſt relations ſit by the corpſe, making a diſmal noiſe, and at the ſame time are employed in waſhing themſelves; the diſtant relations alſo aſſemble from all parts to be preſent at theſe mournful rites. The town's people, and the acquaintance of the deceaſed, likewiſe come to join their lamentations, each bringing a preſent of gold, brandy, fine cloth, ſheets, or other things, to be carried to the grave with the corpſe; and the larger the preſent is, the more it redounds to the perſon's honour who makes it.

During this ingreſs and egreſs of all ſorts of people, brandy is very briſkly filled out in the morning, and palm wine in the afternoon; whence the funeral of a rich negro is very expenſive. The body is afterwards richly dreſſed, and put into the coffin with fetiches of gold, the fineſt corals, and ſeveral other things of value, which it is imagined the deceaſed will have occaſion for in the other world. After two or three days, the relations and friends all aſſemble, and the corpſe is carried to the grave, followed by a number of men and women, without the leaſt order, ſome crying and ſhrieking, and others ſilent. Many young ſoldiers running about at the ſame time, load and diſcharge their muſkets, till the deceaſed is laid in the ground.

The corpſe being interred, the multitude go where they pleaſe; but moſt of them return to the houſe, in order to ſpend their time in drinking and mirth. This continues ſeveral days, during which every thing rather reſembles a wedding, than a time of mourning.

A king, or very great perſon, is ſometimes kept a year above ground; when, to prevent the putrefaction of the corpſe, they lay it upon a wooden frame like a grid-iron, that ſtands over a gentle clear fire, which dries it by ſlow degrees. When a prince is to be publicly buried, notice is firſt given, not only to the inhabitants of his own country, but to other nations, which brings a prodigious concourſe of people, all of whom are as richly dreſſed as poſſible. Several of the ſlaves of the deceaſed are ſaid to be ſlain at theſe funerals, that they may ſerve him in the other world; as are alſo thoſe whom he has dedicated to his falſe gods, with one of his wives, and one of his principal ſervants: even ſome poor wretches whom the infirmities of age, or other accidents have rendered incapable of labour, are bought, in order to encreaſe the number of theſe horrid offerings, and are put to death with every circumſtance of inhumanity. With the utmoſt horror, ſays Mr. Boſman, I ſaw eleven perſons killed in this manner; among whom was one, who, after having endured the moſt exquiſite tortures, was delivered to a child of ſix years of age, who was ordered to cut off his head, which he was about an hour in performing, he not being ſtrong enough to wield the ſabre. But theſe inhuman ſacrifices are only in uſe among the negroes who are at a diſtance from the European forts.

They generally erect a ſmall cottage, or plant a little garden of rice on the grave, into which they put ſome of the deceaſed's goods, but none of his houſhold furniture.

SECT. XV.

Of the Religion of the Negroes on the Gold Coaſt.

MOST of the negroes on the Gold Coaſt believe in one true God, to whom they attribute the creation of the world, and every thing in it; but, like the other negroes, make their offerings, and offer up their prayers to their fetiches. They have different opinions concerning the creation; many of them believe, that in the beginning God created black as well as white men, and immediately offered them two ſorts of gifts, gold and the knowledge of the arts of reading and writing; and allowing the blacks to chooſe firſt, they made choice of gold, and left the knowledge of letters to the whites. God, they ſay, granted their requeſt; but, being offended at their avarice, ordered that the whites ſhould for ever be their maſters. Hence they believe, that there is no gold in any other country beſides their own; and that no blacks have any knowledge of letters, nor any notion of the extent of the world, but what they obtain from our informations.

However, it is certain that this opinion of the creation cannot be very antient; for if by the white men are meant the Europeans, they could have no idea of there being any ſuch before the Portugueſe diſcovered their coaſt.

It appears that all the negroes, and even the inhabitants of Madagaſcar, have their fetiches; though in different countries theſe kind of idols have different names, and are formed of different ſubſtances. Thoſe of this country give that name to ſome ornament worn on the head, or any other ſubſtance dedicated to ſome inviſible ſpirit. Beſides, each feticheer, or prieſt, has here a peculiar fetiche, prepared in a different manner; which is moſtly a large wooden pipe filled with earth, oil, blood, the bones of dead men and beaſts, feathers, hair, and the like. By theſe mixtures the prieſt probably ſuppoſes that he forms a kind of necromantic charm or taliſman, by which he can prevail on ſome ſpirit to perform what he deſires.

If a negroe is to take an oath before this fetiche, he firſt enquires of the prieſt what is its name, each having a peculiar one; then calling the fetiche by it, he repeats what he is to confirm by an oath, deſiring that he may be puniſhed with death, if he ſwears falſly: then going round the pipe, he ſtops in the ſame place, and repeats the oath a ſecond time, in the ſame manner as before, and ſo a third time. After this the feticheer takes ſome of the ingredients out of the pipe, with which he touches the perſon's head, arms, belly, and legs; and, holding it above his head, turns it three times round. He then cuts a bit of the nail of one finger on each hand, and one toe on each foot, and ſome of the hair of the head, all which he puts into the pipe; and thus concludes the ceremony.

Public religious exerciſes are ſometimes performed by a whole town or nation, on account of great floods, or an extraordinary drought. Upon theſe occaſions the chief perſons of the town or nation aſſemble, and adviſe with the prieſt about the courſe moſt proper to be taken to remove the calamity; and what he orders is immediately commanded or forbidden throughout the land, by a public cryer; and whoever preſumes to act contrary to this order, incurs a large pecuniary penalty.

Almoſt every village has a ſmall grove, in which the governors and principal people frequently repair to make their offerings, either for the public good or for themſelves. Theſe groves are eſteemed ſacred, no perſon preſuming to defile them, or to cut or break off any branches of the trees.

They have particular days in which they refrain from drinking wine, and each perſon is forbid to eat a particular kind of fleſh: thus one eats no mutton, another no goats fleſh, another no beef, another no pork, wild fowl, or cocks with white feathers; and this reſtraint laſts as long as their lives.

They, like other negroes, imagine that their fetiches inſpect their courſe of life, reward the good, and puniſh the

the wicked; but their rewards generally conſiſt in a multiplicity of wives and ſlaves, and their puniſhments in the want of them, though the moſt terrible puniſhment they can imagine is death. Their ideas of a future ſtate are very different: moſt of them imagine that immediately after death a perſon goes to another world, where he lives in the ſame manner as he did here, and makes uſe of all the offerings his friends and relations made at the time of his deceaſe; but few of them have any idea of being rewarded or puniſhed for the good or evil actions of their paſt life.

Some however believe, that the deceaſed are inſtantly conveyed to a famous river ſituated in the inland country, where their god enquires what ſort of a life they have lived; whether they have religiouſly obſerved the holidays dedicated to him; whether they have abſtained from all forbidden meats, and inviolably kept their oaths; which if they have, they are gently wafted over the river to a delightful country, abounding with every thing that can contribute to their happineſs. But if, on the contrary, the departed hath ſinned againſt any of theſe rules, his god plunges him into the river, where he is drowned and loſt in eternal oblivion.

In this part of Guinea they have a very extraordinary annual ceremony, which conſiſts in baniſhing of the devil out of all the towns. This is preceded by a feaſt of eight days, accompanied with ſinging, dancing, mirth, and jollity; and in this time they are allowed freely to ſing of all the faults, villanies, and frauds of their ſuperiors, as well as inferiors, without the leaſt puniſhment; the only way of ſtopping their mouths being to ply them well with liquor, upon which they alter their tone, and turn their ſatyrical ballads into ſongs in praiſe of thoſe who treat them.

This time of licence being ended, they hunt out the devil with an horrid cry, running after one another, and throwing ſtones, dirt, and every thing that comes in their way at the ſuppoſed fiend. When they have driven him far enough out of town, they return to their houſes; on which the women immediately waſh and ſcour all their wooden and earthen veſſels, to cleanſe them from all pollution.

SECT. XVI.

Of the Kingdoms and States on the Gold Coaſt; and firſt of Aquamboe, Agonna, Acron, Fantin, and Sabu.

WE ſhall now give a deſcription of the ſeveral kingdoms or ſtates into which the Gold Coaſt is divided, and at the ſame time take notice of the factories of the Europeans.

The country of Aquamboe, on the moſt eaſtern part of this coaſt, is ſituated chiefly within land, and is one of the greateſt monarchies on the coaſt of Guinea: the maritime part of this kingdom, which is diſtinguiſhed from the reſt by the name of Acra, indeed extends only twenty miles along the ſhore; but it ſtretches ten times as far within land. The Aquamboe negroes are haughty, arrogant, and warlike; and the neighbouring nations are continually infeſted by their incurſions, in which they plunder and rob all before them.

In this kingdom the Engliſh, Danes, and Dutch have forts, but their authority is very ſmall, and confined within their own walls; for ſhould they make any attempts on the negroes, they would probably end in their deſtruction. Each fort has a village adjacent, diſtinguiſhed by its particular name. It might be reaſonably conjectured, that theſe three companies trading here might be ſufficient to cauſe diſſentions fatal to their commerce; but here is ſuch plenty of gold and ſlaves, that none of them is in danger of wanting a ſhare, eſpecially as each is ſtocked with commodities which the other has not. The king and his nobles, or rather favourites, are ſo very rich in gold and ſlaves, that this country is ſaid to poſſeſs greater treaſures than all the reſt of the Gold Coaſt put together.

The chief employments of the inhabitants, beſides that of war, are merchandize and agriculture; but though the ſoil is ſufficiently fertile, yet they generally fall ſhort of proviſions towards the end of the year, and are therefore obliged to fetch them from other places.

At Acra ſtands the Daniſh fort of Chriſtianſburg, ſituated in fifty-nine degrees thirty minutes north latitude, and is the only one they poſſeſs on this coaſt. This fort, Mr. Boſman ſays, would be too ſtrong for the united force of the Engliſh and Dutch forts. It is a ſquare building, ſtrengthened with four batteries, and appears very beautiful. As the roof is flat, cannon may be conveniently planted on all parts of it.

Within a cannon-ſhot above this lies the Dutch fort Crevecoeur, on the extremity of a high rock, the beach for landing being under the fire of the artillery and muſquetry of the fort. The building is ſquare and flanked with batteries, joined by long curtains of a very irregular conſtruction. Mr. Boſman aſſerts, that it ſurpaſſes the Engliſh fort in ſize, and in the goodneſs of the guns; but does not exceed it in ſtrength, the walls being thinner, and conſequently not ſo good a defence.

Within a cannon-ſhot above this fort is that of the Engliſh, called Fort James. This is a well-built ſquare edifice, with four baſtions: its walls are high and thick. It is built on the top of a ſteep rocky cliff that hangs over the ſea, and has a battery juſt under the wall next the water, where may be planted twenty pieces of heavy cannon; beſides which the fort has four ſtrong and large flankers, on which are mounted twenty-ſeven pieces of ordnance.

Round theſe forts is a delightful champaign country; which, not being ſo woody as the others, is by far the moſt pleaſant on the Gold Coaſt. Here are ſalt-ponds belonging to the fort, which yield a ſufficient quantity of ſalt to ſupply not only the whole Gold Coaſt, but alſo all the ſhips that trade thither.

Farther to the weſt are the kingdoms of Acron and Agonna, the firſt of which has a Dutch fort in the middle of the coaſt that has two batteries, on which are mounted eight pieces of cannon, and under it is a ſmall village inhabited only by fiſhermen. The people of Acron ſeldom or never engage in war; for having choſen the Fantinians, their next neighbours to the weſtward, for their protectors, none dare to injure or attack them, which affords them an opportunity of tilling their land in quiet; and hence they have annually a plentiful harveſt, a great part of which they diſpoſe of to other countries.

About a mile to the eaſtward is a very high hill, termed The Devil's Mount, which is ſaid to contain vaſt quantities of gold, a great deal of which is waſhed down by the violent rains. About this hill begins the country of Agonna, which ſurpaſſes Acron in largeneſs, power, and riches, though they are nearly equal with reſpect to fertility and the pleaſantneſs of the countries.

The next country to the weſtward is Fantin, which extends about nine or ten miles along the ſea-ſide, it having on its weſtern extremity the Iron Mount, which is a quarter of a mile long at the baſe, and has from its bottom to its ſummit a delightful walk, ſo thick ſhaded with trees, that the light is obſcured at noon-day. The inland inhabitants are employed in trade, tillage, and the making of palm wine; and the country, beſides its being rich in gold, produces all the neceſſaries of life; and more eſpecially corn, which the inhabitants ſell in large quantities to the ſhips that arrive there. The government is in the hands of a chief commander, whom they term their braffo, or leader. This is a kind of chief governor, whoſe power is ſuperior to that of any other ſingle perſon in the country; yet his authority is reſtrained by the old men, who form a kind of parliament.

In this diviſion the Engliſh have a ſmall, neat, and compact fort named Anamaboa. This is a large edifice flanked by two towers, and ſecured on the ſea-ſide by two baſtions of brick or ſtone, well cemented with lime. It ſtands upon a rock at the diſtance of thirty paces from the ſea. It is mounted with twelve pieces of cannon and two pateraroes, and defended by a garriſon of twelve whites and eighteen blacks, under the command of the chief factor. The greateſt inconvenience attending the ſituation, ariſes from the difficulty of landing from the ſhips, the ſhore being covered with rocks a ſmall diſtance into the ſea, or rendered equally dangerous by a continual high

high surf. The ships are therefore forced to come to an anchor on the outside of the rocks, and the goods are landed by canoes upon a sandy point, surrounded by a wall built at the expence of the company, and rendered very convenient by there being lodgings for the negroes under the cannon of the fort.

The fort of Anamaboa was abandoned in the year 1733; but the English afterwards resumed the settlement, and have continued in it ever since.

The country round Anamaboa is mountainous, but the hills are at a sufficient distance from the town. Five of them are remarkably high, and serve at sea as land-marks to determine this division of the coast. They being covered with wood, the multitude and variety of the trees form an agreeable prospect. Palm wine is here made in great perfection, especially that which they call quacker. The country is also populous, and exceeding rich in gold, slaves, and all the necessaries of life; but more particularly in corn, large quantities of which they sell to the Europeans.

A little below Aga stands the village of Little Cormantin, thus named to distinguish it from Great Cormantin. This village is situated upon an eminence, easily distinguished by a lofty tree that grows upon its summit. Hither the French and Portuguese formerly carried on a great trade, and the Dutch had also a share in it, till it was discovered that the negroes adulterated the gold. This first gave the Dutch a dislike to the trade, and at length drove away most of the Europeans. Afterwards the trade was resumed by the Dutch, about the year 1682, when they greatly enlarged and strengthened Fort Amsterdam, which was the chief residence of the English, till they were driven thence by De Ruyter in 1665.

This is a square stone building, strengthened by four bastions, mounting twenty pieces of cannon. In the center is a tower, on which the Dutch flag is fixed. This tower affords fine views of the sea and country: the apartments of the officers and soldiers are neat, clean, and commodious: the parapets are spacious, and the fort is well supplied with water by means of large cisterns that contain an incredible quantity of rain. The garrison is composed of twenty-five white men and a number of blacks, who live happily and at their ease, and make fortunes with very little trouble.

About a cannon-shot from this fort stands Great Cormantin, a large and populous town, situated upon a high hill under the cannon of Fort Amsterdam. The number of merchants and fishermen in the town exceed twelve hundred, besides the other inhabitants, who have different employments.

The next kingdom to the west is that of Sabu, which is of very small extent; but produces an amazing quantity of Indian corn, potatoes, yams, oranges, lemons, bananas, and other fruits, besides palm oil. The natives are esteemed the most industrious people on the Gold Coast, being perpetually employed either in tilling the earth, fishing, or trading with the Europeans or Acanese, who exchange gold for the fruits and fish of Sabu.

The city of Sabu, in which the king resides, stands two leagues from the coast, and is described as a long and populous city. The first place to the eastward of it is the English fort on Queen Ann's Point, which is built of stone and lime, upon an eminence about a mile from Fort Royal, and two miles from Nassau Fort. It is defended by five pieces of cannon, and a garrison of five white and as many black men.

At a small distance stands Mawry, or Mouree, a village which is situated upon an eminence, but is very unhealthy; its market is bad, and every thing in it, even palm wine and fruits, scarce and dear. The chief trade of the place consists in gold dust, with which the canoes arrive every day from all the sea-port towns. Before the Dutch fixed their residence here, it was an inconsiderable place; but now it carries on a flourishing trade, and contains above two hundred houses, which surround three sides of the Dutch fort of Nassau. The greatest part of the inhabitants are fishermen, four or five hundred of whom go every morning in canoes to catch fish; and, upon their return, are obliged to pay every fifth fish to the Dutch factor in the town, by way of toll or tribute. The houses stand at a great distance from each other, and the intervening space is generally filled up with a rock, which renders the passage from one to another incommodious, and sometimes dangerous. This place is called The Grave of Dutchmen, on account of the great number who have died there; yet it is still in a flourishing condition, as all the ships bound to the Gold Coast are forced to wood and water here.

Fort Nassau, the most considerable Dutch settlement in Guinea, except Elmina, is situated upon a rock, and is watered towards the south by the sea. Its form is nearly quadrangular, the front being rather the largest side. It has four batteries, and eighteen pieces of cannon; and, if we except Elmina, has the highest walls of any fort on the coast. The curtain comprehends the two sea-batteries, and is very spacious and convenient; but its greatest ornament and strength consists in four towers at the angles, well provided with artillery, muskets, and stores. At a small distance from the fort the company have a fine garden, kept in excellent order, and neatly laid out in groves of fruit-trees and parterres.

SECT. XVII.

Of the Kingdom of Fetu, with a particular Description of Cape Coast Castle, the principal Settlement of the English, and St. George Elmina, the chief Settlement of the Dutch on the Coast of Guinea.

WE now come to the kingdom of Fetu, or Fetou, which is bounded on the west by the river Benja and the kingdom of Commendo, on the north by the country of Ati, on the east by Sabu, on the south by the ocean, and, according to Bosman, is a hundred and sixty miles in length, and near as much in breadth. The hills are covered with trees of various kinds, and the vallies watered by a number of rivulets; and it is extremely well situated for European settlements.

On the eastern part of this kingdom is Cape Coast, in five degrees north latitude, and under the same meridian as London. This is the chief English settlement upon the coast of Guinea. It is said to have received its name from a corruption of Cabo Corso, by which it was called by the Portuguese. The Cape is formed by an angular point washed on the south and east by the sea, and upon it stands the English fort, nine miles from Elmina. The Portuguese settled here in 1610, and built the citadel upon a large rock, that projects into the sea; but a few years after they were dislodged by the Dutch, and in 1664, it was taken by admiral Holmes. The next year De Ruyter, the Dutch admiral, having orders from the States to revenge the insults committed by the English, attacked all the settlements of this nation along the coast, with a squadron of thirteen men of war, and even took, burnt, and sunk all the ships belonging to the English company; but after all, was unable to take this fort, which was afterwards confirmed to the English by the treaty of Breda; and the king granting a new charter in 1672, the directors of the African company applied all their attention to fortify and render it commodious.

The walls, which are thick and high, particularly on the land side, are built partly of stone; but chiefly of brick, which the English made at a small distance. To the height and strength of its walls, the fort owes its principal security, and the neighbouring negroes dependent on the company, a protection against the incursions of the Fantins. The interior parade, which is raised twenty feet, forms a quadrangular space, cooled by gentle refreshing sea-breezes, to which it lies open, and is agreeably situated on account of its having in view Queen Ann's point, and all the shipping in the road of Anamaboa. This platform is defended by three pieces of large cannon; and the three other sides of the square contain spacious and handsome lodgings, with offices, and other conveniencies; particularly on the south side is a handsome chapel. The three pieces of artillery on the platform, command the road and its entrance, nor is the landing-place less exposed to the fire of the musketry behind the rocks. The fort has four bastions, mounted with twenty-nine pieces of cannon. On the battle-

battlements are ten more, and upon the wall towards Tabora are ſix, which are of no other uſe than to keep thoſe negroes in awe.

The proſpect of this fortreſs is extremely beautiful towards the ſea; the fortifications are happily imagined, and all the aſſiſtance that art could give is added to nature. You enter it by a large gate well fortified, which leads to the ſquare parade juſt mentioned, and which is capable of receiving five hundred men drawn up. The four baſtions have a communication with each other, by covered ways and curtains, forming a beautiful chain of batteries of fifteen cannon pointed towards the road. According to Smith, all the artillery of the fort amounts to forty pieces of large cannon, excluſive of demi-culverins, and Philips ſays, that the garriſon is compoſed of an hundred men. The gates are ſhut every evening at eight o'clock, and defended by a regular guard.

The ſoldiers at Cape Coaſt are lodged in the beſt barracks of any upon the coaſt of Guinea, and daily receive their pay in gold duſt. There are likewiſe convenient apartments for the ſlaves, with forges for ſmiths, ſheds, and work-houſes for carpenters, and other mechanics, with a convenient public kitchen.

The firſt ſtory is ornamented with a handſome balcony, which extends the whole length of the front, and the compting-houſe is large and convenient. Near the gate is a priſon for murderers, traitors, and other criminals, convicted of capital crimes, where they are detained till an occaſion offers of ſending them to take their trials in England. In ſhort, there is cut in the rock beneath the plat-form, a large vault for the confinement of ſlaves; an horrid dungeon divided into a number of cells, ſo contrived as to prevent their revolting, or forming conſpiracies. None are confined there but ſuch as are purchaſed for exportation; an iron grate in the roof ſerves to admit the air, and as much light as is thought neceſſary, and the number of ſhips which frequent the coaſt, prevent thoſe unhappy wretches being ſo long detained as to contract the diſtempers that proceed from cloſe confinement. The ciſtern for preſerving the water by which the fort is chiefly ſupplied, is hewn out of the rock, and is capable of holding four hundred hogſheads.

The company's gardens are ſaid to be no leſs than eight miles in circumference; but are without walls, or any other incloſure. Here the ſoil is fertile, and produces all the fruits found in warm climates, as citrons, plantains, lemons, oranges, bananas, tamarinds, pine-apples, cocoa-nuts, cinnamon, mangos, water-melons, cucumbers, and all kinds of ſallads and roots. It is thought that the cinnamon-tree would grow here to great perfection, were it properly cultivated. When Phillips was at Cape Coaſt, the African company had two gardens, the firſt a large one, which is probably that mentioned by Smith; the other the pleaſure garden of the factory, in which they had a pleaſant ſummer-houſe, whither the gentlemen of the fort uſed frequently to retire.

The country is filled with mountains, which, without having any extraordinary height, render the vallies narrow by their ſtanding ſo cloſe to each other. They are over-run with a ſort of low thick briar, that renders them impaſſable, except where the paths are cut. The negroes do not cultivate one tenth part of the ground, and ſix months interruption will produce a new crop of briars in the places they had entirely cleared.

The Engliſh have built two forts in the neighbourhood of Cape Coaſt, the one called Phillips's Tower, and the other Fort Royal, or Queen Anne's Fort; each of them are three quarters of a mile diſtant from Cape Coaſt, the firſt ſtanding on an eminence on the ſide of the garden, ſouth-eaſt of the fort. In Boſman's time, Phillips's tower was garriſoned with ſix men, and intended to keep the negroes in awe, and to guard againſt the incurſions of the neighbouring nations, by means of ſome pieces of cannon.

Queen Anne's fort ſtands near the village of Manfro, on a hill called Daniſtein, where Fredericſburgh formerly ſtood. This is a ſquare building mounted with ſixteen pieces of cannon, twelve of them on a plat-form, and guarded by ſix white men, and an equal number of blacks. According to Des Marchais, it is acceſſible only by a crooked path, that forms a kind of ſpiral ſtreet, on each ſide bordered by negro huts.

The town of Manfro is of an oval form, ſituated on the banks of a river, and almoſt inacceſſible, by its being ſurrounded by rugged rocks. The inhabitants are conſtantly employed in agriculture, fiſhing, and making ſalt.

In the kingdom of Fetu, is alſo the Dutch fort of La Mina, or St. George Elmina, a name which it received from the Portugueſe; but on what account is not eaſily determined, as there are no mines in the country. Boſman however ſuppoſes, with great probability, that the name aroſe from the great abundance of gold ſent thither from the interior country, which made them imagine, that it was produced in ſome neighbouring mines. The natives call the town Oddena; but the Europeans in general give it the Portugueſe name. It is of great length, but narrow, and the houſes are built of ſtone, hewen out of a neighbouring rock. It ſtands on the river Benja, in five degrees twenty minutes north latitude, upon a low flat peninſula, formed by the ſea on the ſouth, the river on the north, Commendo on the weſt, and the famous citadel of St. George Elmina on the eaſt. Towards Commendo, it is fortified by a ſtrong wall of large ſtone, brought from an adjacent rock, a deep ditch, and ſeveral pieces of cannon mounted on each ſide of the gate. The wall extends from the ſea to the banks of the river which ſeparates the town from a fort on mount St. Jago, called Conradſburgh, which the Dutch built for the ſecurity of Elmina, on a ſituation that commands both the town and their chief factory.

The natives of this country are well limbed, of a robuſt and warlike diſpoſition; but more civilized than other negroes, from their familiar acquaintance with the Europeans. They are uſually employed in trading, fiſhing, and making palm wine and oil. They bring their fiſh to market about noon, and pay the Dutch a fifth, by way of cuſtom. Their commerce extends along the coaſt even to Whidah.

In Elmina are a conſiderable number of neat artiſts, who work in metals in a manner little inferior to the beſt mechanics of Europe. They caſt and carve in gold and ſilver, make ſword hilts, buttons, plain or fillegree rings, chains, and other ornaments, and are acquainted with the method of cutting, grinding, and poliſhing glaſs and cryſtal, and of giving them all ſhapes and forms. They have great addreſs in adulterating gold, and pretend that they learned that art from the Portugueſe; but if this be true, they greatly excel their inſtructors.

The town contains about two hundred houſes, in moſt of which are ſome mechanics. It is divided into three diſtricts, each of which has its particular privileges, and is governed by a chief, whom the negroes call braffo, under whom are caboceroes, and certain inferior officers, who, in ordinary caſes, are the miniſters of juſtice. The three chiefs, with their councils, form the regency and legiſlative part of this ſmall republic.

The citadel of Elmina, which ſtands in the center of the Gold Coaſt, is commodiouſly ſituated for the purpoſes of trade, and the ſecurity of the traders. It is ſeated on a rock, and is bounded on one ſide by the ocean, and defended by ſtrong baſtions. The building is ſquare, ſurrounded by a high ſtone wall, cannon proof. The fort, excluſive of the out-works, is forty yards in length, and thirty-two in breadth, encompaſſed by four grand baſtions, or four interior batteries, two of which point towards the ſea, and are of a prodigious height; the peninſula on which they ſtand being there a high perpendicular rock: the other two front the river, where the land deſcends by a gentle declivity. Upon theſe four batteries are mounted forty pieces of heavy cannon, with a greater number of ſwivels and patteraroes. A little below ſtands another battery of large iron cannon, chiefly uſed for ſalutes and public rejoicings.

On the land ſide are two canals formed in the rock, ſerving for the ſecurity and convenience of the citadel, which they ſupply with freſh water, at the ſame time

that by means of a draw-bridge and two redoubts, mounted with eight pieces of cannon, it is rendered in a manner inacceſſible. As it is here leaſt fortified by nature, art has ſupplied that defect by portculliſes, ſtrong barricadoes, and iron rails of prodigious weight. The guard-houſe, which is placed juſt behind, is a ſtrong building, well defended with ſwivels and a number of ſlits in the walls, by which the muſketry have the entire command of the river.

The principal building is a magnificent ſquare ſtone houſe, the upper part of which is appointed for the reſidence of the governor, and to his apartments is a grand flight of ſteps of black and white marble. On the top are placed two ſwivels, and a variety of ſmaller artillery, defended by a ſtrong guard of ſoldiers. In the way thither is a fine long gallery, beautifully ornamented with ſtucco work, and with Venetian windows handſomely glazed. There is a ſpacious chapel, with a rich altar, where prayers are ſaid every day, and all the officers are obliged to attend under the penalty of forfeiting about a ſhilling for each time of abſence, and double that ſum on Sundays and Thurſdays. The infirmary for the ſick and wounded, which is placed along the ramparts by the river ſide, is capable of containing an hundred perſons, and is attended by the ſurgeons of the fort. The magazines for ſtores, proviſions, and merchandiſe, are large, convenient, and always well ſtocked; nor is the factory, or the reſidence of the agents neglected, where there are accommodations for ſixty perſons, the number of ſervants, excluſive of ſoldiers, retained by the company. All merchandiſe and goods enter the fort by a gate towards the ſea, where is erected a crane and other machines for unloading the ſhips. In ſhort, Smith affirms, that this citadel is larger, more convenient, and beautiful than Cape Coaſt; but leſs pleaſant on account of the ſituation.

On the north ſide of the river Benja is Fort Conradſburgh, which ſtands on Mount St. Jago; the fortifying of this hill was judged neceſſary for the ſecurity of Elmina, though, if it once fell into the hands of an enemy, they would ſoon oblige that citadel to ſurrender. The fort of Conradſburgh is of a quadrangular form, with a ſtrong baſtion at each angle, and a curtain between each, built of ſtone twelve feet high, behind which are four batteries mounted with forty-eight cannon. The interior edifice conſiſts of a tower that commands all the adjacent country, and affords commodious lodging for the garriſon, which conſiſts of twenty-five ſoldiers, with their officers, who are relieved every day from Elmina; and upon extraordinary emergencies are increaſed to double the number.

As this is a poſt of the utmoſt importance, it is always well ſupplied with ſtores and proviſions, and the fortifications kept in conſtant repair. On the ſide next Elmina it is of eaſy acceſs, a fine road being cut with an eaſy aſcent out of the rock; but it cannot there be attacked by an enemy, who would be between two fires, that from Elmina and the poſt of St. Jago. But towards Fetu and Commendo nothing can be ſtronger than the ſituation, which is a high perpendicular rock. The bridge over the river, which forms the communication between the two forts, is in the Dutch taſte, with a draw-bridge in the middle.

Below Mount St. Jago, on the north ſide, the Dutch company have a very fine garden, encloſed by very high ſtone walls, and divided into very beautiful alleys and parterres by rows of orange, lemon, cocoa, and palm trees. They have here all the fruits, pulſe, and roots that are natives of the country, as well as thoſe that are the natural growth of Europe. In the center is a magnificent dome, or temple, encompaſſed by lofty trees that afford the moſt delightful cooling ſhade and fragrance.

SECT. XVIII.

Of the Kingdoms of Commendo, Jaby, and Anta; with their Towns and European Forts.

THE kingdom called by travellers Commendo, Commany, Agueſto, and Guaffo, is ſituated to the eaſt of Fetu, and extends about five miles along the ſea-coaſt, and about as much up the country. This kingdom produces but little rice, yet the vallies are no leſs fertile than agreeable; and the hills are covered with wood, which affords the moſt delightful proſpects. In the center on the ſtrand ſtands Little Commendo, or Commany; behind which the land riſes by a gentle aſcent into little hills beautifully cloathed with woods of a perpetual verdure; and at the bottom are meadows and plains diſpoſed in the moſt agreeable manner, and filled with fruit-trees of various kinds.

The natives, who are of a warlike diſpoſition, are ſo numerous, that his majeſty is able to raiſe in this little kingdom an army of twenty thouſand men, and his uſual guard is compoſed of five hundred ſtout fellows well armed.

We ſhall begin with deſcribing little Commendo, which ſtands upon the banks of a fine rivulet that diſcharges itſelf into the ſea, where there is a little oblong harbour for canoes. The natives are in general turbulent, cunning, and deceitful, much addicted to lying and ſtealing. They are chiefly employed in fiſhing or in commerce, and their neighbours employ them as brokers and factors. Every morning ſeventy or eighty large canoes may be ſeen upon the coaſt fiſhing or trading with the European ſhips in the road. About noon, when the ſouth-weſt winds begin to blow, they put to ſhore, for the facility of unloading, and ſecuring a market for their cargoes, either at Great or Little Commendo; whither the inland negroes aſſemble with the commodities of their ſeveral countries; and no markets upon earth are better ſupplied with all ſorts of grain, fruit, pulſe, roots, and fiſh.

Here the Engliſh and Dutch have forts. That of the former is a regular ſpacious ſquare, with twenty-four pieces of iron cannon, and is well ſupplied with water. According to Smith, this is the principal fortification the Engliſh poſſeſs on the Gold Coaſt next to Cape Coaſt, and is defended by a garriſon of ſixty men, including negroes. The Dutch fort of Wedenburgh is only a muſket-ſhot diſtance; but the advantages ariſing from ſo near a vicinity are deſtroyed by the quarrels and jealouſies of both nations, who, according to Smith, never live upon a footing of friendſhip.

The fort of Wedenburgh was built in 1688, and is a ſquare building, defended by good batteries capable of mounting thirty-two pieces of ordnance. In 1695 it was attacked by the negroes in the night, at a time when twenty out of the ſmall garriſon, commanded by Boſman, were laid up with ſickneſs; but after an engagement of five hours, they were repulſed with conſiderable loſs. Though the negroes poured their ſhot into the embraſures, which could not be cloſe ſhut, they were ſuch bad markſmen that Boſman loſt only two men; but they returned a ſecond time to the charge, reſolving to enter ſword in hand. Boſman ſent for relief to Elmina, and a ſeaſonable reinforcement arrived juſt as the negroes were cutting down the port-holes with their ſwords. An obſtinate engagement enſued between this detachment, which endeavoured to force a way into the fort, and the negroes, who ſtrove to oppoſe them. After a warm action, which laſted only half an hour, the Dutch were defeated; but a conſiderable number of them finding means to enter the fort, the ſpirits of the garriſon were raiſed, and the negroes diſcouraged from proſecuting the ſiege. Boſman aſſerts, that his gunner had the treachery to nail up his cannon, which had like to have occaſioned the loſs of the fort. When the ſiege was raiſed, this villain, who had ſo baſely acted contrary to his truſt, was ſent in irons to Elmina to be puniſhed according to his deſerts; inſtead of which the director-general not only ſet him at liberty, but promoted him to a place of greater truſt and profit.

The chief commodities for which there is a great demand by the negroes of Commendo, are glaſs beads, woollen ſtuffs, linen cloths, braſs bells, and buttons; but theſe articles are ſold only by retail, and ſuch a variety of factors, brokers, and agents, are employed by theſe negroes as makes trading with them very tedious. When they are at war with a neighbouring nation, great profit may be made by trading thither for ſlaves; for they

they hurry to diſpoſe of their priſoners, in order to ſave the expence of maintaining them.

A little farther to the weſt lies the country of Jaby, or Jabah, where the king is ſo poor that Boſman adviſed the European merchants not to truſt him with goods to the value of ten pounds ſterling, not from any diſtruſt of his principles but of his ability to pay. The fertility of the ſoil would ſoon enrich the inhabitants, were they not expoſed to the continual inroads of their neighbours, who ſpoil and deſtroy what they are unable to carry away.

Anta, which lies farther to the weſt, is bounded on the north by the country of Adom, on the weſt by Axim, and on the ſouth and ſouth-eaſt by the ocean, it extending about ten leagues from eaſt to weſt. The country is mountainous and covered by large trees, among which ſtand a number of villages. The land is well watered; the vallies rich and extenſive, producing abundance of rice, the beſt ſort of maize, ſugar-canes, yams, and potatoes. The ſoil along the banks of the river of Bourtry is as fine as can be met with in any part of the earth, and the country is equally rich and beautiful; but by the continual wars in which the people have been engaged with Adom and their other neighbours, they are far from being a potent and populous people as they once were; the country is thinned of its inhabitants, and theſe are become entirely diſpirited, ſheltering themſelves under the cannon of the Dutch fort, and leaving the greateſt part of the land uncultivated. Every thing is, however, exceeding cheap; and this country enjoys the advantage of being the moſt healthful ſituation on the coaſt.

The moſt conſiderable villages of this country are Bourtry, or Botro, Tocorary, Suconda, Anta, and Sama, all of which deſerve particular notice. The river that waſhes Bourtry is navigable only for four miles up; its banks are covered with ſtately trees that ſpread a melancholy ſhade over the water; and, where it ceaſes to be navigable, its courſe is interrupted by rocks and prodigious falls of water, which, though they diminiſh the conveniency of that river, add to the beauty of the ſcene. On both ſides you ſee infinite numbers of apes, tygers, wild cats, and ſome elephants, and alſo horſes, cows, ſheep, hogs, fowls, and a great variety of birds of different ſpecies. Its waters are filled with delicious fiſh; but the catching them is rendered dangerous by the multitude of crocodiles and ſharks with which the river is infeſted.

Bourtry is ſituated upon this river, at the foot of an eminence, on which the Dutch have built an irregular and mean fort, of an oblong form, divided into two parts, each defended by four ſmall pieces of cannon. This fort is called Badenſtyn; its batteries command the village of Bourtry, which has no other commerce than the gold trade carried on with the negroes of Adom. The inhabitants, who are of a mild and gentle diſpoſition, are fond of the Europeans, whom they regard as their protectors.

Tocorary, or, as it is called by the Engliſh, Tocorado, is the principal village on the coaſt. It is ſituated on a hill which advances into the ſea, and is ſurrounded by a number of rocks, ſome below and others above the ſurface of the water, for two miles along the ſhore; and thoſe rocks are rendered very remarkable by the prodigious waves that daſh againſt them. The town, which lies behind theſe rocks, is on the land-ſide embelliſhed with plains and delicious valleys, with large trees and thick groves. Here was a fort which ſucceſſively paſſed through the hands of the Portugueſe, Danes, Pruſſians, Dutch, and Engliſh; but only the ruins of it are now to be ſeen.

The inhabitants of Tocorary are ſaid to build the beſt canoes of any in Guinea; theſe are frequently thirty feet long and eight broad, formed of the trunk of a ſingle tree. The European ſhips who frequent theſe coaſts uſually load and unload with theſe canoes, which are in ſuch reputation, that they are never ſold for leſs than forty or fifty pounds ſterling.

Suconda is a rich and pleaſant village about ſix miles diſtant from Bourtry, and before the wars which laid waſte this country, was eſteemed the fineſt village on the whole coaſt. The country for eight or ten miles round is as beautiful as can be imagined. The French had formerly an eſtabliſhment here, but the Engliſh and Dutch are at preſent the only Europeans who maintain forts at Suconda. That of the Dutch, which is called Orange Fort, was built in 1682: the Engliſh fort was erected a few years before. Both theſe forts were taken by the natives, and recovered from them; but in the year 1700, there remained only the walls of the Engliſh fort; but, though the Dutch poſſeſſed the whole trade, they drew but little advantage from it, becauſe the efforts of the Engliſh to reſtore themſelves greatly diſturbed their operations. At laſt, however, a re-eſtabliſhment was effected, and a new fort roſe out of the ruins of the old, with more ſplendor and ſtrength than the former. Smith repreſents it as larger and better fortified than Dick's Cove; it is of a quadrangular form, ſituated upon an eminence about fifty paces from the ſea, between the Dutch forts of Tocorary on the weſt and Sama on the eaſt. It is built of brick, and mounted with ſeveral pieces of cannon, the garriſon conſiſting of five white and twenty black men. The Europeans at Suconda enjoy this advantage, that as the fort ſtands ſo near, the factors of both nations, when they live in friendſhip and harmony, have conſtant opportunities of enjoying each other's company, an advantage of ineſtimable value to ſocial beings placed in a barbarous and ignorant country.

Sama is ſituated on an eminence, and its fort watered by the river of St. George, that diſcharges itſelf into the ſea. This town conſiſts of about two hundred houſes, which ſeem to form three villages, one of which is under the cannon of the Dutch fort of St. Sebaſtian. The ſole employment of the natives is fiſhing.

The Dutch fort is built nearly upon the ſame plan as that of Bourtry, the apartments are convenient, and the ſituation for trade exceeding favourable.

SECT. XIX.

Of the Country of Axim; the Manner in which it is governed, and of the European Forts in that Country.

THE next country to the weſt is that of Axim, which was formerly a powerful republic; but, on the arrival of the Brandenburghers, one party, in expectation of an eaſier government, put themſelves under the protection of thoſe ſtrangers, while the other adhered to the Dutch. This country produces a very great quantity of rice, ananas, water-melons, cocoas, bananas, lemons of two different kinds, with abundance of other fruit, and vegetables of all ſorts; and the country is ſubject to almoſt continual rains. The natives export rice to all the kingdoms of the coaſt, bringing home in return palm oil, millet, yams, and potatoes. Axim alſo produces great numbers of cows, ſheep, goats, and tame pigeons, as well as other fowls. The country is filled with populous villages, ſome of which are by the ſea-ſide, and others far up the country. The intermediate lands are well cultivated, and the ſoil is ſo fertile, that it richly repays the labour of the huſbandman.

The capital, which is named Achombone, ſtands under the cannon of the Dutch fort, and behind is ſecured by a thick wood that covers the whole declivity of a neighbouring hill. All the houſes are ſeparated by groves of cocoas and other fruit-trees, planted in parallel lines, each of an equal width, and forming an elegant viſta. Theſe avenues, with the extenſive proſpect, renders the Dutch fort one of the pleaſanteſt eſtabliſhments in Guinea. This advantage is greatly diminiſhed by the moiſture of the air and the unhealthineſs of the climate, particularly during the rainy ſeaſon.

The government of this little republic is compoſed of two bodies of the natives, the caboceroes, or chiefs, and the manceroes, or the commons. The cognizance of all civil affairs belongs to the caboceroes, but whatever is of general concern equally comes under the cognizance of both members of the ſtate. Thus, making peace or war, treaties or alliances, impoſing taxes, levying or paying tributes to foreigners, are determined upon by both bodies compoſing the legiſlative power. Their conſtitution ſeems to have ſome reſemblance to that of Britain, where nothing paſſes into a law that has not the aſſent of both the lords

and

and commons. These laſt in ſome reſpects enjoy ſuperior privileges to the caboceroes, who are often impeached before the bar of the commons; but no manceroes can be tried for crimes of a public nature, but by their own aſſembly. However, in common affairs juſtice is uſually adminiſtered by the caboceroes, who are ſaid to be greatly influenced by the bribes that are offered them, which they receive, and (except in very notorious caſes) uſually decide in favour of him who brings the moſt gold or brandy.

The plaintiff, ſometimes finding that the ſentence will be either tedious or unfavourable, redreſſes himſelf by ſeizing on the gold or ſlaves of the aggreſſor; but in this method of retaliation keeps ſtrictly within the bounds of juſtice, apprehending no ill conſequences, provided he does but live in another town or village, where he is ſure of being ſupported by his townſmen. Thus a private quarrel is ſoon terminated by a civil broil, which can be no otherwiſe appeaſed than by the ſword, or an agreement between the original opponents. Should the ſentence of the caboceroes happen to be equitable, or the cauſe be decided by the Dutch governor, the diſpute is amicably concluded; but if neither party produces ſufficient evidence by witneſs, or probable circumſtances, the defendant, who clears himſelf by oath, is acquitted. The oath of purgation is always preferred to that of accuſation; but if the plaintiff proves his charge by two, or even one witneſs, the purgation oath is not permitted to be taken.

All crimes are atoned for by fines; but murder is puniſhed either by death or a pecuniary mulct. The former is however ſeldom executed, except where the criminal is poor. Theſe fines are of two ſorts, that for the murdering of a ſlave being trifling in compariſon of that exacted for the life of a freeman. At Axim all fines are paid into the hands of the Dutch factor, who in a manner aſſumes the ſupreme executive power. Theſe fines he diſtributes to the injured perſon, after having firſt deducted his fee, which is no more than eight crowns for determining the moſt important ſuit that comes before him.

The only puniſhment for theft is reſtitution, and paying a fine proportioned to the quality of the offender; but in caſes of debt the creditor may ſeize the property of the debtor, to the value of double the ſum due to him; but the execution of this law being eſteemed oppreſſive, they uſually ſettle the account by arbitration, or by reſtoring the goods bought.

The Dutch fort of St. Anthony ſtands on a high rock, which projects into the ſea in the form of a peninſula, and is ſo environed on that ſide by dangerous ſhoals and ſunk rocks, as to be inacceſſible to an enemy, only by land, where it is fortified by a parapet, a draw-bridge, and a battery of heavy cannon. The building is but ſmall, on account of the narrowneſs of the rock on which it ſtands; but it is neat, ſtrong, and commodious. At ſome diſtance at ſea, it reſembles a large white houſe; but for two miles along the ſhore nothing can be more agreeable than the fort in perſpective, with the village of Achombone, the wood behind, and the multitude of rocks of unequal heights, which border upon the coaſt.

This fort is of a triangular form, and has three batteries, one towards the ſea and two towards the land, on all which are mounted twenty-four pieces of iron cannon, beſides redoubts. The gate is low, and ſecured by a ditch hewn out of the rock, and, as hath been already mentioned, a draw-bridge, behind which is a platform capable of holding twenty men ranged in military order. The houſe of the factor, or preſident, is of brick: it is of the ſame form as the fort, and has three fronts, each of which has an eſplanade adorned with orange trees. The garriſon is generally compoſed of twenty-five white men, and an equal number of blacks, under the command of a ſerjeant.

Three leagues to the eaſt of Achombone is Mount Manſore, near which is a large and populous town called Pockeſo, where each houſe is ſurrounded with a grove of cocoa-trees. Mount Manſore is an excellent ſituation for a fort, it being the firſt point of Cape Tres Puntas, and here the Brandenburgers or Pruſſians have their principal factory called Fredericſburgh. This fort is extremely well built, ſtrong and beautiful, mounting forty-ſix cannon upon four batteries. But Boſman obſerves, that the cannon are too ſmall, conſidering the importance of the ſettlement, and the gate too large. On the eaſt ſide is a beautiful out-work: however, it only ſerves to diminiſh the ſtrength of the fort; but the greateſt fault is the breaſt-work's being too low; for as it reaches no higher than the knee, the garriſon, in caſe of an attack, would be expoſed to the fire of the enemy.

According to Des Marchais, this fort was quitted by the Pruſſians in the year 1720, when they put it into the hands of the king of Cape Tres Puntas; ſoon after which the Dutch attacked the place, under pretence of a prior contract with the Pruſſians; but the king received them with ſuch ſpirit and addreſs, that, after the loſs of a hundred and fifty-five men, they were forced to quit the ſiege, and embark with great precipitation; but ſome time after the Dutch made a more ſucceſsful effort, took it from the natives, and have kept poſſeſſion of it ever ſince.

Cape Tres Puntas received its name from the Portugueſe, on account of its being compoſed of three points projecting into the ſea. Theſe points, which are little hills, are ſeparated by ſmall bays that afford good anchorage, and each of the hills is covered with beautiful woods, which are ſeen at ſea at a great diſtance. Upon the ſhore of the two bays are three villages, Acora, Acron, and Inſiamma; to the laſt the Engliſh give the name of Dick's Cove. The village of Acora is ſituated at the bottom of the moſt weſterly bay, Acron on the declivity of the middle point, and Dick's Cove on a ſmall gulph formed by the land between that point and Acron. All this coaſt is mountainous and woody; the moſt eſteemed timber it produces is a yellow tree much uſed in tables, chairs, and other houſhold furniture.

Near Acora ſtands the little fort of Dorothea, which conſiſts of one flat-roofed houſe, defended by two batteries of ten guns each, and divided into a great variety of convenient apartments.

Dick's Cove is ſituated two miles to the eaſt of Dorothea. It borders on the ſea, is of a quadrangular form, built of ſtone and mortar, and is deſcribed by Smith as a complete and regular fortification, with four baſtions, mounting twenty pieces of ordnance, and adorned with gardens equally pleaſant and uſeful.

SECT. XX.

The Situation of the Tooth Coaſt; its Name and Diviſions; its Vegetables; the Face of the Country, and the Animals: with a Deſcription of the Sea Devil, the Zingana, and the Sea Bull, or Horned Fiſh.

WE come now to the third diviſion of Guinea, called the Ivory or Tooth Coaſt, which takes its name from the elephants teeth found here, and is bounded by Nigritia on the north, by the Gold Coaſt on the eaſt, by the ocean on the ſouth, and by the Grain or Pepper Coaſt on the weſt; but both geographers and ſeamen are divided in their opinions concerning its extent and limits, ſome confining it between the river Suera da Coſta and Grova, two miles to the eaſt of Cape Palmas; but others ſtretch its boundary from the laſt mentioned Cape to Cape Tres Puntas, or Three Points; all that ſhore being known to mariners under the name of the Tooth Coaſt. Others again repreſent its limits as contained within Cape Apollonia to the eaſt, and Cape Palmas to the weſt.

Cape Apollonia, thus called by the Portugueſe from their diſcovering it on St. Apollonia's day, ſtands, according to Des Marchais, in four degrees fifty minutes north latitude, half way between the river Suera da Coſta and Cape Tres Puntas. It is remarkable for its height, and the lofty trees with which it is covered. It points a little ſouthward, appearing low along the ſhore, and riſing behind into three lofty mountains, that in clear weather may be ſeen at a great diſtance at ſea. Upon each of theſe mountains are groves, and in the intermediate valleys are three or four pretty villages built cloſe to the ſea-ſide. In general, excepting a few capes, all the coaſt from Cape Apollonia is ſo low, equal, and ſtraight, that it is difficult for ſhips to diſtinguiſh places;

and indeed, beſides theſe capes, the only diſtinct landmarks are the heights and mountains round Drewin.

The Tooth Coaſt is by ſome authors divided into the Quaqua, the Malagantes, and the Ivory Coaſt.

The Dutch have given the eaſtern part of this coaſt the name of Quaqua, from the natives, on their ſeeing a ſhip approach, repeating that word, which Villault imagines expreſſes a kind of welcome, and obſerves, that the maſter of an entertainment uſually repeats it to his gueſts; but Smith affirms, that Quaqua, in the language of the country, ſignifies no more than teeth or ivory.

All the countries within the limits of the Ivory Coaſt are fruitful in rice, peaſe, beans, cocoa-nuts, oranges, citrons, and gooſeberries; and the natives frequently bring on board large ſugar-canes, which is a proof that ſugar might be cultivated there to advantage. The Ivory Coaſt is indeed one of the fineſt diviſions of Guinea; the proſpect of the mountains, and vallies filled with villages, is very delightful, moſt of thoſe little towns being encompaſſed with groves of lofty palms and cocoa-trees. The ſoil of the high lands is a reddiſh earth, which, with the perpetual verdure of the trees, forms an agreeable mixture of colours. Cotton and indigo are the ſpontaneous growth of the provinces of St. Andrew and Great Drewin, which are indeed the richeſt of the whole. Palm wine and oil are very plentiful, as is alſo a ſpecies of fruit that grows on a kind of palm-tree, called by the natives tombo. This they eat with great pleaſure, drinking at the ſame time a wine drawn from the ſame tree mixed with water; for its ſtrength is ſaid to render it unfit for being drank alone.

In this part of Guinea are elephants, which are very numerous in the inland countries; there are ſuch numbers of cows, ſheep, goats, and hogs, that they are ſold for a trifle; and the coaſt ſupplies the natives with a great variety and abundance of fiſh: but the moſt remarkable are the ſea-devil, the zingana, and the ſea-bull.

The ſea-devil is ſaid to be about twenty-five feet long, and proportionably thick; but what is moſt remarkable are the angles which project from its body, and are of a hard horny ſubſtance. The tail, which is long and taper like a whip, is armed with a ſharp point, which he frequently darts backward, and his back is covered with hard excreſcences two inches high. The head, which is large, is joined immediately to the body without the ſmalleſt appearance of a neck, and is furniſhed with flat teeth. Nature has beſtowed on this animal four eyes, two of which are near the gills, and are large and round, but the two others on the forehead are of a ſmaller ſize. On each ſide the gullet are three horns of an equal length and thickneſs: that on the right ſide, which ſtands between the other two, is about three feet in length, and an inch and a half in circumference at its inſertion, gradually terminating in a ſharp point; but, as it is yielding and flexible, it is capable of doing little hurt, and affords but a feeble protection to the animal. In ſhort, the fleſh is tough and ill-taſted, though much ſought after by the negroes.

The zingana is a voracious animal, with a flat head, large red fiery eyes, and two rows of ſtrong teeth; the body, which is round, terminates in a ſtrong tail covered with a tough ſkin, ſpotted and not ſcaly. The fins are ſtrong, and aſſiſt him to dart with incredible rapidity at his prey. Nothing comes amiſs to the voracious appetite of this animal; but he is ſaid to be particularly fond of human fleſh.

The ſea-bull, alſo called the horned fiſh, is about three feet long, excluſive of the tail. His body is ſquare, of an equal thickneſs at both extremities, it being every where about five feet in circumference. The head has ſome reſemblance to that of a hog, but terminates in a proboſcis, which has ſome reſemblance to that of an elephant; it has no other paſſage for its food than through this trunk, and nothing is to be found in its ſtomach but ſmall fiſhes and ſea-weeds. His eyes, which are large, are fringed with a kind of ſtrong hard hair, and his forehead armed with two horns which are bony, ſtrong, rough, pointed at the extremity, and about ſix inches in length. His ſkin is rough, ſtrong, and filled with pointed knobs; but not prickly or covered with ſhells. It is every where ſpotted with different colours, and has a mixture of grey, violet, and white. On his back riſe two excreſcences about three inches high, which run from the baſe of the horns almoſt to the tail, which is compoſed of two parts, the one fleſhy and covered with a continuation of the ſkin of the body, being in fact a part of the vertebræ of the back, but more flatted and pliant; the other a thick fin of a brown colour, ſtreaked with parallel lines of white, and ſerves both for its defence and for a kind of rudder.

SECT. XXI.

Of the Perſons, Manners, Cuſtoms, and Trade of the Inhabitants of that Part of the Tooth Coaſt called Quaqua.

THE natives of the eaſtern part of the Ivory Coaſt, called Quaqua, are rather above the common ſtature, clean-limbed, and well-proportioned; at the firſt glance their features appear hideous, but, notwithſtanding the prejudices naturally conceived from their diſagreeable aſpect, ſeveral authors agree in repreſenting them as the moſt rational, civilized, and polite people in all Guinea; and this character they alſo bear among all their neighbours.

They drink a kind of beer called pito, and wine drawn from the Tombo palm, mixed with water; and Des Marchais ſays, that drunkenneſs is among them a crime of ſo odious a nature, that the laws have prohibited it under the ſevereſt penalties; it being a maxim among them, That to deſtroy one's reaſon or health is to level man with the brutes, to prejudice ſociety by robbing it of its uſual members, and to deſtroy the effects of all laws and government; for a man void of reaſon cannot be influenced by laws, as he is ignorant of the propriety of his actions. Their food is, however, ſaid to be very coarſe and indelicate, and to be principally compoſed of different mixtures of rice, fiſh, fowl, kid and elephants fleſh, all kept till they ſtink.

They are ſaid to look upon long nails as a great ornament, to dreſs their hair in treſſes, which they keep ſeparate by a paſte of palm oil and a kind of red earth; and they daily anoint their bodies with the ſame kind of paſte. They wear round the ſmall of their legs large rings of iron, and are charmed with the gingling ſound of thoſe rings and of bells faſtened to them, in the multitude of which conſiſt all their dignity and grandeur.

The common people have no other cloaths but a piece of cloth faſtened round the waiſt; but the wealthy have a ſort of cloak, or ſurplice, with long ſleeves, which hangs down below their knees; and by their ſide they wear a hanger, or ſhort ſword.

Their women, according to Villault, ſetting aſide their complexion, which is jet-black, would paſs for beauties in Europe from the regularity of their features, the brilliancy of their eyes, and their tall, ſlender, genteel ſhape. Some of them adorn their hair with little gold plates, in the making of which the artiſts of that country endeavour to excel. Theſe plates are ſometimes large, but in general they are thin, ſmall, and of little value; however, ſome women wear ſuch a number of theſe trinkets, that the whole is worth a conſiderable ſum. Thoſe who are unable to adorn their heads with ſuch ſplendor, divide the hair or wool into an infinity of ſmall treſſes, which they adorn with ivory, bougies, or cowries, pieces of oyſter-ſhells, and other ſhining baubles, which are alſo worn by thoſe who have plates of gold. The only dreſs of the women is a cloth without any particular form, and which falls over the fore part of their bodies, the back being entirely naked.

Theſe negroes have an averſion to the cuſtom which they obſerve among the Europeans, of the men kiſſing each other after a long abſence, or at parting; this they conſider as an unnatural action, and an affront to the other ſex. Their form of ſalutation is laying hold of the fingers, and making them crack.

It is here, as well as in India, a conſtant rule, that the ſon follows the profeſſion of his father, the ſon of a weaver being always bred a weaver, and that of a ſmith a ſmith. This regulation is ſo firmly eſtabliſhed, that the whole country does not perhaps furniſh a ſingle

inſtance of the contrary; but this cuſtom is ſo far from improving them in the knowledge of the mechanic arts, that they are ſtill but very indifferent workmen; and according to Atkins, a common lock is ſuch a curioſity, as to draw a whole country together to ſee it; a watch ſtill increaſes their admiration, and making paper ſpeak, as they term it, is quite miraculous. If they are ſent with a note, and told the contents before they go, they frequently make the experiment, whether the Europeans deceive them, in pretending to interpret the thoughts of an abſent perſon by thoſe crooked characters. This they do, by aſking the contents; but their ſurprize is inconceivable on hearing the note read. Of this they can form no idea, and they are ready to believe, that the white men have ſome familiar ſpirit that acts as factor or broker on theſe occaſions.

The uſual trade carried on here conſiſts of ivory, cotton cloths, gold, and ſlaves. All the countries behind Quaqua furniſh great ſtore of elephants teeth, and this is eſteemed the moſt beautiful ivory in the world; whence it is conſtantly bought up, as ſoon as brought to the coaſt, by the Engliſh, French, Dutch, and ſometimes by the Danes and Portugueſe; but though the commerce of this country is free to all nations, the Engliſh and Dutch enjoy the greateſt ſhare of it. The inland countries ſo abound with elephants, that notwithſtanding the perpetual war waged againſt them by the negroes, the elephants are ſo numerous, that according to ſeveral authors, the natives are forced to dig their habitations under ground. However, their number is ſaid to have been greatly diminiſhed by a diſtemper that has crept among them, and made terrible havock, as well as by the conſtant endeavours of the natives to extirpate them.

According to Villault, the negroes manufacture a ſort of ſtrong ſtuff, ſtriped blue and white, three quarters wide, and about four ells long; and as theſe ſell well on the Gold Coaſt, the Europeans purchaſe them here for that market.

The country produces abundance of good cotton, which the negroes of the interior countries manufacture. The cotton pieces made here are not only extremely fine, but beautiful in their colours. The negroes on the coaſt act as brokers for thoſe of the inland countries, ſell their ſtuffs for them, and receive a certain ſhare by way of commiſſion. The Quaqua negroes likewiſe manufacture a kind of plant reſembling hemp into a ſtrong cloth, to which they give beautiful colours, and ſuch flowers and deſigns as ſhew them to be no bad artiſts in this way. They have alſo a very conſiderable trade in ſalt with their inland neighbours, to whom they ſell it at a high price, on account of the diſtance and expence of carriage.

The Europeans divert themſelves with ſeeing the canoes filled with men crowding round the ſhips, and each mouth uttering Quaqua, quaqua. One of them is no ſooner hoiſted on board, than the anxiety of the reſt is extremely viſible, from their looking about with the utmoſt impatience, as if waiting the fate of their companions. It is, indeed, with extreme difficulty that any of them are induced to come on board. It is probable, that ſome outrages have been committed by the Europeans, which have ever ſince inſpired them with fear and ſuſpicion. They are particularly afraid of the Engliſh, while they repoſe great confidence in the French. "It is "certain, ſays Mr. Smith, that they never approach an "Engliſh veſſel without dread of being carried away into "ſlavery:" whence it is probable, that ſome attempt of this nature has been made.

The natives uſually come five or ſix in a canoe along the ſhip's ſide; but ſeldom more than one or two have the reſolution to come on board, before they have ſeen how their companions are treated. They uſually enter the ſhips two at a time, with a couple of elephants teeth, and other goods, and theſe return to the canoe before the reſt leave it. Thoſe who come firſt narrowly examine the ſhip, obſerve whether the ſailors are armed, and what number of them are upon deck; but no intreaties can prevail on them to go below deck. When they have ſold their goods they return, and let their friends know the uſage they have received. Such dread have they of fire-arms, that ſeveral of them flung themſelves into the ſea upon Smith's firing a gun to bring to a ſhip he had diſcovered in the offing; and he obſerves, that if they diſcover any arms on board, they inſtantly ſcud away to the ſhore with all poſſible expedition.

It is extremely difficult and tedious trading with a people ſo jealous and timorous, whoſe language is unintelligible to the Europeans, and all the European languages no leſs ſo to them. Every thing is tranſacted by ſigns, or placing a certain quantity of merchandize near the ivory or gold wanted in exchange. They are in general extremely fond of preſents, however trifling, as if they conſidered them as pledges of eſteem and affection. A knife not worth ſix-pence, a braſs-ring, a glaſs of brandy, or a biſcuit, the richeſt negro will receive with pleaſure; but the liberality of the Europeans ſeems to render them avaricious; Smith therefore recommends great caution in the manner of making theſe preſents.

SECT. XXII.

A Deſcription of the River St. Andrew, the adjacent Country, and the Manners of the Natives.

AS the Europeans have no ſettlements on the Ivory Coaſt, and uſually trade with the natives in their ſhips, a regular account of this country cannot be expected. The writers who have deſcribed it, have followed the method frequently obſerved in giving deſcriptions of countries they have never ſeen, by repreſenting the natives as the moſt ſavage and barbarous, and particularly being fond of devouring all the white men whom they can get into their power; but the falſehood of ſuch ridiculous aſſertions have been frequently demonſtrated, by a better acquaintance with nations ſo miſrepreſented; for the people of many countries, who, when little known, were deſcribed as anthropophagi, or man-eaters, have been found to be friendly, benevolent, and enemies to cruelty; we ſhall therefore confine our obſervations of this country to ſuch parts of it as are tolerably known.

The river of St. Andrew is a fine deep ſtream, increaſed near its mouth by being joined by another river. The entrance is ſurrounded by lofty trees, fine meadows, and rich fields of great extent. Nature ſeems to have intended this place for a fortreſs; for about five hundred paces from the mouth of the river, a peninſula extends a great way into the ſea, and is joined to the continent by a ſlender neck of land, about five or ſix fathoms broad. The whole peninſula is a high level rock, and has a platform four hundred feet in circumference, that commands all the neighbouring country. It is ſurrounded on every ſide by the ſea; the rock is perfectly ſteep and inacceſſible on the ſouth, eaſt, and weſt ſides; and the neck of land may be ſo eaſily defended, that a battery of five guns would render it impregnable. Beſides, to the north of this neck of land there is a fine ſpring of freſh water, capable of ſupplying a large garriſon, and of being ſecured by the cannon of a fort.

The land-marks in this place are ſo diſtinct, that it is impoſſible they ſhould be miſtaken. Here are lofty, thick, and ſhady trees, with three or four large villages, that ſtrike the eye all at once, they being within the diſtance of half a mile of each other. All the meadows and fields round the mouth of this river are watered by pleaſant ſtreams that fertilize the ground, and render it fit for producing all kinds of corn, fruit, and roots, eſpecially maize, millet, rice, peas, yams, and melons. There are here fine natural groves of citrons, oranges, limes, and cocoa-nut trees, whoſe boughs are ſo cloſely intermingled, that all theſe ſeveral fruits might be imagined to be the produce of one large tree. Here the ſugar-cane, with a thouſand other plants, ſpring up in the greateſt perfection without cultivation; but are abandoned to the ravages of the elephant, and afford a ſhelter for other wild beaſts. In ſhort, whatever the Gold Coaſt produces, is found here in greater abundance and perfection.

As to the natives of this part of the Ivory Coaſt, the men, like thoſe we have juſt deſcribed, are well-made; the women are ſmall but neatly proportioned; their features are regular, their eyes lively, and their teeth white, ſmall, and even. The men wear a looſe dreſs, reſembling a ſurplice, which reaches to the knees, and the women a narrow cloth round their waiſt, but many go perfectly naked. The rich men wear a poniard or long knife by their ſides, and are not deficient in courage and underſtanding; but the European traders having carried off ſome of them, they are become ſo ſuſpicious, that nothing can prevail upon them to come on board, before the captain of the ſhip has gone through the ceremony of putting a drop of ſea-water in his eye, which they alſo perform as a kind of declaration, that they wiſh the loſs of their eyes, if they are guilty of a breach of faith, and a ſolemn engagement that no injury ſhall be offered on either ſide; however, they cannot be prevailed upon to go under the hatches, or enter the cabbin.

They are extremely fond of rings of ivory and iron, mounted with little bells, which they put round their arms, and the ſmall of each leg. Theſe bells give them an additional joy in dancing, of which both they and all the negroes are paſſionately fond. Every diſtrict has a particular mode of dancing, with different contortions and grimaces, which they prefer to thoſe of their neighbours. It is ſaid, that our beſt European maſters would, in this country, paſs for aukward and clumſy, and might find ſome attitudes and poſtures among the negroes which might improve their art. The women in general dance with a fine, eaſy, graceful air; but it is frequently intermixed with ridiculous and burleſque grimaces.

To the eaſt of the river St. Andrew are at leaſt a dozen craggy and broken hills, which ſtretch three or four miles along the coaſt; yet the intermediate fields being watered within this ſhort ſpace by near twenty little rivulets, they are rich and fruitful; and were the inhabitants more civilized or leſs timorous, no country on earth bids fairer for a profitable trade. The elephants muſt be of an enormous ſize, ſince many of their teeth weigh above two hundred pounds. Slaves and gold are likewiſe in great plenty; but the Europeans can never learn by what means they procure the latter; for this they preſerve an inviolable ſecret; but if they are preſſed to explain themſelves, they point with their finger to the mountains on the north-eaſt, intimating that it comes from thence.

There are ſeveral towns and villages along the coaſt, the moſt conſiderable of which appears to be that of Laho, which is ſituated on the cape of the ſame name, in five degrees ten minutes north latitude; and is equally diſtant from Cape Palmas and Cape Tres Puntas. Laho is a large and populous place, extending about a league along the coaſt, which is covered with a beautiful yellow ſand, and againſt which the ſea beats with great violence. The neighbouring country affords all kinds of proviſions, which are here extremely cheap, and the natives, who are of a mild, tractable, and gentle diſpoſition, are viſited by traders of all nations.

On the Eaſt ſide of Cape Laho, between two villages, the one called Jack a Jack, and the other Corby Laho, is a little ſpace of ſalt water, to which the Engliſh and Dutch have given the name of the Bottomleſs Pit, from its extraordinary depth, ſeveral unſucceſsful attempts having been made to ſound it; but at length it was found to be no more than ſixty fathoms, its ſuppoſed depth ariſing from a current at the bottom, which carried away the lead faſter than they could furniſh line.

SECT. XXIII.

Of the Malaguetta or Grain Coaſt; its Name, Situation, Vegetables, and Animals; with a particular Deſcription of Guinea Pepper. Of the Natives, their Perſons, Manners, Language, Arts, and Government.

THE Europeans gave this Coaſt its name from obſerving that it produced this ſpecies of pepper in greater abundance than any other part of Guinea; and indeed, the names of all the other parts of the Coaſt were given from the chief commodities they afford. For inſtance, the Slave Coaſt is thus named from its furniſhing a greater number of ſlaves than any other country; the Gold Coaſt, from the great quantity of that metal found there; and the Ivory Coaſt, from the prodigious cargoes of elephants teeth annually brought from thence by the Europeans; though ſlaves, gold, and ivory, are purchaſed through the whole Coaſt of Guinea, and there are few places which do not produce ſome of this pepper.

Strictly ſpeaking, the Malaguetta, or Grain Coaſt, is contained between the river Seſtos and Greva, a village two or three miles to the weſt of Cape Palmas, and extends about fifty miles along the ſhore.

The productions of the earth are peaſe, beans, gourds, oranges, lemons, bananas, dates, and a kind of nut with an exceeding thick ſhell, the kernel of which is eſteemed a moſt delicious fruit, for which neither the natives nor Europeans have any name. The palm wine of this country is perhaps in greater perfection than in any other part of the globe. But what conſtitutes the principal wealth of the Grain Coaſt is the abundance of Guinea pepper it produces, for which they have a great trade, not only with all the neighbouring inland nations, but with the Europeans.

The plant on which this production grows differs in ſize, according to the nature of the ſoil, and other circumſtances. It ſhoots up like other ſhrubs, and like ivy runs up ſome neighbouring tree: what grows upon the plant thus ſupported has a finer flavour, and a hotter and more pungent taſte than what grows wild in the fields. The leaf, which is ſoft and pointed, is twice as long as it is broad, and in the rainy ſeaſon has a delicate ſmell; ſoon after which it fades, and at the ſame time loſes both its beauty and flavour; but the leaf and buds, when in perfection, on being bruiſed between the fingers, have an agreeable aromatic ſmell. Under the leaves and all along the ſtalk are ſmall filaments, by which it fixes itſelf to the neareſt tree. Its flower cannot be deſcribed, as it buds in thoſe ſeaſons when no trade is carried on with the coaſt. It is however certain, that it does flower; the fruit ſucceeds in long ſlender, red ſhells, or pods, ſeparated into four or five cells, and covered by a rind which the negroes believe to be poiſonous, and is only a thin film that ſoon dries and crumbles.

Beſides the Guinea pepper, this country produces another ſpecies of fruit, which reſembles the cardamom both in its figure, taſte, and quality. They have here alſo pimento, a ſpecies of pepper common in the Weſt Indies, and known in England by the name of Jamaica pepper. The Dutch purchaſe it here in great quantities, and it is ſaid that a fleet of five or ſix ſail have ſometimes left the coaſt with little or no other merchandize; but this trade is at preſent much declined. The Engliſh ſtill purchaſe ſome Guinea pepper; but the chief commerce of the Grain coaſt conſiſts in ivory and ſlaves.

Cows, hogs, ſheep, and goats are here in great plenty; as are alſo moſt of the other animals found in thoſe parts of Guinea already deſcribed.

The people have in general handſome features and are well ſhaped; their dreſs is a piece of cloth round the waiſt. When any of them travels out of his own little diſtrict, and is met by a ſtranger, they mutually embrace, cloſely preſſing each other's ſhoulders, and pronouncing the word towa; then they rub each other's arms up to the elbow, ſtill repeating towa; after which they crack each other's fingers, and finiſh their extraordinary ſalutation with crying out, Enfanemate, enfanemate.

Their language is ſo difficult, that it is not only utterly unintelligible to the Europeans, but to the neareſt neighbouring nations, none of whom are able to act as interpreters. The natives of this diviſion are guilty of no exceſſes in eating or drinking, but freely admit the Europeans to the beds of their wives and daughters: they are alſo ſaid to be extremely addicted to ſtealing.

Among theſe people are ſome excellent mechanics, particularly ſmiths, who perfectly underſtand the art of tempering ſteel and other metals, making arms, and all inſtruments of ſteel; and they have workmen who build their canoes of different ſizes upon certain regular prin-

ciples. Experience has taught them many uſeful improvements in huſbandry, particularly with reſpect to the cultivation of rice, millet, and Guinea pepper.

Their taba-ſeil, or king, has an arbitrary and deſpotic power over his ſubjects, and never appears abroad but with pomp and magnificence. His people entertain for him certain implicit ſentiments of natural ſubmiſſion, and that awe with which they would regard a ſuperior being. Their religion is that of paganiſm; but they have ſome ideas of a future ſtate, as appears by the ceremonies performed to the ſouls of the deceaſed. They welcome the new moon with ſongs, dancing, and diverſions; and have a ſuperſtitious regard for their prieſts.

SECT. XXIV.

A Deſcription of the Country round the River Seſtos, and its Inhabitants.

THE country round the river Seſtos having been more accurately examined by Europeans than any other part of the Grain Coaſt, we ſhall give a conciſe deſcription of it. Phillips, who took great pains in ſounding the different bays and creeks near the mouth of that river, obſerves, that the anchorage is very good and ſecure; but that the ſea is rough, and the currents ſtrong towards the ſouth-eaſt and the north-weſt of the channel: it is beſides obſtructed by blind rocks covered with ſix feet of water, and two that riſe in ſight. The true channel is between the rock that ſtands in the middle of the largeſt eaſtern branch, where the breadth is half a cable over, and the depth thirty-ſeven fathoms; beyond which the river is broad, and ſhips of an hundred tons may ſecurely anchor.

It is ſaid that barks and ſmall craft may paſs about twenty miles up the river, after which it is filled with rocks and flats, that render it impaſſable to any other veſſels but canoes. Its banks are adorned with fine trees, and planted with villages refreſhed with ſtreams of freſh water, that fall from the higher grounds, and diſcharge themſelves into the river. All the country on both ſides is extremely fertile, and abounds with wild fowl. Here is alſo found a beautiful kind of flint, or pebble, which is ſaid to be more tranſparent than agate; it reſembles a diamond in hardneſs, and, when well cut, almoſt equals it in luſtre.

Barbot, who in 1687 viſited the king of the country, deſcribes the place where he reſided as a ſmall town of thirty or forty houſes on the banks of a pleaſant rivulet; they were built of mud, and ſurrounded by a rampart of earth. Every houſe was at leaſt one ſtory above the ground-floor, ſome of them three, and all of them whitened with a lime made of calcined ſhells. Their floors are made of rough beams, or branches of palm, laid cloſe to each other, which renders it difficult walking acroſs the chamber without ſtumbling. The roof is compoſed of the ſame materials, covered with banana and palm leaves. Barbot, to his great ſurprize, ſaw in the council-chamber the figure of a woman holding an infant in her arms, cut in baſſo relievo.

This prince had an agreeable aſpect, and a tender diſpoſition, but a weak judgment. The town had hardly any other inhabitants beſides the women, children, court, and ſlaves of the king. His wives and concubines amounted to thirty, one of whom was extremely well proportioned, and her arms, legs, and other parts of the body were marked with the figures of beaſts and birds, ornaments which in that country are reckoned ſtriking beauties. The king and all his children wore a cap made of oſier twigs, the only badge that diſtinguiſhes them from the ſubjects; for the children labour in the ſame employments as the meaneſt negro. The negroes of Seſtos are extremely civil and obliging, a glaſs of brandy being a ſufficient inducement or reward for the moſt important ſervices. They are of a tall ſtature, well made, robuſt, and have a martial air; their courage is frequently exerted in their excurſions againſt the neighbouring inland countries in ſearch of ſlaves.

According to Des Marchais, the people never wear any covering on their heads, nor any thing more on their bodies than a ſmall cloth before to cover their nakedneſs. Their diet is no leſs ſimple, their chief nouriſhment being from vegetables.

The ſole employment of many of the natives is fiſhing, and every morning there are large fleets of canoes ranged along the ſhore for that purpoſe. Their uſual method of catching fiſh is by a hand-line and hook, which they ſeldom draw empty out of the water.

The ſhips employed in the ſlave-trade touch at Seſtos to take in rice, which they buy at the rate of two ſhillings per quintal in exchange. The European merchants ſend their merchandize to the council-room, ſuch as copper-veſſels, lead, and powder, which they exchange for goats, fowl, and other proviſions.

Authors have given a very particular account of the marriages and funeral ceremonies of thoſe people; but as they all profeſs themſelves both ignorant of the language, and but little converſant with the people, they can deſerve but little credit; ſince they do not give us the leaſt intimation by what means they acquired ſuch knowledge of a people whom they cannot underſtand.

We have now taken a view of the weſt coaſt of what may properly be termed South Africa, and of the coaſt of Guinea; we ſhall therefore, before we proceed with the continent, deſcribe the principal African iſlands within this compaſs.

CHAP. XII.

Of the Iſlands of ST. HELENA, ASCENSION, ST. MATTHEW, ANNABON, ST. THOME, PRINCES ISLAND, and FERNANDO PO.

SECT. I.

Of St. Helena.

Its Name, Situation, Extent, Fortifications, Produce, Buildings, and Inhabitants.

ST. Helena, ſo named by the Portugueſe from their diſcovering it on St. Helen's day, is ſituated in ſixteen degrees ſouth latitude, about ſix hundred leagues north-weſt of the Cape of Good Hope, almoſt in the mid-way between the continent of Africa and America; but is nearer to that of Africa, from which it is diſtant about twelve hundred miles.

This iſland is about twenty-one miles in circumference, and conſiſts of ſuch high and mountainous land, that it may be diſcovered at ſea at above twenty leagues diſtance. It is indeed formed of one vaſt rock, on every ſide as ſteep as a church-ſteeple, and reſembles a caſtle in the midſt of the ocean: its natural walls are ſo high, that it is impoſſible to ſcale them; nor is there any landing, except at a ſmall valley on the eaſt ſide of it.

It is defended by a battery of forty or fifty guns, planted level with the water; and as the waves are perpetually daſhing on the ſhore, it is always difficult landing even here. There is, however, one little creek where two or three men may land at a time; but it is now defended by a battery of five or ſix guns, and rendered inacceſſible. There is no other anchorage about the

the iſland, but at Chapel Valley bay; and as the wind always blows from the ſouth-eaſt, if a ſhip over-ſhoots the iſland ever ſo little, ſhe cannot recover it again.

Though the iſland appears on every ſide a hard barren rock, yet it is covered with earth a foot, or a foot and a half deep, and produces not only graſs but fruits, herbs, roots, and garden ſtuff; it is agreeably diverſified with hills and plains, adorned with plantations of fruit-trees, and kitchen-gardens, among which are interſperſed the houſes of the natives. In the open fields are herds of cattle always grazing, ſome of which are fatted to ſupply the ſhipping that touches here, and the reſt furniſh the dairies with milk, butter, and cheeſe. The country alſo abounds in hogs, goats, turkies, and all ſorts of poultry; and the ſea is well ſupplied with fiſh. But amidſt all this affluence, they have neither bread nor wine of their own growth; for though the ſoil is extremely proper for wheat, yet the rats which harbour in the rocks, and cannot be deſtroyed, eat up all the ſeed before the grain is well out of the ground; and though the vines flouriſh, and afford a ſufficient quantity of grapes, yet the climate is too hot for making wine. Indeed no good wine is produced from grapes within the torrid zone, for neither very hot nor very cold countries are proper for that liquor.

Beſides grapes, they have bananas, figs, plantains, and the other fruits uſually produced in hot countries. They raiſe kidney-beans, and other kinds of pulſe in their gardens; and the common people ſupply the want of bread with potatoes and yams.

A little beyond the landing-place, in Chapel Valley, is the fort where the governor reſides, with a garriſon; and in the ſame valley is a pretty town, conſiſting of forty or fifty houſes, built after the Engliſh manner, to which the people of the iſland reſort when any ſhips appear, as well to aſſiſt in the defence of the iſland as to entertain the ſeamen, if they are friends; for the governor has always centinels on the higheſt part of the iſland to the windward, who give notice of the approach of all ſhips, and guns are fired to ſummon every man to his poſt. It is impoſſible for any ſhip to come in the night-time, but what has been diſcovered the day before. The above fort and the town, which has the ſame name as the iſland, is ſituated in ſix degrees thirty minutes weſt longitude from London, and in the ſixteenth degree of ſouth latitude.

The natives of this iſland are remarkable for their freſh ruddy complexion, and robuſt conſtitutions. In all other places near the tropics the children and deſcendants of white people have not the leaſt red in their cheeks; but the natives of St. Helena have generally an agreeable mixture of red and white, and are pretty healthful, which is aſcribed to ſeveral cauſes, particularly to their living on the top of a mountain, always open to the ſea-breezes, which conſtantly blow; to their being uſually employed in the healthful exerciſes of gardening and huſbandry; to their iſland being frequently refreſhed with moderate cooling ſhowers; and to there being no fens or ſalt marſhes to annoy them with their ſteams. They are alſo uſed to climb the ſteep hill between the town in Chapel-Valley and their plantations, which is ſo ſteep, that they are forced to have a ladder in the middle of it; whence it is called Ladder-hill, and they cannot avoid aſcending it without going three or four miles about; ſo that they ſeldom want air or exerciſe, the great preſervers of health.

As to the genius and temper of the natives, Mr. Salmon, who was there, aſſures us, that they ſeemed to him the moſt honeſt, inoffenſive, and hoſpitable people he had ever met with, having ſcarce any tincture of avarice or ambition. He ſays he aſked ſome of them, if they had no curioſity to ſee the reſt of the world, of which they had heard ſo many fine things, and how they could confine themſelves to a ſpot of earth ſeparated from the reſt of mankind, and ſcarce ſeven leagues in circumference: to which they anſwered, that they enjoyed all the neceſſaries of life in great plenty; they were neither ſcorched with exceſſive heat, nor pinched with cold; they lived in perfect ſecurity, no danger of enemies, robbers, or wild beaſts, and were happy in a continued ſtate of health: that as there were no very rich men amongſt them, ſcarce any planter being worth more than a thouſand dollars, ſo there were no poor in the iſland, and hardly a man worth leſs than four hundred, and conſequently were not obliged to undergo more labour than was neceſſary to keep him in health: that ſhould they remove to any other country, they ſuppoſed their ſmall fortunes would ſcarce preſerve them from want, and they ſhould be liable to innumerable hazards and hardſhips, which they knew nothing of here but from the report of their countrymen.

There are about two hundred families upon the iſland, moſt of them Engliſh, or deſcended from Engliſh parents, and a few French refugees. Every family has its houſe, and plantation on the higher part of the iſland, where they look after their horned cattle, their hogs, goats, and poultry, fruit and kitchin gardens. They ſeldom come down to the town in Chapel Valley, unleſs it be once a week to church, or when ſhips arrive, when moſt of the houſes in the Valley are converted into punch-houſes, or lodgings for their gueſts, to whom they ſell their cattle, poultry, fruit, and garden ſtuff. But the inhabitants are not allowed to purchaſe any merchandize of the ſhips that touch there; for whatever they want of foreign growth, or manufacture, they are obliged to buy at the company's warehouſe, where they may furniſh themſelves twice every month with brandy, European or Cape wines, Batavia arrack, beer, malt, tea, coffee, ſugar, china, and Japan-ware; woolen cloth and ſtuffs, linen, calicoes, chintz, muſlins, ribbons, and all manner of cloathing; for which they are allowed ſix months credit. Engliſh money and Spaniſh dollars are the coin chiefly current here.

There is ſaid to be no town, either in England or in any other part of the world, where there are fewer diſorders committed than in that of Chapel Valley; for tho' the people appear with an air of freedom, not known in other governments, yet an exact order and diſcipline are obſerved, and univerſal quiet and ſatisfaction ſeem to reign in the iſland.

The hiſtory of St. Helena may be contained in a few words: it was diſcovered in 1502 by the Portugueſe, who ſtored it with hogs, goats, and poultry, and uſed to touch at it in their return from India for water and freſh proviſions; but it does not appear that they ever planted a colony here; or if they did, they afterwards deſerted it, and the Engliſh Eaſt India company took poſſeſſion of the iſland in 1600, and held it without interruption till the year 1673, when the Dutch took it by ſurprize. However, the Engliſh, under the command of captain Munden, recovered it again within the ſpace of a year; and, at the ſame time, took three Dutch Eaſt India ſhips that lay in the road. The Dutch had fortified the landing-place by batteries of great guns to prevent a deſcent; but the Engliſh, being acquainted with the ſmall creek where only two men could go abreaſt, climbed up in the night to the top of the rocks, and appearing the next morning at the backs of the Dutch, they threw down their arms, and ſurrendered the iſland without oppoſition.

SECT. II.

A conciſe Account of the Iſlands of Aſcenſion, St. Matthew, Annabon, St. Thome, Princes Iſland, and the Iſland of Fernando Po.

THE iſland of Aſcenſion lies in eight degrees ſouth latitude, upwards of two hundred leagues to the north-weſt of St. Helena, and in ſeventeen degrees twenty minutes weſt longitude from London. It received its name from its being diſcovered by the Portugueſe on Aſcenſion-day. It is about four leagues in length, one in breadth, and eight or ten leagues in circumference; and ſome of it high land, but very barren. This iſland has ſcarce any wood, fruit-trees, plants, or herbage; and neither the Portugueſe, nor any other nation, have yet thought fit to plant it. The European ſhips, however, uſually call here in their way from India, particularly ſuch of our Eaſt India ſhips as have miſſed St. Helena, when they make uſe of this iſland as a place of refreſhment; it having a ſafe and convenient harbour. Here are a few wild goats, but they are lean; and ſeveral ſorts of birds,

but they are ſo ill taſted, that none will eat them: yet as it abounds in turtle, the ſailors ſometimes ſtay on ſhore, feeding upon them ten or fifteen days together; they alſo here frequently take a large ſupply of theſe amphibious animals on board. The ſailors going aſhore in the night-time, frequently turn two or three hundred of them on their backs before morning; and are ſometimes ſo cruel, as to turn many more than they uſe, leaving them to die on the ſhore; for if once turned upon their backs on the level ground, they can never turn upon their feet, and muſt thus periſh for want of food.

On this iſland is a Place called the Poſt Office, where mariners leave letters, which are generally put into a cloſe corked bottle. This the next that comes breaks, and leaves another in its ſtead. The iſland of Aſcenſion has no freſh water, and that gathered from rain ſtinks in twenty-four hours.

The iſland of St. Matthew is ſituated in the firſt degree forty minutes of ſouth latitude, and in nine degrees twelve minutes weſt longitude from London, a hundred leagues to the north-eaſt of the iſle of Aſcenſion; and was alſo diſcovered by the Portugueſe, who planted and kept poſſeſſion of it for ſome time; but afterwards deſerting it, it now remains uninhabited, this iſland having little to invite other nations to ſettle there, except a ſmall lake of freſh water.

The four following iſlands are ſituated in the gulph of Guinea, between Congo and Benin; all of them were diſcovered by the Portugueſe, and are ſtill in the poſſeſſion of that nation.

Annabon, or Happy Year, a name which it received from its being diſcovered on New Year's-Day, 1571, is ſituated in two degrees ſouth latitude, two hundred miles to the weſt of Congo, and is about thirty miles in circumference. This iſland is mountainous, and abounds in rice, Indian corn, oranges, cocoa nuts, and the other fruit uſually found in hot countries; and has plenty of cows, hogs, and poultry. There is a convenient road for ſhips, and the Portugueſe have ſtill the government and property of the iſland; but moſt of the inhabitants are negroes brought from the continent of Africa, and their deſcendants. There are likewiſe ſome Portugueſe, and a mixed breed called Malottos.

The iſland of St. Thome, which is ſomewhat of a round figure, and about a hundred and twenty miles in circumference, is ſituated juſt under the equator, thirty leagues to the north-eaſt of Annabon, and between forty and fifty to the weſtward of the continent of Africa. This is the moſt conſiderable iſland in the gulph of Guinea; but the heat and moiſture of the air render it extremely unhealthful to the Europeans: yet the Portugueſe negroes and Malottos who inhabit it are ſaid to live to a good old age.

This iſland is well ſupplied with wood and water, and in the middle of it is a high mountain almoſt covered with a cap of clouds. It produces plenty of Indian corn, rice, and fruits, and the inhabitants make a good deal of ſugar, and among other plants is the cinnamon tree.

The chief town in the iſland is called St. Thome, and ſometimes Pavoſon. It is the ſee of a biſhop, and contains five or ſix hundred houſes: theſe are two ſtories high, and neatly built of wood, and ſurrounded after the Portugueſe faſhion, with handſome balconies. Here is alſo a monaſtery, which Mr. Smith ſays has more black friars and nuns than white ones.

Prince's Iſland, ſaid to be the leaſt of thoſe in the Gulph of Guinea, is ſituated in one degree thirty minutes north latitude, and is very mountainous and woody. It affords plenty of fruit, rice, Indian corn, roots, and herbs; but chiefly abounds in ſugar-canes. It has no want of cows, hogs and goats; but the country is much peſtered with ſeveral kinds of apes, who will ſometimes attack a man, and when there are a number of them together, will tear him to pieces.

The iſland of Fernando Po is ſituated in three degrees ſixty minutes north latitude, ten leagues to the weſtward of the continent, and is about thirty miles long, and twenty broad. Its produce and inhabitants are the ſame as the others.

The Portugueſe uſually call at ſome of theſe laſt iſlands for refreſhments, in their paſſage from Braſil to Africa, and in their voyages to and from the Eaſt-Indies. As the Dutch found them conveniently ſituated for trade, and ſupplied with plenty of proviſions, they made two attempts to drive the Portugueſe from St. Thome; and even made themſelves maſters of that iſland: but this conqueſt was attended with very unhappy effects; for they loſt almoſt all the officers, ſeamen and ſoldiers, engaged in thoſe expeditions, by malignant fevers, and were therefore obliged to abandon it. On which the Portugueſe again ſeized it, and ever ſince have remained in the peaceable poſſeſſion of thoſe iſlands; the unhealthfulneſs of the climate ſecuring them from invaſion.

CHAP. XIII.

Of NIGRITIA, including the Countries between Guinea and Zaara.

SECT. I.

Of Sierra Leona.

Its Name, Situation, and Extent, with a particular Account of the River Scherbro; and of Scherbro and York iſlands. A Deſcription of Cape Monte, with the Produce of the adjacent Country.

WE now come to Sierra Leona, a name which, according to ſome, was derived from the Portugueſe giving it to ſome of the mountains on this coaſt, on account of the great number of lions that are bred there; while others derive the name from the terrible noiſe made by the beating of the ſea againſt the ſhore, which they compare to the roaring of a lion. Geographers however are far from being unanimous in giving its preciſe boundaries. Roberts extends its limits from the Grain Coaſt on the ſouth-eaſt, to Cape Verga, or Verga on the north-weſt; but other writers reduce theſe limits, and confine the country ſtrictly called Sierra Leona between the capes Ledo or Tagrim, and Verga, theſe two promontories forming the ſpacious bay into which the river Scherbro diſcharges its ſtream.

This river, which by ſome authors is alſo called Selboba, Palmas, and Madre Bomba, ſeparates the country called Seſtos, from that named Sierra Leona, and has its ſource in Superior Ethiopia; whence ſome authors think it probable, that the Scherbro is a branch either of the river Gambia, or the Senegal. Large ſhips ſail up as far as Bagos, twenty-five miles from the mouth of the river, where the Engliſh had formerly a factory, and veſſels from ſixty to eighty tons burthen, as far as Kedham, which is above two hundred miles from the ſea; but on paſſing that place, the channel grows gradually narrow. The navigation of this river, as it is chiefly carried on in the rainy ſeaſon, is frequently interrupted with tornadoes, on the approach of which the people are obliged to faſten the veſſels with cables to the large trees on the banks.

By the mouth of the river is the iſland called by the Engliſh Scherbro, by the French Cerbero, by the Dutch Maſta Quaja, and by the Portugueſe Forulba, extending ſouth-eaſt and north-weſt along the coaſt, where it forms a large bay between it and the continent. From the weſt point of this iſland extend three ſmall ones in a direct line, to which the Engliſh have given the name of

of Plantain Iſlands, from the quantity of that fruit produced in them.

The iſland Scherbro produces plenty of rice, maize, yams, potatoes, bananas, citrons, oranges, water-melons, ananas, Indian figs, with a variety of other fruits and roots. Fine pearls are found in oyſters on the ſhore; but fiſhing for them is dangerous, on account of the multitude of ſharks and alligators, with which the mouth of the river is infeſted. Elephants and wild fowl are alſo found here in ſuch plenty, as could not be expected in an iſland of ſuch ſmall dimenſions as ten miles in length. The inhabitants are idolators, and, like many other negroes, practiſe circumciſion.

On a ſmall iſland to the north-eaſt of Scherbro, called York Iſland, was a fort erected by the Engliſh, and mounted with twenty pieces of large cannon, and at the diſtance of twenty paces were two large parapets, each defended by five pieces of artillery. Theſe were all built of ſtone, and the garriſon conſiſted of thirty-five Europeans, and fifty or ſixty negroes. Before the building of this fort, the Engliſh had a lodge on the continent cloſe to the ſea, and fronting the eaſtern point of Scherbro; but they abandoned both this and York fort in the year 1727, when the factors retired to Jamaica, a ſmall iſland four miles to the weſt of York Iſland; but now they are all deſerted, and the Engliſh have no factory either on the iſland or river Scherbro.

Though the Scherbro be the firſt great river between the Seſtos and the river Sierra Leona, there are ſeveral intermediate ſtreams and ſmall rivers, ſome of which are navigable for ſeveral miles up, particularly the Junco, the river St. Paul, the Galinas, and the Maguiba, or Nunez.

Having given this general account of the country and its rivers, we ſhall give a more particular deſcription of it, beginning with Cape Monte. This cape, called by the natives Waſh Kingo, is ſeen ſeveral leagues at ſea, and has the appearance of a great mountain encompaſſed by the ocean, according to Mr. D'Anville's charts, in ſeven degrees forty minutes north latitude. It is a peninſula, which ſtretches eaſt-ſouth-eaſt, and weſt-north-weſt, affording ſecure anchorage in two fine bays on the weſt ſide. A ſmall river of the ſame name, that falls into the bay within half a mile of it, ſupplies the ſhipping with good water.

A plain ſeveral leagues in extent runs along the banks of this river, and is covered with villages, and all kinds of quadrupeds, as cows, ſheep, goats, hogs, antelopes, deer, hares, and a great variety of others. Fowls are alſo found here in the greateſt abundance; nor is the earth leſs fruitful in maize, rice, millet, roots, and fruit of various kinds; among which are oranges, lemons, citrons, pine apples, and moſt of the rich fruits of Europe, Aſia, and America. The palm wine is eſteemed excellent, the air moderate, and the water of the ſprings cooling and refreſhing. In ſhort, this country, except in the rainy ſeaſon, is a kind of paradiſe.

SECT. II.

The Manners and Cuſtoms of the Inhabitants near Scherbro River; their Dreſs, Houſes and Trade.

THE inhabitants are repreſented as mild, generous, ſociable, induſtrious, and diſintereſted. They are chiefly employed in cultivating rice and other grain, and in making ſalt, a certain quantity of which is paid as a tribute to the king of Quoja, to whom they are ſubject. They are little acquainted with war, and in all diſputes with their neighbours prefer peaceable negotiations to arms. The men are allowed to keep as many women as they can ſupport, and the females being no leſs laborious than the males, they find their intereſt in the multiplicity of their women; nor are the huſbands jealous at the freedoms taken by ſtrangers with their wives.

The ſupreme power under the king and the courts of juſtice are in the hands of the caboceroes, who deliberate upon all public affairs, and decide by a majority of voices.

Children of both ſexes wear no cloaths till they are thirteen or fourteen years of age, when thoſe of people of diſtinction wear a cotton cloth from the waiſt downwards, and the common people remain in their primitive nakedneſs; for none beſides the king, his court, and the officers of his houſhold go always cloathed. The women of the middle rank wear girdles of ruſhes, or palm leaves, prettily interwoven, and hanging down to their knees; theſe are bordered with a fringe of ruſhes, or flounced with palm leaves. They likewiſe wear copper, braſs, or iron bracelets round their wriſts, and large rings of the ſame metals upon their legs, to which they hang ſilver bells. The moſt common dreſs among the people of rank of both ſexes is the tomy, which is made of woollen cloth manufactured by themſelves. This the women tie round the waiſt, letting it fall to the knee; but the men fix it before, and bringing it between their legs faſten it to their girdle behind.

Both ſexes take great pleaſure in dreſſing the hair or wool of their heads, and adorning it with little plates of gold and other ornaments. The women endeavour to attract the regard of the men by making a line of paint, either white, yellow, or red, acroſs their forehead; they have likewiſe circles of paint round their arms, legs, and waiſt; for they diſcover extraordinary beauty in this diverſity of colours. The men wear much the ſame ornaments, differing only in the ſize of the bracelets and rings, with which their arms, legs, fingers, and toes are loaded. The pooreſt negro is ſeldom without ſome of theſe, and the number increaſes in proportion to the wealth and vanity of the wearer.

Their houſes are built in the ſame model as thoſe in Senegal, which we ſhall deſcribe in treating of that country, and theſe they keep neat and clean. The royal palaces, and the houſes of the great, are an oblong ſquare, with one ſtory floored, and ſo cloſely covered with palm leaves as to render them impenetrable by the heavieſt rains and the moſt ſcorching beams of the ſun. Thoſe of the great have on the ground-floor ſeveral apartments allotted to different purpoſes; the firſt, which may be conſidered as an audience-chamber, is ſurrounded with ſophas raiſed about a foot above the floor, and covered with mats of palm leaves, handſomely united, and diverſified with a thouſand colours. Here the great ſpend moſt of their time, ſtretched on theſe ſophas, with their heads reſting in the laps of their favourite women; and when they receive ſtrangers they here eat, drink palm wine, and ſmoke tobacco; but uſe another apartment when the family is alone.

They are more civilized in their manner of eating than moſt other negroes; for they uſe trenchers of hard wood, and plates of ivory, neatly turned, and kept white with great care. They likewiſe uſe wooden ſpits for roaſting, and, to prevent the apartments in which they ſit being incommoded by heat, ſmoke, or the fumes of victuals, they have their kitchens placed at a ſmall diſtance from their houſes.

It has been obſerved, that the language of the negroes gradually alters as you paſs along from eaſt to weſt. As arts and ſciences are entirely unknown to theſe people, their language conſiſts but of few words, yet is ſufficient to expreſs the neceſſaries of life. From hence probably ariſes that ſilence which is obſervable in all their public meetings and entertainments; the number of their words being, perhaps, inſufficient to expreſs all their ideas ſo as to enliven converſation, and furniſh a conſtant fund of diſcourſe.

The Engliſh, Dutch, and other Europeans who trade hither, purchaſe great quantities of cotton cloth, mats, and ivory, which is not at all inferior to that on the Ivory Coaſt; but what the natives purchaſe of the northern negroes, though it is larger than what is found in their own country, has a yellow caſt, and is of leſs value. Here are alſo purchaſed the ſkins of lions, tygers, panthers, and other wild beaſts, with which all the mountains abound. This coaſt alſo annually affords five or ſix hundred ſlaves; but theſe are only ſuch as they buy or obtain in exchange for their commodities from the king of Mandingo, and the interior parts of Africa; for cuſtom forbids their enſlaving any other than criminals

who,

who are ſold for the king's emolument. The woods alſo abound in trees, which are of uſe in dying, and are cut down and brought in logs to the ſhore, ready to be ſhipped. This wood our merchants call cam, and prefer it in many reſpects to Braſil wood.

According to Atkins, the timidity of the natives is almoſt the only obſtruction to an advantageous trade with this coaſt. They ſurround the ſhips in their canoes, which they row with great dexterity; and if they happen to have a cabocero on board, ſing all the while out of reſpect to him. Before they board a ſhip, they examine her cloſely, and when they have mounted the deck, betray their fears by an impatience and anxiety viſible in every countenance, which makes them hurry over buſineſs; and upon the ſlighteſt accident leap into the ſea. When a cabocero comes on board, he inſtantly ſhews the captain a certificate from the laſt European ſhip that touched there, in teſtimony of the kindneſs with which he was treated.

SECT. III.

A Deſcription of the great River Sierra Leona. The Climate of the Country on its Banks. An Account of the principal Iſlands it contains. The Face of the adjacent Country; its Produce; with a particular Account of a poiſonous Fruit; and the Animals with which it abounds. The Cuſtoms and Manners of the Inhabitants.

IT would be equally tedious and unneceſſary to give a particular account of every ſeparate kingdom in Sierra Leona, as the natural productions and manners of the people are in moſt places nearly the ſame; we ſhall therefore proceed to the great river of Sierra Leona, which lies to the north-weſt of Scherbro, and is by ſome called Mitomba, and by others Tagrim, or Tagrin. The mouth of this river is three miles, ſome ſay three leagues wide; but on ſailing three or four miles up, its breadth is reduced to one mile. The entrance does not exceed two fathoms deep, except in a narrow channel that lies cloſe under the mountains, and varies from ſix to ten fathoms water. It abounds with fiſh, but is infeſted with alligators as far as it is known to the Europeans, and probably to its very ſource. It is bordered with fine large trees, and has many little iſlands all covered with wood, and particularly with the palm, whence the natives make great quantities of wine. Villault ſays, that when he was here in 1666, the Engliſh had a factory in one of the moſt fertile and beautiful of theſe iſlands; their houſe was built of brick and hewn-ſtone, and defended by four pieces of cannon and a ſmall garriſon.

The north ſide of the river being low and flat, the ſouthern country, which is filled with high mountains, is properly called Sierra Leona; but moſt voyagers give all the coaſt, from Seſtos to Cape Verga, this general appellation.

In the open and plain country the heat of the ſun is intolerable before any breeze ariſes; but as a refreſhing gale always ſprings up about noon, it renders the country very ſupportable. It muſt, however, be allowed an unhealthy climate, particularly to the Europeans. The conſtant thunder and rain, with a cloſe ſtifling heat that more particularly prevails during four months in the year, produce ſuch a corruption of the air, that all animal food is in a few hours reduced to a ſtate of putrefaction, and people are for ſeveral days together confined in their chambers, to avoid as much as poſſible the peſtilential infection of the atmoſphere. The tornadoes ſometimes produce a moſt frightful and aſtoniſhing ſcene; the moſt horrible darkneſs comes on at mid-day, and all the face of nature ſeems ſuddenly changed. However, with whatſoever amazement and terror this may ſeize ſtrangers, it is ſeldom attended with any fatal conſequences; and ſo powerful is cuſtom and habit, that it is but little regarded by the natives.

To return to the river: it is filled with iſlands and ſmall rocks that reſemble a number of hay-ricks: the chief iſlands are Benſe, Taſſo, and Togu; in the former of which the Engliſh had a factory, and a ſmall fort built of ſtone, and flanked with parapets, mounted with five pieces of heavy artillery, with an intermediate curtain and platform mounted with ten cannon. The garriſon was generally compoſed of twenty-five white men, and thirty free negroes, who lived in huts covered by the cannon of the fort; but in 1704 this fortreſs was taken without reſiſtance by two French men of war, commanded by Guerin. The garriſon then amounted to an hundred men, all of whom, except a gunner and ſix ſoldiers, abandoned the fort, with their commander at their head, on ſeeing the ſhips approach. After plundering the fort, and ſeizing four thouſand elephants teeth, with other merchandize, the French razed it to the ground.

At a ſmall diſtance from the head of the bay of France, a creek near the entrance of the river, is a baſon of freſh water, which falling from the mountains, is collected in this reſervoir in ſo large a quantity, that an hundred tons may be filled by a few hands within the ſpace of an hour. Nothing can exceed the beauty of this delightful ſpot, ſurrounded by hills covered with trees that afford a perpetual ſhade; and, what muſt appear doubly delightful, in a country parched by the heat of the ſun, numberleſs caſcades glide down the mountains in gentle murmurs, or ruſhing with an impetuous ſtream with a loud noiſe, aſſiſt in giving an additional air of coolneſs to the ſcene. The whole country on each ſide the river is rich in rice and millet, which is the chief ſuſtenance of the inhabitants. The women grind the rice, and form it into little cakes or balls, which the men ſteep in water, and eat without any other preparation. Lemons, oranges, bananas, and citrons, are produced in great plenty and perfection; and farther up the country are alſo ananas, Indian figs, watermelons, white prunes, wild-pears, caſſava, and different ſorts of pulſe; and theſe proviſions the natives bring on their ſhoulders to the ſhore, for the uſe of the ſhips in the road.

But beſides theſe fruits, there are others extremely poiſonous. Finch in his voyage mentions a tree that reſembles a beach, and which the negroes call agon. It bears an oblong fruit like the pod of a bean, and is diſtinguiſhed by its ſize into three kinds, all of which have the moſt malignant qualities. Within the pod are incloſed four or five ſquare beans, encircled with a hard rind, within which is a yellow kernel, from whence the poiſon is extracted. Theſe fruit are uſed by the natives in poiſoning their arrows, and nothing can more effectually anſwer that purpoſe, as the ſmalleſt quantity entering the humours of the body prove fatal.

Beſides theſe ſpontaneous productions of the earth, there are in great abundance deer, hogs, hares, and fowls, all which the mariners may purchaſe for a little brandy, of which the natives are extremely fond, preferring it to the beſt palm wine.

The mountainous parts abound in elephants, lions, tygers, wild boars, different ſorts of apes, together with ſerpents of ſo monſtrous a ſize, that if any credit is to be given to theſe writers, each of them is capable of ſwallowing a man whole. Monkeys are ſo plentiful, that forming themſelves into bodies, they enter the plantations, where they ravage and ſpoil every thing before them. One kind of theſe animals, which the natives call barry, is very tall, and of an amazing docility. Theſe are probably the ſame with the orang-outang. When they are taken young, they are taught to walk erect, and ſeldom chooſe any other poſture; they grind rice, ſteep it in water, carry it in veſſels on their heads, and are taught to turn the ſpit when meat is roaſting. Nothing is too difficult for theſe imitative animals; they will even open oyſters, of which they are very fond, with a knife. The negroes admire the fleſh of monkies, which they prefer to that of all other animals, except the elephant. It is very probable that many nations have been eſteemed canibals upon no other foundation.

The woods furniſh a retreat to an infinite number of pigeons, parrots, parroquets, and other birds of the moſt beautiful kinds; but it is difficult to take them, on account of the thickneſs and cloſeneſs of the trees.

The inhabitants of both ſides the river are not ſo black and flat-noſed as moſt of the other negroes who border

upon them. They adorn their ears with a great number of toys, and uſually mark their cheeks and noſes with certain figures raiſed by a red-hot iron. Their arms are loaded with bracelets, and their fingers with iron rings. Both ſexes go naked till they are fifteen years of age, at which time they begin to wear round the waiſt a ſmall piece of cloth, or the leaves of trees formed into aprons. They likewiſe wear a leathern girdle, to which hangs a long kniſe, or a poniard; but perſons of rank appear abroad in a long flowing robe of ſtriped calicoe, reſembling the Mooriſh dreſs.

Authors ſay, that as they are naturally of a malicious, turbulent, and jealous diſpoſition, they ſeldom live long without quarrels and diſſenſions among themſelves; and that the Europeans, who are continually expoſed to their inſults, can contrive no better way of revenge than burning their huts, and ruining their plantations. By this account it appears that if the natives are naturally malicious, theſe European intruders are no leſs ſo. It is however acknowledged, on the other hand, that theſe negroes are temperate and ſober, from a diſlike to gluttony and drunkenneſs: for though they are great admirers of brandy and other ſpirituous liquors, they are ſaid never to drink to exceſs, eſteeming the loſs of reaſon one of the moſt ſhameful vices a man can commit; they have alſo great quickneſs of apprehenſion and delicacy of ſentiment, but are at the ſame time extremely laſcivious and effeminate.

Anointing their bodies, eſpecially their arms and legs, with palm oil, is daily practiſed by the negroes of both ſexes, which cannot be omitted without the imputation of ſlovenlineſs; and ſome mix with it civet, which they procure from civet-cats found on the banks of the Scherbro.

Their huts are generally round, and their doors paved with oyſter and cockle-ſhells, two or three croſſes are erected in different parts of the houſe, and the whole ſurrounded by limes, papas, plantain-trees, and bee-hives, which they make out of the trunk of a tree, and erect upon high poles.

They have their pallavers, or halls, where the chief perſons of the village meet, to adjuſt differences among the inhabitants, or with the Europeans. On entering this hall they ſalute each other by bending the elbow, and touching the forehead with the hand. After both parties are heard, and the caſe fully debated, the equity of their ſeveral claims is ſettled by a vote of the majority of the judges. If a man has been defrauded by his neighbour, he is allowed by cuſtom to ſeize from the other as much as amounts to his own loſs; but he muſt prove before the judges of that court, that he is no gainer by the exchange.

SECT. IV.

Of the interior Countries between the River Seſtos and the Sierra Leona; and in particular of the Empire of Manow, and the Kingdom of Quoja. Of the Policy and Government of the Quojans; the State of the Dandaghs, and the Ceremonies attending the Arrival of a foreign Ambaſſador.

IN examining the interior countries between the Seſtos and the river Sierra Leona, the firſt people of note we meet with are the Quabes, who inhabit the ſouthern banks of the river Seſtos, and are a free people under the protection of the emperor of Manow. Next are the powerful nation of Folgia, and the great empire of Manow, the limits of both which are entirely unknown. Both theſe kingdoms are watered by the rivers Arvorada and Junco, which divides Folgia from the kingdom of Carrow. The Folgians are dependent on the emperor of Manow, and the Quojans upon them.

This potent monarch extends his authority over all the neighbouring nations, who pay him an annual tribute of the produce of their country, or of European merchandize, purchaſed from the maritime negroes; as cowries, bars of iron, and glaſs toys: and the Folgians, in their turn, expect the ſame tribute from their vaſſals. But, notwithſtanding this ſubmiſſion to the emperor, each king enjoys an unbounded juriſdiction within his own territories, and can make laws, and declare peace or war, without the permiſſion of any other.

The next is the powerful kingdom of Lower Quoja, which comprehends all the country from Cape Maſurado to the river Scherbro. Upper Quoja is ſituated farther to the north-weſt, and is bounded by the Scherbro and the kingdom of Hondo on the north, that of Silm on the north-weſt, and the kingdom of Eaſtern Bolm on the ſouth. As to the kingdom of Galis, Galavey, Hondo, and Carrow, we know nothing more than their names, and that they form a chain behind the maritime provinces from Quoja to Mitombo. It is remarkable, that the Quojans maintain their authority over the extenſive and potent kingdoms of Silm, Bolm, &c. by the ſame policy with which the emperor of Manow preſerves his power over the Folgians, Quojans, and all the country from the river Seſtos to the Sierra Leona. Their councils are compoſed of the oldeſt, wiſeſt, and moſt experienced perſons in the nation; their government is mild, and the diſtribution of juſtice ſimple and equitable.

Though the Quojans are tributary to the Folgians, yet the prince of the latter people gives the king of Quoja the title of Dandagh, which he himſelf receives from the emperor of Manow; and the king of Quoja allows it to the monarch of Silm and Bolm, who pay him the ſame ſubmiſſion that his ſuperior exacts. This title of Dandagh is conferred with ſome extraordinary ceremonies. Thus, when the king of Quoja is inſtalled by the king of Folgia, he proſtrates himſelf upon the earth, till the other monarch, having ſprinkled over his body a handful of duſt, aſks him what title he chooſes to bear; when having made his anſwer, it is proclaimed in a loud voice by an herald, repeated by the king of Folgia, and ecchoed by the joyful and numerous aſſembly of ſpectators. The new Dandagh being then deſired to riſe, the king of Folgia inveſts him with the ſword of ſtate, puts a quiver upon his left ſhoulder, a bow in one hand, and arrows in the other; and the ceremony is concluded by the king of Quoja's doing him homage, by his making him preſents of cloth, table-furniture, and kitchen utenſils.

The Dandaghs, who are abſolute within their dominions, defend their prerogatives againſt the incroachments of the people, and yet never ſcruple paying their ſubmiſſion to a ſuperior Dandagh. A great part of the ſtate of one of theſe princes conſiſts in the number of his women brought from diſtant countries: and when he appears in public he ſits leaning upon a ſhield, to ſhew that he is the protector of his people.

When a ſubject demands an audience of the Dandagh, he firſt makes preſents to the chief women of the ſeraglio, who carry them to the prince, and ſolicit him to permit ſuch a nobleman to enter his preſence, and proſtrate himſelf before him. If his majeſty conſents, the preſents are accepted, and the viſitor introduced; otherwiſe they are returned, and the petitioner retires, without preſuming to approach the palace again till he has made his peace with the king. When the offender has obtained his pardon, and leave to approach the monarch, he advances ſlowly, with a low inclination of his body; and, on coming before the mat on which the king is ſeated, he falls upon his knees, and kiſſes the king's hand, which is extended for that purpoſe, reſpectfully pronouncing the word Dandagh; upon which the king anſwers, I forgive you; and if he be a perſon of high rank, orders him to ſit on a ſtool, or mat, placed at a ſmall diſtance; otherwiſe he muſt ſtand in his majeſty's preſence.

If a foreign ambaſſador is coming to court, he ſtops on the frontiers of the kingdom, and ſends one of his train with notice of his approach; upon which a nobleman is immediately diſpatched to welcome him, and in the mean time, preparations are made for his reception. When he makes his public entry, he is attended by a multitude of the officers and guards, dreſſed in the richeſt manner of the country, each having a bow in his hand, and a quiver filled with arrows on his ſhoulder. The proceſſion is made amidſt the ſound of warlike inſtruments, while thouſands of people dancing, keep time to the muſic. On their arrival at the palace, the ambaſſador is received between two lines of the Dandagh's body guards, new cleathed for the occaſion, and paſſes on to the chamber of audience. If he is ſent from

the king of Folgia, his attendants are permitted the privilege of dancing between the lines of the life-guard; and when the dance is finiſhed, the whole retinue enter the audience-chamber, and kiſs the ground before the king. They then approach the throne, while the ambaſſador turning his back upon his majeſty, bends his bow, falls upon his knee, and by his menacing poſtures, ſhews his inclination to defend the king againſt all his enemies. During this ceremony, his retinue dance to ſome ſongs compoſed in honour of the king; and the Quojans return the compliment, by reciting verſes in praiſe of the ambaſſador and his maſter.

Theſe mutual eulogies being concluded, the ambaſſador ſends the principal perſon in his train to proſtrate himſelf before the king, his own character exempting him from that ſubmiſſion. Suddenly the ambaſſador commands ſilence, and begins his harangue, which the royal interpreter explains word by word. If the diſcourſe relates to affairs of ſtate, it is referred to the king's council; otherwiſe an immediate anſwer is given, and the ambaſſador is conducted to the apartments provided for him. At night a number of ſervants flock to his houſe, to offer him their aſſiſtance in rendering his ſituation commodious; and afterwards the king's women, dreſſed in their richeſt habits, attend him with plates of rice, and the moſt delicate food the country affords. In ſhort, after the king has ſupped, he ſends him a large quantity of palm wine, and preſents to his maſter, which generally conſiſt of large veſſels and diſhes of copper.

SECT. V.

The Manners of the interior Negroes in general; their Marriage Ceremonies; and thoſe which attend their naming the Child. Their Laws in relation to Inheritances; their Language, and Funeral Rites.

THE negroes of the interior countries, as well as thoſe on the coaſt, are ſaid to be ſo libidinous as to abridge their lives, and even to emaſculate themſelves before they reach their prime. The women, who are equally addicted to the pleaſures of ſenſe, uſe filters, potions, and herbs ſuppoſed to be poſſeſſed of provocative qualities, in dreſſing proviſions for their huſbands. This is ſaid to be their greateſt vice, and indeed, nothing can be more prejudicial to ſociety. In every other reſpect, they are ſaid to be temperate, modeſt, gentle, and ſociable, in a far greater degree than the negroes on the coaſt.

They have an averſion to the ſhedding of human blood, and ſeldom make war but in their own defence. They are united by the cloſeſt bonds of friendſhip, and are always ready to aſſiſt and relieve each other. If a friend be under misfortunes, they will ſhare their cloaths, their proviſions, and all they have with him; and ſhould it be their caſe to be diſtreſſed, they would meet with the ſame treatment from him. If a perſon happens to die when his effects are not ſufficient to bury him, his friends contribute to his interment, and attend with the ſame reſpect as if he had divided an eſtate among them.

Polygamy, as in all the other negro nations, is encouraged; but how numerous ſoever their wives may be, the huſband chiefly attaches himſelf to one. The marriage ceremony is much the ſame as in other countries, only the bridegroom muſt make three nuptial preſents to his intended bride. The firſt generally conſiſts either of a piece of coral, or ſome glaſs trinkets; the ſecond is uſually compoſed of pieces of cloth for apparel; and the third is a ſmall cheſt or box, in which ſhe is to depoſit her moſt valuable effects. The value of all theſe is proportioned to the wealth and affection of the bridegroom; and, in return, the father of the lady makes the huſband a preſent of two ſuits of cloaths, a quiver filled with arrows, a ſword and belt, and three or four baſkets of rice. The care of the male children devolves upon the father, and that of the females on the mother. Both here and on the coaſt, they abſtain from the connubial embrace from the inſtant a woman is diſcovered to be pregnant, till after her delivery.

The child has a name given him on the tenth day after its birth, when the father with all his domeſtics armed with bows and arrows, make a tour round the town, ſinging a kind of triumphant ſong, accompanied with inſtrumental muſic; and all the people they meet in their way join their voices: afterwards a perſon takes the infant, and lays him upon a ſhield that is placed in the midſt of the aſſembly; puts a bow and arrows in the infant's hands, and then pronounces a long diſcourſe to the ſpectators; after which he addreſſes himſelf to the infant, wiſhing his proſperity; that he may reſemble his father, and like him be induſtrious, faithful, and hoſpitable; that he may be able to build his own houſe, and to conduct his own affairs; have no inclination for the wives of his neighbours, but be affectionate to his own; and, in ſhort, that he may be neither a drunkard, a glutton, or a ſpendthrift. The harangue being concluded, he gives him a name, reſtores him to the arms of his mother or nurſe, and the aſſembly diſperſes, except a few ſelect friends, who have an entertainment provided for them, and ſpend the day in feſtivity and mirth.

If the child prove a female, it is carried by the mother or nurſe to the midſt of the town, where the concourſe is greateſt, and there laid upon a mat, with a ſtick in its hand. A female orator pronounces the harangue, with prayers that the child may inherit the accompliſhments of the mother, and like her be poſſeſſed of every female virtue, as chaſtity, obedience to her huſband, affection for her children, and reſolution to aid, follow, and ſupport her lord in all dangers and difficulties.

The eldeſt ſon is allowed to inherit all the effects and women of his father, except his giving ſmall portions to the younger ſons; but a married man who dies without male iſſue, paſſes over his daughters, and leaves his ſubſtance to his nephews; and if the whole male line happens to be extinct, the effects then belong to the crown, only the king is to ſee that care be taken of the daughters.

The chief employment of theſe negroes conſiſts in cultivating the earth; for they have no fiſhing, except in a few rivers; nor trade, but in exchanging the productions of their plantations for the fiſh and other commodities found among the negroes of the coaſt.

The general language of the inland countries is the Quojan, though ſeveral provinces have particular dialects, which almoſt form a new language. The negroes of rank endeavour to talk with elegance, and are particularly fond of ſimilies, allegories, and parables. Thus the moſt trivial diſcourſe has ſomething of poetical ornament. Nor are they entirely ignorant of the ſciences, eſpecially aſtronomy, for they diſtinguiſh the time of the night by the ſtars.

In this country the ceremonies of interment in general reſemble thoſe related of the other neighbouring nations, but differ in ſome particulars. The body being waſhed, they prop it up in an erect poſture, adorn the hair, dreſs it in its beſt cloaths, put a bow and arrow in its hands; and in the mean while the friends perform a kind of mock ſkirmiſh; after which falling upon their knees with their backs to the corpſe, they with a menacing air draw their bows, and vow to be revenged on any one who has been acceſſary to the death of their friend, or ſhall dare to aſperſe his character. They then ſtrangle ſome of their ſlaves, whom they exhort to attend their friend in the next world with great diligence; but before theſe unhappy victims are thus offered at the ſhrines of ſuperſtition and ignorance, they feed them with all the delicacies the country affords. At length the corpſe is laid upon a plank or bier, and carried upon the ſhoulders of men to the grave, into which it is thrown, together with the bodies of the ſacrificed ſlaves, their mats, baſons, and kitchen utenſils. Over all is thrown another mat, and upon this abundance of earth. The relations build round the grave a hut, with an iron rod at the top, to which is ſuſpended the bow and arrows, and other arms of the deceaſed, by way of eſcutcheon.

cutcheon. But if the deceaſed be a female, inſtead of arms, they hang up all the implements of domeſtic induſtry. For ſeveral months all kind of proviſions and liquors are brought to the tomb to nouriſh the deceaſed in the next world; for they ſuppoſe it will be ſome time before he has cleared his new plantations, and formed connections in a ſtrange country.

They uſually bury all who belong to the ſame family in one grave, at a ſmall diſtance from the place where they have died, and theſe burying-places are generally choſen in ſome deſerted village. They eſteem human blood too precious to be ſpilt, and therefore ſtrangle the ſlaves deſtined for ſacrifices. This barbarous cuſtom, however, declines in moſt provinces; and where it is ſtill retained, the parents uſually conceal themſelves and children upon the leaſt appearance of danger to the king's life, when a number of theſe ſacrifices are made.

SECT. VI.

Of the Religion of the interior Kingdoms of Sierra Leona.

THESE different nations acknowledge one Supreme Being, the Creator of all things, to whom they attribute infinite power, infinite knowledge, and omnipreſence; this being they call Canno. They believe that the dead are converted into ſpirits, whom they call januanins, or protectors, who are employed in guarding their former friends. A negroe who flies from any danger, haſtes to the tomb of his patron ſpirit; and if he eſcapes, it is attributed to his protection, in return for which he ſacrifices a cow, rice, and palm wine, in the preſence of the living friends of the januanin, who ſing and dance round the tomb. When the Quojans have received any injury, they fly to the groves, the ſuppoſed reſidence of the januanins, and there pouring out their complaints, beſeech them to grant their aſſiſtance in obtaining revenge, or to mediate with Canno in their behalf. In all difficulties and emergencies, they have likewiſe recourſe to them. In ſhort, their veneration for the ſpirits of the deceaſed is extreme. Every village has a ſacred grove ſet apart for their worſhip, to which great quantities of proviſions are brought in the proper ſeaſons. Here perſons labouring under affliction, implore aid of the januanins; but women, children, and ſlaves, are prohibited entering theſe ſacred retreats; for a treſpaſs of this nature would paſs for the moſt abominable ſacrilege, which they ſuppoſe would be inſtantly puniſhed in the moſt exemplary and tragical manner.

The Quojans have no leſs faith in magicians and ſorcerers than in ſpirits; for theſe they imagine ſuck human blood, and are the inveterate enemies of mankind. They likewiſe believe, there are other enchanters whom they ſtile billis, that have a power over the ſeaſons, and can forward or entirely ſtop the growth of rice.

The Quojans never venture to paſs through a wood without company, for fear of meeting with a billi buſied in culling plants and herbs; and generally fortify themſelves with a charm againſt the ſava or devil, and all his miniſters.

Theſe imaginary inviſible agents, eſpecially the januanins, are made the moving ſprings by which the affairs of government are conducted; for if a woman be accuſed of adultery, and no other proof but the allegation of her huſband appears, ſhe is acquitted upon beſeeching a ſpirit named belli poari, to confound her if ſhe varies from the truth; but if ſhe be afterwards convicted, the law ordains that her huſband ſhall bring her in the night to a public place, where a council ſits. Here, after invoking the januanins, her eyes are covered, to prevent her ſeeing thoſe beings, who are to carry her out of the world; and ſhe is left for a while in the belief, that this will certainly be her fate. When ſhe has ſuffered the moſt dreadful apprehenſions, and the moſt painful ſuſpence, the oldeſt in council begins a ſolemn diſcourſe on the ſhameſulneſs of a diſorderly life, threatening her with the moſt cruel puniſhment if ſhe perſiſt in it. Suddenly a confuſed murmur, that paſſes for the voice of the jananuins is heard, declaring that though her crime merits the moſt rigorous chaſtiſement, ſhe will be pardoned on account of its being her firſt tranſgreſſion; enjoining certain mortifications, and recommending the moſt auſtere chaſtity. But if ſhe fall a ſecond time under the ſame cenſure, and the preſumptions are clear, the bellimo or high-prieſt, with one of his miniſters and proper officers, go early to her houſe, making a prodigious noiſe with a kind of rattles, and ſeizing her, bring her to court, obliging her to walk three times round the market-place, attended by the ſame noiſe and inſtruments, all of the ſociety of belli being admitted evidences of what happens. Then, without hearing her defence, or promiſes of reformation, they conduct her to a wood ſacred to the januanins, from which time ſhe is never more heard of, nor are the people ever permitted to mention her name; the negroes being ſo credulous as to imagine, that ſhe is carried out of the world by the januanins.

They have a feſtival at the approach of the new moon, which is chiefly obſerved in the country villages; but ſtrangers are not allowed to be preſent at theſe ceremonies. The reaſon they aſſign for this practice is more ridiculous than the cuſtom itſelf; for they ſay, that the firſt day of the moon being a bloody day, their rice would change to a red colour, were theſe ceremonies to be neglected.

There are other ſuperſtitious ceremonies equally obſerved by the negroes of Manow, Folgia, Hondo, Seſtos, Silm, and Bolm; in each of which is eſtabliſhed a ſociety called belli, which is properly a ſeminary for the education of youth, of which the king is viſitor or ſuperior. Here the young men learn to dance, fight, fiſh, hunt, and eſpecially to chant a certain hymn called bellidong, or the praiſes of Belli, conſiſting of the repetition of ſome lewd expreſſions, joined to the moſt indecent and laſcivious poſtures.

This ſchool is always ſeated in a thick wood of palm trees, and includes a compaſs of nine or ten miles, in which they build huts, and clear plantations, for the ſupport of the ſcholars. All females are forbid to approach the ſacred grove; and, to render this prohibition the more effectual, the girls are taught from their infancy to believe, that if they violate ſo ſacred a law, the bellis will deſtroy them with the moſt excruciating tortures. The ſtudents are alſo ſtrictly forbid to paſs beyond certain bounds, or to converſe with any but the ſtudents, during the time they ſtay there, which is five years; and as theſe are known by a peculiar mark, no excuſe is admitted to extenuate the offence. This mark is extremely viſible, it conſiſting of cicatrices made from the ear to the ſhoulder by hot irons: a painful operation, to which all muſt ſubmit before they are duly matriculated; after which they have a new name.

While they reſide in this retreat, they go entirely naked. On the day they have finiſhed their ſtudies, they are conducted to a village built for that purpoſe, where they receive the viſits of their relations of both ſexes, where they have all the conveniencies of bathing and anointing themſelves.

After their friends have ſpent a few days in poliſhing their manners, their necks are adorned with glaſs beads and leopards teeth, their legs are encircled by copper rings and bells, and their head covered with a cap of oſier. With theſe marks of wiſdom, and a cap adorned with plumes of feathers, they are publickly conducted to the palace, where they are ranged in order, amidſt ſurrounding crowds of ſpectators, eſpecially women, who flock from all parts to gratify their curioſity. They firſt uncover their heads, and afterwards repeat one after another, the hymn and dance taught them at the college for this occaſion. The dance being finiſhed, each ſagona, or teacher, calls his own pupil, and delivers him over to his parents, letting them know the name he had given him upon entering the college.

A perſon who has paſſed through his ſtudies with reputation, is eſteemed qualified for all employments, and is entitled to a number of important privileges; but the quolgas, or dunces, who have either not been admitted into the ſociety, or were incapable of inſtruction, are by an eſtabliſhed law excluded from all public offices.

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They have alſo a female inſtitution of the ſame nature. At a time appointed by the king, a number of ſmall huts are erected, in the midſt of a remote wood, for the reception of thoſe young females who chuſe to be initiated into the myſteries of the ſociety. When they firſt meet, the ſoguilly, an ancient matron of diſtinction, appointed by the king to preſide over the reſt, enters upon the office, by giving an entertainment to her ſcholars, and then exhorts them to comply with the laws of the ſiſterhood, to live together in perfect harmony, and labours to reconcile them to this ſhort receſs of four months from the world. Upon this, they ſhave their heads, throw off the few cloaths they wear, and remain naked during their abode in the ſeminary. They are no ſooner ſtripped, than they are conducted to a rivulet, where they are waſhed, anointed, and circumciſed, by cutting off part of the clitoris; an operation ſoon over, and eaſily healed.

Their ſtudies conſiſt in learning to dance and ſing verſes, which are equally indecent, both in the words and poſtures, with thoſe taught the boys in the male college. No men are allowed to viſit them, and even the women who enter their bounds are firſt ſtripped naked. When the time of their noviciate is expired, their parents ſend them pieces of ſcarlet cloth, copper rings and bracelets, glaſs necklaces, and other ornaments. Thus equipped, they march to the royal palace, preceded by the matron, the inhabitants of whole provinces aſſembling to behold them. There the matron ſits idle, while the girls friſk it away, dance and ſing merrily to the ſound of a tabor; after which they are delivered to their ſeveral families, with applauſes proportioned to their merit, and the proficiency they have made.

SECT. VII.

A Deſcription of the River Gambia, and of the Engliſh and other European Forts upon it; with a conciſe Account of the Trade carried on with the Negroes on its Banks.

THE great river Gambia was formerly known by the name of Gambro, which is ſtill retained by the French. This river diſcharges itſelf into the ocean between Cape Verd and Cape Roxo; or, to ſpeak with more preciſion, between Cape St. Mary on the ſouth, and Bird, or broken Iſland, on the north, which are ſix leagues diſtant from each other. The river is divided by a multitude of iſlands and ſand-banks; and its broadeſt channel does not exceed three leagues. At Joar, fifty leagues up the river, it is a mile broad; a forty gun ſhip may ſail up thither: and at Baracconda, which is five hundred miles diſtance from its mouth, it is navigable for ſhips of a hundred and fifty tons burthen. The ſeaſon for making this voyage is from December till June, when the river flows in a ſmooth, equal, and not very rapid ſtream; but during the reſt of the year the paſſage up it is difficult, if not impaſſable, on account of the extraordinary ſwell occaſioned by the rains, which fall in theſe countries with great violence.

Many attempts have been made to penetrate to the ſource of this river; but all of them have been unſucceſsful, the Engliſh ſeldom reaching farther than Baracconda.

From James's iſland, which is near the mouth of the river, to Baracconda, the ſoundings are never leſs than four fathoms and a half in the ſhalloweſt parts of the true channel, and are generally from five to eleven. The river is enriched with a multitude of beautiful iſlands, ſome covered with wood, and filled with animals. Theſe frequently render it extremely narrow; but balance that inconvenience by adding to its depth, from the water being there confined within narrower limits.

As the chief trade with the natives of Gambia is carried on with the Engliſh, we ſhall begin with deſcribing their ſettlements upon it. The time when they firſt began to frequent it cannot be determined; nor is it known who were the firſt Europeans that eſtabliſhed this commerce. However, Labat aſſerts, that the merchants of Dieppe and Roan were conſiderable traders on this river before the Portugueſe began their diſcoveries in Africa; but as the Normans found it leſs advantageous than their commerce with the coaſt of Guinea, which brought gold and ivory to France, they at laſt abandoned it for their eſtabliſhments on the ſouthern coaſt of Africa.

Whether there be any truth in the above aſſertion, we ſhall not here pretend to determine; it is certain that the Portugueſe, eager in the ſearch of diſcoveries, and of whatever could contribute to the advancement of trade, eſtabliſhed factories, not only along the coaſt, but in the interior kingdoms up the Gambia, as high as the Engliſh trade at preſent; which is proved by the ruins of many forts in different places. The Engliſh at length ſucceeded the Portugueſe in the trade of this river, ſeizing a number of advantageous poſts which they had abandoned, and fortified themſelves on a ſmall iſland between Albreda and Jilfray, ſituated at the diſtance of ſix miles from the mouth of the river. Here they built a fort, which was razed to the ground by the French, and afterwards by pirates; a loſs which the company could never have recovered without the aſſiſtance of parliament.

The next eſtabliſhment of the Engliſh company is on the river Cabata, which falls into the Gambia almoſt oppoſite to the ſouth ſide of James's iſland; but here the trade is inconſiderable, the chief purpoſe of the factory being to furniſh James's Fort with proviſions. On the north ſide of the river, oppoſite to James's Iſland, ſtands the Engliſh factory of Jilfray, or Gillytree, which is pleaſantly ſituated, and ſupplies James's Port with all kinds of vegetables. Here the king of Barra exacts a duty upon all ſhipping that paſs up the river, to which the Engliſh are obliged to ſubmit.

James's Fort, or, as it is uſually called, James Fort, is ſituated in a ſmall iſland of the ſame name, in the middle of the Gambia, the whole breadth of the river being here about ſeven miles. The iſland is the property of the Engliſh; but ſubject to a ſmall tribute to the king of Barra. It is about three quarters of a mile round; the fort is regular, and defended by four batteries, each mounting ſeven pieces of cannon, which on every ſide command the river. Under the walls of the fort, facing the water, are erected two batteries, each mounted with four twenty-four pounders; and between both are planted ſmaller guns for ſalutes. The whole artillery of the fort amounts to forty-five pieces of cannon. Within the walls are a number of very commodious apartments for the governor, chief merchants, factors, writers, and military officers, the lower apartments being employed in magazines and ſtore-houſes. The ſoldiers, artificers, ſervants, and ſlaves of the fort are lodged in barracks, without the walls; but are built with ſtone and lime, and are as ſtrong and convenient as the fort itſelf, the whole being ſurrounded with paliſadoes, by the river, and by canals drawn from it. Underneath the apartments of the ſervants are magazines, and the ſlaves are lodged below the ſoldiers barracks. Centinels are placed at proper poſts, and the garriſon kept in conſtant duty and ſecurity, a patrole being ſent round at certain hours to examine into the ſituation of the fort, and to make a report to the governor.

The next Engliſh factory is at Vintain, or Bintan, upon a river of the ſame name, which falls into the Gambia about ſix miles above James's Fort. The chief commerce of this ſmall factory conſiſts in hides, ivory, and wax. Eight miles farther up the river is a factory called Jereja, ſituated in a kingdom of the ſame name, which affords little trade beſides that of wax, of which there is great plenty. The next is a ſmall factory at Tankeoval, in the kingdom of Caen, on the ſouth ſide of the Gambia; and ſomething higher up the river is the factory of Joar, ſituated three miles up the country in the dominions of the king of Barſally. There is not upon the whole river a more flouriſhing trade than is carried on by this town and factory. Higher up the river are the factories of Samy, that of Yamyakenda, and that of Fataden-da; which laſt place is ſituated at leaſt four hundred and eighty miles from the ſea, and yet Mr. Moore obſerves, that the river is as broad as the Thames at Tilbury fort. Here the Gambia, with its beautiful windings, forms a moſt agreeable proſpect, only equalled by

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the verdure of the trees and the fertility of the adjacent country at Cantor, ſeveral provinces of which are ſurrounded on three ſides by theſe delightful curvatures of the river.

The principal articles of trade on this river are gold, ſlaves, ivory, and wax; for as to the gum-trade, it is not yet brought to any degree of perfection. The factors ſome years purchaſe above two thouſand ſlaves, moſt of which are priſoners of war, perſons ſtolen from neighbouring countries, or criminals; though ſome are the children of thoſe who are born ſlaves, and are bred by the deſcendants of the Portugueſe, who make them an article of trade. Since the ſlave trade became ſo profitable to the negro princes, it has ſubverted the courſe of juſtice; and not only every crime, but every ſlight miſdemeanor is puniſhed with ſlavery. Thus murder, adultery, theft, and robbery, are confounded with the moſt trivial faults, and all puniſhed in the ſame manner. Moore obſerves, that a negro ſhooting an arrow at a tyger who had killed his goat, had the misfortune to ſlay a man; when, though the king was informed of the circumſtances of this fact, he had the inhumanity to ſell the offender, with his wife, children, and effects, among the other ſlaves for whom he had bargained with the Engliſh.

Large quantities of ivory are ſometimes brought to the factories from Mundingo. The negroes procure it either by hunting elephants, and ſlaying them with their arrows, ſwords, darts, or from ſuch of theſe animals as have died a natural death. The bees-wax, of which prodigious quantities are produced in all the kingdoms along the Gambia, is another article of commerce.

SECT. VIII.

Of the Kingdom of Mundingo, with an Account of the Manners and Cuſtoms of the Natives.

THERE are a great variety of kingdoms, principalities, and petty ſtates between the rivers Sierra Leona and Senegal, of which we ſcarcely know the names, travellers having related only ſuch trivial circumſtances as fell under their own obſervation, or occurrences merely relating to the trade and navigation of the Gambia; but, with reſpect to the extent of the dominions, and the peculiar cuſtoms of the different nations, their religion, policy, and laws, they are almoſt entirely ſilent; and we know little except what relates to the Mundingoes, Jolloiffs, Pholeys, or Foulies, and Portugueſe. When this country was conquered by theſe laſt people, about the year 1420, ſome of that nation ſettled in it, who have cohabited with theſe Mundingoes, till they are now nearly as black as they; but as they ſtill retain a ſort of baſtard-Portugueſe language, and as they chriſten and marry by the help of a prieſt annually ſent thither from St. Jago, one of the Cape de Verd iſlands, they ſtill eſteem themſelves Portugueſe Chriſtians, as much as if they were actually natives of Portugal; and nothing makes them more angry than to call them negroes, that being a term they uſe only for ſlaves.

The various nations that dwell on the banks of the Gambia, and extend to Cape Verga, have the general name of Mundingoes, and are ſaid to reſemble each other not only in their complexion, features, and language, but in their manners and policy. This kingdom is of vaſt extent, both along the coaſt, and into the interior countries on the banks of the Gambia; but its frontiers cannot be determined with any degree of certainty.

Moore obſerves, that the natives are generally of a jet-black complexion, and are remarkable for the flatneſs of their noſes and the thickneſs of their lips. Janequin, however, affirms, that theſe features are by no means natural to them, but the conſequence of the cuſtom of the women's ſuckling their children over their ſhoulders; and Moore attributes it to the great care taken to form their features to that caſt; for nothing, he obſerves, is in their opinion ſo beautiful as large noſtrils, flat noſes, thick lips, and among the women large, looſe, and flabby breaſts.

The people are ſociable, rational, and humane. Whenever Mr. Moore viſited their towns, he met with the moſt cordial reception, the men running out to welcome his arrival by kiſſing his hands; though ſome women, who had never beheld a white man, fled at the ſight of him. Some have preſſed him to enter their huts, have entertained him in the beſt manner they were able, and brought out their wives and daughters for him to ſalute; their aſtoniſhment and curioſity being equally raiſed by his complexion, habit, ſpeech and manners.

Theſe people are in general briſk and lively, and conſume half their time in muſic, dancing, mirth, and a good-humoured gaiety; yet being fond of company, and at the ſame time warm and impetuous, they fall into frequent quarrels, and the unhappy diſcord of the night tarniſhes the pleaſures of the day. Nothing is more uſual, upon any affront or injurious expreſſion, than challenges to ſingle combat; but their heat ſubſiding almoſt as ſoon as kindled, they ſeldom fight a deliberate battle, for all the blows that are uſually given are the effects of ſudden paſſion. But when they really engage, nothing can be more furious than the animoſity with which they ruſh upon each other with whatever weapons come in their way. The fury of tygers, ſays Jobſon, is far inferior to their's, every organ and limb expreſſing the moſt riveted hatred; their eyes ſeem to dart fire; they gnaſh their teeth, and pour forth the moſt opprobrious and vilifying expreſſions; and when they thus fight, the diſpute is ended by the death of one of the parties, and ſometimes in a bloody war between two nations, each taking part with their countrymen.

In points of honour they are extremely jealous, particularly in reſpect to pride of birth and anceſtry. While Mr. Moore was at Butto, on the river Gambia, he ſaw a diſpute of honour ariſe between Bo-John, a prince of the blood, and a ſon of the reigning monarch. Each flew to arms, and were fired with ſuch reſentment, that the ſpectators had the utmoſt difficulty to prevent fatal conſequences; and yet the whole contention only proceeded from a compariſon of their parentage. Though they were parted, there was no preventing a formal challenge, after which the author found it no hard matter to reconcile them; but at the very time they were vowing a ſincere friendſhip, they alſo threatened to reſume the diſpute as ſoon as they had a proper opportunity, as if they thought menaces neceſſary to prevent the by-ſtanders entertaining a mean opinion of their courage.

The character of the people who inhabit the interior parts of the country is at preſent much altered for the better, for they were formerly extremely crafty and knaviſh, even in the moſt trifling affairs. If a perſon had ſold any thing in the morning, it was allowable for him to retract his bargain, upon offering reſtitution before ſun-ſet: a cuſtom that gave occaſion for much fraud; for if a perſon had bought only a fowl, or an egg, he could not, without much danger, eat it before the next day, as he might be ſubject to pay ten times the value, ſhould reſtitution be demanded, and he unable to produce the equivalent. Theſe pernicious practices are, however, in a good meaſure aboliſhed, commerce with ſtrangers having taught them the neceſſity of being delicate in points that affect their credit.

The men ſalute each other by ſhaking hands; but if a man ſalutes a woman, he runs his noſe cloſe to her, as if to ſmell her, and falls back twice. It is the higheſt indignity to offer their left hand in ſalutations. When a man, after an abſence of two or three days, returns to his family, his women throw themſelves on their knees before him; and their omitting this mark of reſpect is thought a great crime, and a proof of their little eſteem for their lord.

Every thing relating to domeſtic œconomy is left to the care of the women, while the men cultivate the rice wanted for the family, and ſpend the reſt of their time in indolence. After laying up what is ſufficient for their own conſumption, the women have a right to diſpoſe of the reſt; but are accountable to their huſbands for the profits. The ſame regulations take place with reſpect to their poultry, of which they breed a great number; for theſe articles are their principal ſupport, and no inconſi-

derable branch of trade. Many of the Mundingoes take a pride in keeping a crowd of ſlaves, whom they treat in ſo kind, gentle, and humane a manner, that it is not eaſy to diſtinguiſh the maſter from the ſlave: the women, in particular, wear necklaces, bracelets, and ear-rings of ſilver, amber, and coral; and Mr. Moore ſays, that he has ſeen female ſlaves wear trinkets to the value of thirty pounds ſterling. Moſt of theſe ſlaves are born in the families of their maſters, and as natural to them as their own children. At Butto, he adds, is a village of two hundred ſouls, compoſed of female ſlaves, all of them belonging to one nobleman of Mundingo, who treats them with the tenderneſs of wives and children. In moſt other parts of Africa the maſter has a right to ſell all the ſlaves born in his family; but in Mundingo this is conſidered as a crime; ſo that if any of them are diſpoſed of without their own conſent, and againſt the will of their fellow-ſlaves, they all abandon their maſter, and ſeek a retreat in another kingdom; for though in this caſe he has no power to puniſh them, yet they think it diſhonourable to enter into the ſervice of another maſter in the ſame kingdom.

We might here treat of the marriages and funerals of the Mundingoes; but a deſcription of theſe and other ceremonies we ſhall defer to another ſection, in which we ſhall give a minute deſcription of the cuſtoms of the interior negroes on the banks of the Gambia.

SECT. IX.

Of the Pholeys, or Foulies, with an Account of their Cuſtoms and Manners.

SOME authors aſſert, that the kingdom of Pholey is divided from the kingdom of Jaloff by a lake called, in the language of the Mundingoes, Cayor, and ſtretches from eaſt to weſt about one hundred and eighty miles; but its limits from ſouth to north are not aſcertained, though it extends a great way to the ſouthward.

Mr. Moore, however, gives a very different account, and ſays, that the Pholeys live in clans, build towns, and are in every kingdom and country on each ſide of the river; yet are not ſubject to any of the kings of the country, though they live in their territories; for if they are uſed ill in one nation, they break up their towns and remove to another. They have chiefs of their own, who rule with ſuch moderation, that every act of government ſeems rather an act of the people than of one man. This form of government is eaſily adminiſtered, becauſe the people are of a good and quiet diſpoſition, and ſo well inſtructed in what is juſt and right, that a man who does ill is the abomination of all.

The natives of all theſe countries, not being avaricious of land, deſire no more than they can uſe; and as they do not plough with horſes, or other cattle, they can uſe but very little; and hence the kings willingly allow the Pholeys to live in their dominions, and cultivate the earth.

The Pholeys have in general a tawny complexion, tho' many of them are of as deep a black as the Mundingoes; and it is ſuppoſed that their alliances with the Moors have given them the mixed colour between the true olive and the black. They are rather of a low ſtature, but have a genteel and eaſy ſhape, with an air peculiarly delicate and agreeable.

Though the Pholeys are ſtrangers in the country, they are the greateſt planters in it. They are extremely induſtrious and frugal, and raiſe much more corn and cotton than they conſume, which they ſell at reaſonable rates; and are ſo remarkable for their hoſpitality, that the natives eſteem it a bleſſing to have a Pholey town in their neighbourhood; and their behaviour has gained them ſuch reputation, that it is eſteemed infamous for any one to treat them in an inhoſpitable manner. Their humanity extends to all, but they are doubly kind to people of their own race; and if they know of any one of their body being made a ſlave, they will readily redeem him. As they have plenty of food, they never ſuffer any of their own people to want; but ſupport the old, the blind, and the lame equally with the others.

Theſe people are ſeldom angry, and Mr. Moore obſerves, that he never heard them abuſe each other; yet this mildneſs is far from proceeding from want of courage, they being as brave as any people of Africa, and very expert in the uſe of their arms, which are javelins, cutlaſſes, bows and arrows, and, upon occaſion, guns. They uſually ſettle near ſome Mundingo town, there being ſcarce any of note up the river that has not a Pholey town near it. Moſt of them ſpeak Arabic, which is taught in their ſchools; and they are able to read the Koran in that language, though they have a vulgar tongue called Pholey. They are ſtrict Mahometans, and ſcarce any of them will drink brandy, or any thing ſtronger than ſugar and water.

They are ſo ſkilful in the management of cattle, that the Mundingoes leave theirs to their care. The whole herd belonging to a town feed all day in the ſavannahs, and, after the crop is off, in the rice grounds. They have a place without each town for their cattle, ſurrounded by a circular hedge, and within this encloſure they raiſe a ſtage about eight feet high, and eight or ten feet wide, covered with a thatched roof; all the ſides are open, and they aſcend to it by a ladder. Round this ſtage they fix a number of ſtakes, and when the cattle are brought up at night, each beaſt is tied to a ſeparate ſtake with a ſtrong rope made of the bark of trees. The cows are then milked, and four or five men ſtay upon the ſtage all night with their arms to guard them from the lions, tigers, and other wild beaſts. Their houſes are built in a very regular manner, they being round ſtructures placed in rows at a diſtance from each other to avoid fire, and each of them has a thatched roof ſomewhat reſembling a high-crowned hat.

The Pholeys are alſo great huntſmen, and not only kill lions, tygers, and other wild beaſts, but frequently go twenty or thirty in a company to hunt elephants; whoſe teeth they ſell, and whoſe fleſh they ſmoak-dry and eat, keeping it ſeveral months together. As the elephants here generally go in droves of one or two hundred, they do great miſchief by pulling up the trees by the roots, and trampling down the corn; to prevent which, when they have any ſuſpicion of their coming, they make fires round their corn to keep them out.

The Pholeys are almoſt the only people who make butter, and ſell cattle at ſome diſtance up the river. They are very particular in their dreſs, and never wear any other cloaths but long robes of white cotton, which they make themſelves. They are always very clean, eſpecially the women, who keep their houſes exceeding ſweet. They are, however, in ſome particulars very ſuperſtitious; for if they know that any perſon who buys milk of them boils it, they will on no conſideration ſell that perſon any more, from their imagining that boiling the milk makes the cows dry.

SECT. X.

Of the Cuſtoms and Manners of the Jaloffs; with a conciſe Account of the Kingdoms of Damel and Barſally.

THE Jaloffs, or Jalloiffs, inhabit the north ſide of the river Gambia, extending a great way into the interior country, and alſo to the river Senegal. Their complexion is exceeding black, and is more beautiful than that of moſt of the ſurrounding nations; nor have they, like the Mundingoes, very flat noſes and thick lips. Hence the notions they entertain of beauty are ſaid by moſt writers to be very different from thoſe of their neighbours, for they admire a ſmall well-proportioned noſe, a little mouth, thin lips, with a gentle pouting in the under lip, and lively eyes; for people generally fix the ſtandard of beauty among themſelves, and judge by that ſymmetry of features that is moſt familiar to them.

The general dreſs of the Jaloffs is a kind of looſe calicoe ſurplice, that hangs down below the knee, and which they ſometimes plait about the waiſt in a very agreeable manner. They wear a great number of gold trinkets in their hair, ears, noſes, and round their necks, arms,

arms, and legs; but the women are particularly fond of theſe ornaments.

Theſe people are in general of a warlike diſpoſition, and naturally ſtrong and vigorous. Thoſe, at leaſt, who live near the Gambia are good-natured, humane, generous, hoſpitable, modeſt, and are remarkable for their honeſty. Their eſtates chiefly conſiſt in droves of camels, dromedaries, cows, goats, millet, and fruit. In the audiences they grant the Europeans, they always appear with a becoming magnificence, and great decorum of behaviour. They are uſually ſeated on a throne, and covered with a long red or blue robe, adorned with tufts of hair from the tail of an elephant, or ſome other beaſt; ſmall pieces of ivory or coral, and a crown of oſier on their head, adorned with little horns of ſmall deer, antelopes, and other animals. They proceed with great ſolemnity to the place of audience, which in fine weather is commonly under the ſhade of a wide ſpreading tree, round which their guards are ranged, and always have a pipe of tobacco in their mouths. Nothing, ſays our author, can exceed the dignity with which theſe princes take out the pipe to interrogate an ambaſſador concerning his commiſſion; for this is done with a gravity and ſolemnity of countenance and manner altogether peculiar, and of which no European who has not ſeen it, can form any idea.

It is ſaid that the damel, or prince of the Jaloffs near Senegal, has two officers under him, of very high rank. The one, called condy, preſides over all military affairs, and has the command of the army; the other, called the great jaraſo, ſits at the head of the civil affairs, and is chief in all courts of juſtice; whence he takes circuits round the provinces to hear complaints, and redreſs grievances. Another officer, called the Alkair, is treaſurer to the crown, and has under him ſubaltern officers, named alcades, who are the chiefs in the villages where they reſide, and a kind of juſtices of the peace, though, in all important caſes, appeals are frequently made to the jaraſo, when he performs his circuit.

As there are a great number of petty kings included under the general name of Jaloff princes, ſo there are perpetual wars in ſome part or other of this large tract of country. When a rupture of ſome other power is reſolved on, the condy aſſembles the troops, which ſeldom or never exceed five hundred in number; and thus their greateſt battles are only ſkirmiſhes, in which very few are left dead in the field. It is ſaid, that in the whole kingdom of Damel there are ſcarce horſes ſufficient to mount two hundred men, and yet the ſtrength of their armies chiefly conſiſts in their cavalry. The king of Damel is, however, a potent prince for that part of the world; his army is well ſupplied with proviſions, and hundreds of women daily attend the camp with live cattle for the uſe of the troops, as well as fruit, roots, and all kinds of vegetables.

The arms of the cavalry are long darts, a kind of javelin bearded like an arrow, and ſhort ſwords, which they uſe when they diſmount, a part of diſcipline they are always taught, and frequently practiſe in battle. The infantry are armed with ſcymetars, javelins, and a quiver containing ten or twelve poiſoned arrows, a wound from which is attended with almoſt certain death. Their bows are made of a kind of hard reed, which reſembles the bamboo. The negroes are ſuch excellent markſmen, that few of them will miſs a ſhilling at fifty paces diſtance; but they fight in an irregular and tumultuous manner, both ſides marching into the midſt of the plain pitched upon for the engagement, without the leaſt order or diſcipline, their inſtruments of war ſounding all the while, and making a moſt horrible din. On their coming within a proper diſtance, the infantry make a general diſcharge of their arrows, after which they engage ſword in hand; but having their commercial intereſt in view, kill as few, and make as many priſoners as poſſible; for the captives of all ranks and ages are ſold for ſlaves. Though the carnage in the field is frequently inconſiderable, yet their battles have often fatal conſequences, as few of thoſe wounded with their poiſoned arrows ever recover. Mr. Moore affirms, that the Jaloffs are extremely delicate with reſpect to military honour, preferring death to the ſmalleſt reproach on their courage; and this animates them no leſs than the dread of ſlavery, to behave with the utmoſt intrepidity. Should the firſt ſhock of battle fail to decide the victory, they frequently renew it for ſeveral days, and at length, when the obſtinacy of both ſides begins to faint under the fatigue of action, they enter upon a treaty, by means of their marbuts, who meet in the field between the two armies; and if they agree about the articles of convention, they ſwear upon the Koran to be faithful to their engagements.

The king of Barſally, whom Mr. Moore ſaw in 1732, had a great number of women; but when he went abroad, he was ſeldom attended by above two, who were dreſſed in all their finery. The uſual reſidence of this prince was then at Cahone, a town ſituated near the ſea, an hundred miles from Joar, another town belonging to the ſame king on the river Gambia.

When this king was in want of brandy, or any other of the luxuries of Europe, he ſent to deſire the governor of James's fort to diſpatch a boat with it, and in order to purchaſe it, plundered the neighbouring towns, and ſeized a number of his ſubjects, whom he ſold for ſlaves, and exchanged for European commodities. This was his method of ſupplying himſelf when at peace with his neighbours; whence his people were never ſo happy and ſecure as when at war, their moſt cruel enemy being their king, and their greateſt danger ariſing from him who ought to protect them in their liberties, lives, and property.

The kingdom of Barſally is divided into a number of provinces, over which are governors, called bumeys, who pay the king an annual homage and a certain revenue or tribute. Theſe bumeys have abſolute power within their juriſdictions, but ſeldom carry their prerogative ſo far as to incur the diſlike of the people, whoſe affections are the ſureſt barriers againſt the tyrannical encroachments of the king. His majeſty has, however, an abſolute authority over thoſe governors; for if they attempt to throw off their ſubjection, his ſtanding forces are always ſufficient to reduce them to obedience: but this ſeldom or never happens, it being for the intereſt of both to live in amity, the one to acknowledge the homage that is due, and the other to require no more. Thus the king enjoys a deſpotic dominion without having the whole load of government upon his ſhoulders; while the bumeys enjoy all the privileges of crowned heads, except their being obliged to acknowledge a ſuperior; and the people, when freed from violence, are in the full poſſeſſion of happineſs, by having a kind of mediator between them and the monarch, who conſiders them as his ſlaves.

The king maintains ſo ſtrictly his deſpotic power, that he has no other counſellor beſides his prime miniſter, or rather his prime ſlave; for nothing can be more ſervile than the implicit reſpect paid by him to the nod of his maſter. This miniſter is at the ſame time general of the king's forces and interpreter of his will, from the latter of which he muſt never deviate: he is termed the great farbro, or maſter of the horſe, and upon all public occaſions bears the ſword of ſtate before the king.

SECT. XI.

A particular Deſcription of the River Senegal, and the Country on its Banks; with an Account of the valuable Drug called Gum Senegal, or Gum Arabic, the Manner in which it is produced, and the Conqueſt of the Country by the Engliſh.

WE now come to the great river Senegal, the ſource of which is as little known as that of the Gambia. Some geographers maintain, that it is one of the channels by which the Niger diſcharges its waters into the Atlantic ocean. The Niger riſes in the eaſtern parts of Africa, and after a courſe of above three hundred miles, nearly due eaſt and weſt, is ſaid to divide into three branches, the moſt ſouthern of which is the Sierra Leona, the middle the Gambia, and the moſt nor-

northerly the Senegal; whence all this tract of country described in this chapter, obtained the name of Nigritia, from the river Niger. This opinion can, however, be no otherwise supported than by conjectures, and cannot possibly be decided till voyagers have carried their discoveries much farther up these rivers; though there is no doubt, that one of them is at least that called by the ancients the Niger.

The Senegal is one of the largest rivers of Africa; for from the lake Benin, the farthest part to which the Europeans have penetrated, it is two thousand four hundred miles to the sea. In this course it generally proceeds from the east to the west; but within two leagues of the ocean it takes a sudden turn to the south, and for the remainder of its passage is separated from the sea only by a natural ridge, in some places not above two hundred yards broad. By this curve it prolongs its course for twenty-five leagues farther from north to south, till at length it discharges itself into the ocean, in the sixteenth degree of north latitude.

Both this river, the Gambia, and Sierra Leona, overflow their banks like the Nile, and much about the same time of the year. The Senegal is forty days before it comes to its height, and when it has over-flowed its banks, its channel is difficult to be found by those who have rowed up it in boats. The French once sent thirty men up this river, who rowed a thousand miles; but suffered such hardships, that only five returned back alive. Their boat once stuck fast, 'tis said, on the tops of trees, and with great difficulty they disengaged it.

This great river is extremely rapid at its mouth, which is attributed to so large a body of water being confined within so narrow a channel; the mouth of the river being only half a league over, and choaked up by a bar, which renders the passage exceeding difficult and dangerous; especially in the rainy season, when the prodigious swell of the river, and the south-west winds, opposed to its rapid course, raise waves of so prodigious a height at the bar, that their clashing resembles the shock of mountains, and are said to be so furious as to dash in pieces the stoutest ships: yet, according to Labat, the worst season, with respect to commerce, is in September and November, when the winds blowing northerly, exclude all navigation, even of the smallest boats.

This bar is doubly dangerous, not only on account of the violence of the waves, but the shallowness of the water, and the shifting of the bar after floods and heavy rains, by which the channels are lost, and new soundings become necessary to discover them. The Senegal would indeed be quite shut up, were it not for one channel, four hundred yards broad, and two fathoms deep, that has long kept its situation immoveable. The most proper time for crossing the bar is from March to September, when the winds are variable, and the bar fixed till the ensuing rainy season.

A person has no sooner crossed the bar, than he finds himself in a smooth and gently gliding river, four fathoms deep.

On advancing a league higher up the country, on the south side, it is covered with a beautiful verdure; lofty trees of different kinds are in perpetual bloom, and filled with a variety of birds; some red, others blue, and others black, of the size of a linnet, and of the brightest colours; and with squirrels and monkeys that divert the passengers, by playing a thousand antic tricks; and numerous flocks are seen skipping around. The country also abounds with elephants, lions, and other wild beasts; but the former do no hurt, except they are first attacked. In some places the low grounds are covered with thorny-trees, that rise to a prodigious height, and bear large bunches of bright yellow flowers, of a fragrant smell. The bark of these trees is of different colours, as black, green, white, and red; the colour of the timber nearly resembles that of the bark; though, from its hardness, it seems a species of the ebony: and yet the flowers of these different kinds are exactly the same.

The river has a great number of islands covered with trees, fruits, herbage, and birds; but none of these were put to any use by the French company, except the island of Senegal, on which stands fort Louis, in sixteen degrees five minutes north latitude. This island is situated in the middle of the river four or five miles from its entrance, and is two thousand three hundred yards in length from north to south; but at the end towards the bar, it is no more than one hundred and eighty yards; at the opposite extremity three hundred and sixty, and two hundred and sixty yards in that part where the fort stands. The island is a dry, sandy, and barren spot of ground, destitute of water during one half of the year, it having neither springs nor wells, and the water of the river being too salt for use.

The fort of St. Louis is a quadrangle, and has two bastions of considerable strength; but the greatest security of the fort is its natural situation. The cannon of the fort are numerous, and the arsenal well supplied with small arms and stores. Besides this the French had no other fort upon the river, but fort St. Joseph, which stands about four leagues below the cataract at Govina, though they had a few factories in different parts.

The principal commodity of this country is that of gum Senegal, or Arabic; which is a valuable branch of commerce, as it is used in many arts and manufactures, particularly by the painters in water colours, the silk weavers and dyers.

This tree is described by Labat as a species of acacia, small, prickly, full of branches, and covered with leaves moderately long, very narrow, and of a perpetual verdure. Some say it bears a white flower composed of five leaves, which form a kind of cup; but other naturalists represent it as formed of one leaf in the manner of a funnel, and the flowers are in clusters. The pistil rises from the bottom of the flower, and at length becomes a pod, three or four inches long, filled with small, round, hard, and black grains, which serve to propagate the species. Of this species of gum-tree there are three forests, all of them situated in the desart north of the river, and at nearly equal distances from it. Every year produces two crops, if we may thus term it, of gum; the first and best in December, and the other in March. The first tears or exsudations are the largest, the driest, and most pure, with every other advantage required in this drug; and the other more soft, glutinous, and impure. The December crop is gathered after the rains have ceased, and the moisture of the earth has rendered the sap more abundant; but that in March is procured by making incisions in the trees, which have then too little vigour to produce it of themselves. The natives sell the gum by a cubic measure, called a quintal, which holds about two hundred weight, and this they exchange for goods of about two shillings value.

The French, when in possession of this river, imported from thence not only this gum, but elephants teeth, hides, bee-wax, gold dust, cotton, ostrich feathers, ambergris, indigo, and civet.

The first Europeans who settled at Senegal were the Dutch, who fortified themselves there; but were driven from thence by the French in the year 1678. Afterwards, in 1692, this settlement was first taken by the English; but the following year it was retaken by the French, who continued in possession of it till the last war. In 1758, a small squadron fitted out under the command of captain Marsh, having on board a body of marines commanded by major Mason, with a detachment of artillery, ten pieces of cannon, eight mortars, and a considerable quantity of warlike stores and ammunition, were sent against fort Louis. Captain Walker was appointed engineer, and Mr. Cumming, a quaker of good sense, who had proposed the expedition, sailed before to engage the negroe princes, with whom he was acquainted, to join the English.

On the twenty-third of April this English squadron saw the French flag flying on Fort Loius, and came to an anchor in Senegal road, after taking a large Dutch ship richly loaded with gum, and soon perceived that several armed French sloops were placed to dispute the passage of the bar. The English immediately prepared for landing; and having discovered the channel, captain Millar, in the London Buss, passed the bar, and the next morning was followed by the other vessels, sustaining a constant fire from the French sloops. A regular engagement now ensued, which was maintained on both sides, till the busses and one dogger running aground, instantly bulged,

bulged, and were filled with water. Upon this the troops took to their boats, and, notwithſtanding the difficulties with which they were ſurrounded, reached the ſhore, where they formed in a body, and were ſoon joined by their companions in the other veſſels, the whole amounting to three hundred and ninety marines, beſides the detachment of artillery. They immediately threw up an intrenchment, to prevent their being attacked by the natives, who lined the ſhore at ſome diſtance; but this precaution was unneceſſary, for the negroes came in great numbers and ſubmitted; and on the following day they were reinforced by three hundred and fifty ſeamen, who paſſed the bar in ſloops, with their enſigns and colours flying.

While they were preparing to attack Fort St. Louis, two French deputies arrived with propoſals from the governor for a capitulation, when it was agreed, that all the white people belonging to the French company of Senegal ſhould be ſafely conducted to France in an Engliſh veſſel, without being deprived of their private effects: that all their merchandize and uncoined treaſure ſhould be delivered up to the victors: that the forts, ſtore-houſes, veſſels, arms, proviſions, and every article belonging to the company in that river, ſhould be inſtantly put into the hands of the Engliſh: that the free natives of Fort Louis ſhould remain in the quiet poſſeſſion of their effects, and the free exerciſe of their religion; and that all the negroes, mulattoes, and others, ſhould be at their option, either to remain in the place, or to retire to any other part of the country.

This capitulation was no ſooner agreed upon, than the captains Campbell and Walker were ſent up the river with a flag of truce, to ſee the articles ſigned and executed. Mean while the negroes on the iſland took arms, and blocked up the French in Fort Louis, reſolving to defend the place, unleſs they were included in the capitulation, inſiſting that the French director-general ſhould be permitted to remain with the natives as a ſecurity for that article of the capitulation in which they were concerned. The Engliſh readily granted this requeſt, and marching to St. Louis, took poſſeſſion of the caſtle, where they found ninety-two pieces of cannon, with a conſiderable quantity of treaſure and merchandize. The corporation and burghers of the town of Senegal ſwore allegiance to his Britannic majeſty, and the neighbouring princes, attended by numerous retinues, viſited the commander, and concluded treaties with the Engliſh. The number of free independent negroes and mulattoes ſettled at Senegal amounted to three thouſand; and the other French factories being included in the capitulation, Great Britain became poſſeſſed of a conqueſt from which great riches may be derived, and which was acquired without the loſs of a ſingle man.

SECT. XII.

Of the Manners and Cuſtoms of the People of the interior Countries from the Gambia to the Senegal; containing a minute Deſcription of their Dreſs, Food, Marriages, Education of Children, and Funerals.

THE moſt uſual dreſs all over this part of Africa is a kind of ſhirt and wide drawers of blue and white cotton cloth. The ſleeves of this ſhirt are large, and therefore they tuck them up over their arms, when they have any buſineſs that requires the free uſe of their hands, and their drawers hanging in a bag which ſeparates the legs, they ſtraddle as they walk. They have leather ſandals on their feet, buttoned at the inſtep, the toes, and behind at the heel. Some wear a ſword ſlung over the right ſhoulder, others a long dart, and others a bow and arrows; but all of them have a long knife by their left ſide. This is to be underſtood of perſons of ſuperior rank; for the poor generally go naked, and at leaſt bare-footed.

As to the women, their dreſs only conſiſts of a piece of cotton tied round the waiſt, and falling down to the knee, much in the ſame manner as among the negroes of Guinea. The upper part of their bodies is naked; but, by way of ornament, they mark, ſtain, and paint it with various figures and colours, ſo that at a diſtance they ſeem covered with a painted calicoe, or flowered ſtuff. Some have a looſe piece of cotton cloth careleſsly thrown over their ſhoulder; but this is an unuſual piece of extravagance. Both ſexes take a pride in having a large bunch of keys hanging at their girdles.

Theſe negroes live upon a plain and ſimple diet, chiefly compoſed of rice, roots, and fruit, which they naturally eat with great appetite, as many of them make but one meal a day, and that in the evening; for they carefully keep their cows, ſheep, and goats for milk. The ordinary drink of all the negroes is water, though people in good circumſtances uſe palm wine diluted in water, and a kind of beer called ballo. They are indeed extremely fond of brandy and other ſpirits; but as theſe are purchaſed from the Europeans, none but perſons of ſuperior rank are able to drink them to exceſs. Nothing can exceed the temperance and ſimplicity of diet and drink practiſed by the women, for they ſeldom or never taſte any thing ſtronger than water, or at moſt a little wine or ballo, plentifully diluted.

According to ſome authors the negroes make two meals a day, one about noon, and the other in the evening. They ſit at table without any of the furniture we eſteem neceſſary, eating with their fingers, and always uſing the right hand, thinking it indecent to touch their food or lips with the left, which they employ in none but the meaneſt offices.

Every man has a right to marry the girl he loves, without regard to rank or fortune, or any other circumſtance than being of a proper age; yet theſe contracts are ſeldom made without the conſent of the parents, in whoſe hands he depoſits the jointure intended, or at leaſt a proper ſecurity for the payment of it. The preliminaries are no ſooner adjuſted than the bridegroom, accompanied by a number of young fellows, ſet out by moonlight, or at leaſt in the night, and ſurround the houſe of the bride, in order to carry her off by force, while ſhe and her female attendants pretend to make all poſſible reſiſtance, and alarm the whole village with their cries; but this coyneſs being only looked upon as a neceſſary part of the ceremony, no oppoſition is made to the raviſher, and the affair is always terminated by a wedding.

In ſome places this farce is ſaid to be carried ſtill farther; the lover haunts the houſe for ſeveral weeks before, and conceals himſelf in woods and groves round the reſidence of the object of his wiſhes, covering his face with a veil, to prevent a diſcovery, and giving the courtſhip an air of intrigue, which is thought neceſſary to heighten the joy which would otherwiſe be thought flat and inſipid.

In the countries near the Gambia, a father frequently betroths his daughter to ſome neighbouring infant on the day of her birth; an engagement ſo firm and binding, that the parents can never after break the match; but it is in the power of the man never to come and claim his wife, and yet without his conſent ſhe cannot marry another.

The women in general marry very young, and leave off bearing children at the time of life when others begin. The huſband muſt give an entertainment, to which all the neighbours come without invitation; and this ceremony, the neglect of which inevitably incurs the contempt of the whole village, continues three or four days. The bride is carried from her father's houſe upon the ſhoulders of young men, who are friends to the bridegroom; her face being covered with a veil, which ſhe never lays aſide till after conſummation; her doing this being a teſtimony to the whole aſſembly, that the nuptial rites are performed; for it is uſual for the married pair to retire, while the company continue dancing, ſinging, and drinking till they return.

In the countries bordering on the Senegal, theſe ceremonies, according to Labat, are very different. The young lover applies to his miſtreſs's parents, in order to obtain their influence; but without expecting that any conſtraint ſhould be laid on her inclinations. If he is ſo fortunate to gain her affections, he makes ſome preſents to her neareſt relations, ſhe is then conducted to his houſe, and he gives a feaſt to the village. On her approaching the houſe, the bridegroom offers her

his hand to conduct her to the beſt apartment, which ſhe no ſooner enters, than, to ſhew her ſubordination, he inſtantly employs her in fetching water, or in ſome other ſervile office, while ſhe reſpectfully retires at the firſt motion to execute his commands. She ſups after him, attends him in quality of a ſervant during ſupper, and patiently waits his time to be led to bed. All this is looked upon as a part of the marriage ceremony; but no good-natured huſbands aſſume this authority after the firſt night.

If the bride knows herſelf a virgin, ſhe always, from a motive of vanity, and compliment to her huſband, ſpreads a white cotton cloth upon the bed, which as a proof of her former chaſtity, and the abilities of the bridegroom, ſhe expoſes publickly to the company after conſummation, who receive it with profound reſpect, and carry it in triumph round the village, attended by crowds of people, with variety of muſic, and great rejoicings.

It is ſaid, that if the proper marks of virginity do not appear, the parents may be obliged to take her back, if the bridegroom inſiſts upon it: but this ſeldom happens; for the huſband chooſes rather to take no notice of the affair, than to embroil two families, the inevitable conſequence of ſending back the bride. Indeed, in many parts of this coaſt, very little value is ſet upon virginity, the Africans being greatly divided about the worth of the female jewel, ſome eſteeming it above, and others below all eſtimation.

Polygamy is permitted here, with the ſame latitude as in all other negroe countries, the huſband being confined to no number, and taking as many women as he is able to ſupport.

In general, the huſband has the power of puniſhing the infidelity of his wife, by ſelling her to the higheſt bidder, or driving her out of his houſe with all her children, without any thing to ſuppport them. Yet notwithſtanding the ſeverity of theſe laws, the women look upon an intrigue with a white man as a great honour; and their huſbands frequently compliment the factors with the uſe of their wives, ſiſters, or daughters.

Among both the Mahometan and Pagan negroes of this country, perſons under certain degrees of conſanguinity are prohibited by law from marrying. A man, for inſtance, cannot marry his daughter, his ſiſter, his aunt, or his niece.

The women in general are incredibly fruitful, and in the pains of labour never utter either a groan or a ſigh. None but thoſe who are pregnant very young require the aſſiſtance of a midwife, and the women never keep their beds above a day or two, if at all; for in general the mother and infant are immediately waſhed, and the child being wrapped up in a cloth, is faſtened to the ſhoulders of the mother, who goes about her work, as if nothing extraordinary had happened.

A new-born child is dipped three or four times a day over head and ears in cold water, and as ſoon as he is dry, they rub him over with palm oil, particularly the neck, the back-bone, the ſmall of the back, the hips, knees and elbows. When firſt born they are of an olive colour, and ſometimes do not turn black till they are a month or two old.

The women treat their children with extraordinary tenderneſs, ſparing no fatigue or labour till they are able to walk, after which they carefully cheriſh and aſſiduouſly attend them till they are able to provide for themſelves. As the boys are bred in a perpetual courſe of idleneſs, this becomes habitual. As to the girls, they are bred to labour from their infancy, and to a modeſt and reſerved behaviour in company, eſpecially before their ſuperiors. Here, as well as in ſome other countries, the woman avoids the careſſes of her huſband for three years after child-bearing, a cuſtom founded upon their extraordinary affection for their children, who they imagine would contract diſtempers from the mother's milk being injured by the nuptial embrace.

Upon the death of any perſon, the whole village is inſtantly informed of the loſs, by the lamentations of the family: the marbut or prieſt carefully waſhes the body, and then covers it with the ſame cloaths the perſon uſually wore. The relations coming one after another, aſk the deceaſed the moſt ridiculous queſtions, as, Why he was unwilling to live with them? whether he was diſſatisfied with the narrowneſs of his fortune? whether he had too few handſome women? or whether any of his relations had offended him, that he ſhould take this cruel method of puniſhing them? On the other hand, muſicians play and ſing the praiſes of the dead, and a ball is given to all the attendants, who perform a particular dance in memory of the deceaſed. Slaves are ſold to purchaſe brandy, and after the entertainment, the cover is removed from the grave in which the body is to be depoſited. Four of the neareſt relations hold up a cloth which is ſpread over the corpſe, while the marbut whiſpers ſome inarticulate ſounds in its ear. It is then covered with duſt, the tomb-ſtone laid over it, and upon that a piece of cloth of any colour the relations chooſe. At the head is placed ſome plates of proviſions, and a jar of water, and near them a pole, on which are ſuſpended the ſword, darts, bow and arrows of the deceaſed. In ſome countries they encompaſs the grave with a deep ditch, to prevent the corpſe being ſcratched up by wild beaſts, which is frequently the caſe where this precaution is omitted.

At the death of a king, a certain time is fixed for the public mourning, which conſiſts of a full chorus of howling over the grave; and hundreds of negroes, who, when the king was living, deteſted him as a tyrant, now ſeem to tear their hair, to beat their breaſts, and pour forth their unfelt lamentations for his death. All the wealthy ſubjects from every part of his dominions ſend preſents of ſheep, rice and millet, for the uſe of the mourners, and an open table is kept round the grave for ſeveral days. Some writers ſay, that their complaints begin with the riſing of the ſun, and continue till the evening, when all this tragic farce is ſucceeded by dancing, ſinging, jollity, and the moſt extravagant debauchery.

SECT. XIII.

Of the Languages, Mechanic Arts, Buildings, Furniture, and Activity of the People in the interior Countries between the Gambia and the Senegal.

MOORE ſays, that the common language ſpoken on both ſides the Gambia is the Mundingan, with which you may bargain and perform every branch of trade, from the mouth of the river to the country of the Jonkos, or merchants, who are ſo called from the vaſt number of ſlaves they annually ſell, and are ſituated at leaſt a voyage of ſix weeks from James's Fort; but a corrupt kind of Portugueſe is commonly ſpoken by the vulgar natives who trade with the Europeans. The other languages are the Jaloffian and Pholian, which are all the languages ſpoken by the many nations in this diviſion.

The negroes of theſe countries have made no great progreſs in arts and manufactures; for they have no mechanics, but ſuch as are abſolutely neceſſary, and among theſe the ſmiths and cutlers are the principal, as they make all the implements of war, huſbandry, and fiſhing; and in general work in all kinds of metals. The artiſt next in eſteem is called ſepatero, and is employed in making the griſgris, or caſes for the charms which the marbuts diſpoſe of to the people. This is a very profitable buſineſs, as the price of labour is regulated by ſuperſtition, and the people would think it the higheſt impiety to diſpute the price of any thing belonging to a griſgris. The third mechanical employment is that of the maſon, who is alſo a plaiſterer and a potter; the buildings conſiſting of a kind of loam mixed with lime; and theſe are the people who make all their earthenware.

The women and girls are employed in ſpinning and weaving cotton cloths; but the artiſts in this way have made but ſmall progreſs, being confined entirely to three colours, and giving their pieces of cotton only two yards in length and ſix inches in breadth, though they have the art of joining them together ſo neatly as to form a piece of any ſize, that appears to be of one entire web.

The negro-houſes and towns bear evident marks of the ignorance of the people; they have nothing like architecture, and ſcarce any attempts after beauty, order, or convenience: each generation follows the faults of the former, and proceed in the ſame beaten track as their anceſtors. The negro hut uſed by the common people is no more than a ſmall conical cabbin, with no other light than what enters by the door, which is ſo low, that they are forced to ſtoop down in entering it; after which a man of ordinary ſtature cannot walk round without hitting his head againſt the walls; and here the fathers, mothers, brothers, ſiſters, ſervants, and ſlaves lie together promiſcuouſly. Theſe huts are formed of a kind of wicker-work plaiſtered over with earth, and are ſometimes joined to each other by walls, by which means thoſe of ſuperior rank have diſtinct and ſeparate apartments for the different parts of their families, and alſo a hut for the reception of ſtrangers.

Their towns are always built of a circular form with ſpiral ſtreets; hence in a village, not half a mile in diameter, it is ſaid that a perſon is frequently obliged to walk two or three miles to viſit an acquaintance, when by a ſhort croſs ſtreet the diſtance might be reduced to an hundred paces.

The palace of the damel, or king, of Cayoar, is mentioned as an exception to the general rule which the negroes ſeem to have eſtabliſhed in building. The palace is encompaſſed by a wall, oppoſite to the firſt gate of which is a ſpacious court for exerciſing the king's horſes, with ſtables all round it. At the farther end is another gate, on each ſide of which are the apartments of the different officers of the court; and from thence, through a fine viſto of fruit trees, forming a thick ſhade, you proceed to the royal apartments, on each ſide of which are the lodgings of the king's women, with proper officers for their ſervants and ſlaves. As his majeſty has a private paſſage that leads to each apartment, it is never known with which of his women he ſpends the night; a method which, it is ſaid, ſecures his perſon againſt all plots, and prevents jealouſy and murmuring among the women.

The negroes of great wealth imitate in their buildings the magnificence of the royal palaces, and ſometimes ſurpaſs them, eſpecially thoſe deſcended from the Portugueſe, who build entirely in the European taſte, but without the leaſt notion of the principles of architecture.

According to a late French writer, ſome nations of the Mundingoes build in a more commodious manner than the reſt, the walls being made of a fat binding clay, that ſeems ſmooth and hard like porcelain; theſe ſtructures are thatched with ſtraw, which projects beyond the building to a little wall breaſt-high, forming a ſmall gallery round the hut, in which they are ſheltered from the ſcorching rays of the ſun. Mr. Adanſon mentions a village burnt down before his arrival, when the walls that withſtood the violence of the flames were partly of a beautiful red, and in a manner vitrified by the intenſe heat; at a diſtance the whole ſeemed covered with a bright enamel, and reſembled the fineſt china.

The furniture of the common people conſiſts of nothing more than a few neceſſaries; as ſome earthen veſſels, calabaſhes, wooden bowls, diſhes, plates, and the like utenſils; their matts ſupply the place of chairs, tables, and beds, except one bed for the maſter of the family, which conſiſts of a kind of hurdle laid upon croſs pieces of wood, ſupported by wooden forks a foot above the ground; upon this they throw a mat, which ſerves them for a mattreſs, and generally for ſheets and covering.

Deficient as theſe negroes are in the arts, they excel in agility. As they obtain great quantities of palm wine, by making inciſions on the top of the trunk, as already deſcribed, it is neceſſary that they ſhould have a method of aſcending theſe trees; and indeed it is very ſurpriſing to ſee how nimbly they run up them, though they are ſometimes ſixty, ſeventy, or even a hundred feet high, and the bark ſmooth. They have no other help in aſcending than a piece of the bark like a long ſtrap of leather, with the ends tied together, to encloſe both themſelves and the tree; then fixing it under their arms, they ſet their feet againſt the trunk of the tree, and their backs againſt the ſtrap of bark, and thus go up very faſt, moving the ſtrap up higher and higher with their hands: but ſometimes they miſs their footing, or the bark on which they reſt breaks, or coming untied, when falling down, they are in danger of loſing their lives.

Their activity and ſkill are alſo ſhewn in their horſemanſhip, for it is a common practice among the negroes to ride a full gallop ſtanding on the horſe's back; to vault into their ſeat; to raiſe themſelves up again; to throw themſelves with one hand on the ground, and again to recover the ſaddle without the leaſt fear or danger.

SECT. XIV.

Of the Religion of the Negroes bordering on the River Senegal; with a particular Account of the Griſgris, the Mumbo Jumbo, and the Marbuts, or Prieſts.

THE religion of the nations on both ſides the river Senegal, and ſtretching eaſt and ſouth into the interior countries, is that of Mahomet, mixed with pagan ſuperſtitions; and entirely conſiſts in the belief of the Unity of the Godhead, and the obſervance of the faſt of Ramadan, the feaſt of Biram, circumciſion, and a few other ceremonies. They believe in the miſſion of Mahomet, but never invoke or pray to him; and they obſerve their Friday-ſabbath, without interrupting their ordinary work and the regular courſe of buſineſs. The grandees and people of faſhion have an apartment in their houſes ſet aſide for public worſhip; but they have neither temples nor moſques, but aſſemble to perform their devotions in the open air, under the ſhade of a large tree.

Theſe negro Mahometans content themſelves with praying twice on every day in the week, except their ſabbath, when they pray three times. Every village has its marbut, who aſſembles them to their devotions; and after he has given them abſolution from their Koran, they range themſelves behind him, in order to imitate his geſtures and grimaces, with their faces turned towards the eaſt.

The negro Mahometans have their faſt of Ramadan fixed to the month of September, though among the Moors it is a moveable faſt; they obſerve it with the ſame ſtrictneſs as the Turks, and neither eat nor drink till after ſun-ſet, and the devotees will not even ſwallow their ſpittle; but when night comes, they ſolace themſelves with a joy proportioned to the rigour of the abſtinence of the day; and ſome of the wealthy paſs the whole day in ſleep, and the night in pleaſure.

Circumciſion is rigorouſly obſerved, and is performed on the males at four or five years of age. When the children of the king, or of any man of quality, have arrived at the proper age, all their ſubjects and dependants bring their children, for the grandeur of the feſtival conſiſts in the number of perſons circumciſed. Here one good conſequence flows from this practice; for at the circumciſion-feaſt, the young people frequently contract alliances that continue for the remainder of their lives.

The people are extremely ſuperſtitious: the Mundingoes believe that the eclipſes of the moon are occaſioned by a large cat putting her paw between the moon and the earth; and upon theſe occaſions they ſpend their time in dancing and ſinging in honour of Mahomet.

Whenever they intend to make an expedition, they ſacrifice a pullet; and, by obſerving the entrails, reſolve whether it is beſt to purſue or drop it. They pay a great regard to lucky and unlucky days, and nothing will prevail on them to undertake any important affair on the latter. The cuſtom of making vows, and of wearing large bracelets to remind them of what they have ſworn, is extremely frequent. Thus a perſon vows that he will make a preſent of ſuch a ſlave; and that he may not fell him through forgetfulneſs, he wears a bracelet on his arm, till it is convenient for him to fulfil his engagement; and their failing in this particular, they imagine, will be followed by ſome immediate judgment from heaven.

But the moſt general and remarkable of all their ſuperſtitions are their griſgris, which, according to Le Maire, are certain Arabic characters, mixed with necromantic figures drawn by the marbuts on paper; but

Labat

Labat affirms, that they are nothing more than ſcraps of the Koran written in Arabic. However, they lay ſuch ſtreſs on theſe ſuppoſed charms, that the pooreſt negro never goes to war without his griſgris, as a charm againſt wounds; and if it prove ineffectual, the marbut lays the blame on the immorality of his conduct. Theſe impoſtors invent griſgris againſt all kinds of danger, and in favour of all their deſires; and, by virtue of them, the poſſeſſors imagine that they can obtain or avoid whatever they pleaſe. They are ſuppoſed to defend them from ſtorms, enemies, diſeaſes, pains, and misfortunes; and to preſerve health, wealth, honour, and merit. Theſe prieſts indeed reap great benefit from them, no clergy upon earth being more honoured and revered; and they are ſold at ſo exorbitant a price, that they ſometimes exact for them three ſlaves, and four or five cows. Thoſe intended for the head are made in the form of a croſs, reaching from the forehead to the back part of the neck, and from ear to ear; nor are the arms and ſhoulders neglected. Sometimes they are planted in their bonnets in the form of horns; at other times they are made like lizards, ſerpents, or ſome other animal, cut out of a kind of paſte-board. In ſhort, their forms are as various as the purpoſes for which they are intended.

To theſe charms they add a bug-bear, which they call a mumbo-jumbo, and is intended by the Mundingoes, to render their wives ſubmiſſive and obedient. This is a kind of image eight or ten feet high, made of the bark of trees, dreſſed in a long coat, and crowned with a whiſp of ſtraw. Whenever the men have any diſpute with the women, this is ſent for to determine the conteſt, which is almoſt always done in favour of the men. One who is in the ſecret conceals himſelf within the image, and, walking in with it, is the oracle on theſe occaſions. None is allowed to come armed within his preſence, and when the women hear him coming, they are ſo affrighted, that they run away and hide themſelves; but if the perſon concealed in the mumbo jumbo is diſpoſed to ſend for them, they are all obliged to come, and at his command either ſit down or ſing and dance as he pleaſes; and if any refuſe to obey his ſummons, he has them brought by force, and then whips them.

When any man enters into this ſociety, he is obliged to ſwear in the moſt ſolemn manner, never to divulge the ſecret to a woman, or to any perſon that is not entered into it; and that the ſecret may continue inviolable, no boys under ſixteen years of age are ever admitted among them. The people alſo ſwear by the mumbo jumbo, and this oath is eſteemed irrevocable. Indeed, there are few towns of any note that have not one of theſe objects of terror to frighten the poor women into obedience.

We are told, that in the year 1727, the king of Jagra, having a very inquiſitive woman to his wife, was ſo weak as to diſcloſe to her the whole myſtery of the mumbo jumbo, for which ſhe had long ſolicited him; but ſhe was ſcarcely in poſſeſſion of this important ſecret, when, contrary to her moſt ſolemn promiſes, ſhe haſted to reveal it to all the other women. This ſoon reaching the ears of the chief negroe lords, who were before but ill affected to the king's perſon, and were now ſhocked at his weakneſs, and filled with dread, leſt if the affair took vent, it ſhould put a period to the ſubjection of their wives, they aſſembled to deliberate upon the meaſures neceſſary to be taken, and, putting a man into the mumbo jumbo, went to the palace, and with an air of authority, ordered the prince to appear before the idol, when he, not daring to diſobey the ſummons, went, and after being ſeverely cenſured by the object of female terror, was ordered to produce all his women, who had no ſooner made their appearance, than they were inſtantly aſſaſſinated by order of the mumbo jumbo; and thus this diſcovery was ſuppreſſed, before it had proceeded farther than the king's family.

We ſhall now take notice of the marbuts, who are a numerous eccleſiaſtical body. Though they are in moſt reſpects a diſtinct people from the laity, yet on common occaſions their habit differs but little from that of the common people: they are ſaid to be formal, affected, ſtiff, and deſigning; they have towns, and even whole provinces ſequeſtered from the ſtate for their maintenance, into which they admit no other negroes but their ſlaves, who are employed in tilling the lands, and cultivating their grain, fruits, roots, and all the other neceſſaries of life. They marry entirely among themſelves, never making any alliances with the laity. Their male children are born prieſts, and particular care is taken to inſtruct them in the principles of the levitical law, on which many of their ceremonies are founded, and to which, next to the Koran, they pay the moſt profound reſpect. Polygamy is permitted among them, and in general every thing elſe that is allowed to the laity.

On the other hand, their conduct in many reſpects is worthy of praiſe; they ſtrictly obſerve thoſe laws of the Koran which relate to abſtinence and temperance, carefully avoiding all exceſs in eating, and never touching wine and ſpirituous liquors. They carry on a conſiderable trade among themſelves, and are honeſt and fair in their dealings with each other. They are extremely charitable to all who are of the ſame profeſſion, and never permit any of their ſociety to be ſent into ſlavery; but if any one of them has offended againſt the laws, they puniſh him according to the inſtitutions of their order.

Theſe good qualities, though ſometimes blended with the vices of ambition and avarice, are the cement which firmly binds the fabric of this inſtitution, and procures the reſpect of kings as well as of the vulgar. If perſons of the firſt diſtinction meet a marbut, they form a circle round him, fall upon their knees, and receive his benediction, a cuſtom which is obſerved even in the palaces of kings.

The marbuts of Mundingo ſpend great part of their time in the inſtruction of their children; and Jobſon informs us, that he had ſeen ſeminaries for learning that contained ſome hundreds of youth, where they are taught to read, to write, to expound the Koran, the principles of the Levitical law, and the nature of the marbut ſociety; but what they inſtil with their firſt milk is an inviolable attachment to the intereſt of the marbuts, a reſerved converſation and conduct, with ſobriety, temperance, and all the morals neceſſary to conſtitute the good order of the fraternity, and to command the reſpect of the laity.

They teach their children to read and write in a book formed of hard wood. They uſe a black ink made of the bark of a tree, and a pen reſembling a pencil. Their laws are written in a language entirely different from that of the vulgar, and is ſuppoſed to be a corrupt Hebrew or Arabic.

It is ſaid that the great volume of the marbut laws, or inſtitutions relating to the ſociety, is a manuſcript, of which they take copies for their private uſe. Jobſon ſays, that they are far from confining their knowledge to their own ſchools, and to their own children, but communicate it to whole provinces, and to every youth they meet. According to him, they travel with their books and families from province to province, teaching wiſdom and religion wherever they paſs, inforcing their doctrine equally by precept and example. All towns are open to them, and the marbuts travel unmoleſted through whole kingdoms in the heat of the moſt bloody wars.

Some authors affirm, that in their travelling they live like mendicants upon the public; while others maintain, that they ſupport themſelves by trade, and particularly by the ſale of griſgris, aſking no other alms but pieces of paper, which they convert into food and raiment by virtue of the myſterious characters they impreſs upon them. Indeed they carry on the richeſt commerce of the country, and ſome of them trade very largely, not only in griſgris but in gold and ſlaves. Hence theſe people oppoſe by all poſſible means the endeavours of the Europeans to penetrate to the ſource of the river Gambia and the Senegal, from the apprehenſion that this might leſſen their trade, and render them leſs neceſſary.

SECT.

The King of Jagra summonid before Numbo Jumbo

SECT. XV.

Of the Iſland of GOREE.

Its Situation and Extent.

BEFORE we conclude this chapter, it is proper to take particular notice of Goree, the only European ſettlement between the rivers Gambia and Senegal, which we ſhall deſcribe with all poſſible minuteneſs.

This iſland, which is ſituated in fourteen degrees thirty minutes north latitude, and in ſeventeen degrees twenty minutes weſt longitude from London, is called by the natives Barſaguiche; but the Dutch, who were the firſt Europeans that took poſſeſſion of it, gave it the name of Goree, from an iſland and town of the ſame name in Holland. It is only about eight hundred and forty yards in length, and two hundred and forty-eight in breadth; its whole circumference, including a point at the eaſtern end of the iſland, being, according to a late menſuration, about two Engliſh miles. It ſtands to the ſouth-weſt of Cape Verd, within cannon-ſhot of the ſhore, and conſiſts of a long narrow piece of land, and a ſmall but ſteep mountain. Notwithſtanding its ſmallneſs, its ſituation renders it agreeable: for on the north part of the iſland the inhabitants have a view of Cape Verd and the neighbouring promontories. Though it is ſituated in the torrid zone, the people breathe a temperate air all the year round, owing to its being continually refreſhed by alternate breezes from the land and ſea. A multitude of ſurrounding rocks render it almoſt inacceſſible, except at two particular bays. Upon the ſummit of a rocky hill is St. Michael's Fort, which the late director M. de St. Jean embelliſhed with ſeveral new buildings, and added works which, in the opinion of the French, rendered the iſland impregnable: the land is alſo defended by other forts and batteries.

The ſoil was formerly compoſed of only a red ſand, without either graſs, trees, water, and ſcarce any thing beſides reeds: but, by the diligence of the above gentleman, ſeveral ſprings of freſh water were diſcovered in the iſland; gardens were planted with excellent fruit-trees; pulſe and all kinds of vegetables were made to grow in great abundance; and, in ſhort, from a ſmall, barren, and diſagreeable iſland, it was rendered one of the pleaſanteſt and moſt important ſettlements in Africa.

The iſland of Goree was ceded to the Dutch in the year 1617 by the king of Cape Verd, when they immediately built a fort on a rock to the north-weſt, to which they gave the name of Naſſau Fort; but finding that it could not command the harbour, they erected a fortification, called Orange Fort, nearer the ſhore. The Dutch kept the iſland till admiral Holmes taking it in 1663, placed an Engliſh garriſon in it. Two years after it was retaken by De Ruyter, and the governor and garriſon obliged to ſurrender priſoners of war. The Dutch then augmented the fortifications, and the iſland enjoyed perfect tranquility, till in 1677 a French ſquadron, commanded by the count D'Eſtrees, attacked the place, and obliged the Dutch governor to ſurrender at diſcretion. D'Eſtrees found that the lower fort mounted forty pieces of heavy cannon, and that the works were kept in excellent repair; but having no inſtructions to garriſon them, he diſmantled this, and entirely demoliſhed Naſſau Fort. Soon after M. Du Caſſe arriving at Goree with a forty-gun ſhip, ſolemnly took poſſeſſion of the iſland, and concluded a treaty with the king and negroes on the ſame conditions the Dutch had enjoyed the iſland; and as this meaſure, which he had voluntarily taken, was approved by the court at his return, he was ſent back the following year in quality of governor; and ſoon after this conqueſt was ſecured to the company by the treaty of Nimeguen.

The French inſtantly repaired and added new works to both the forts, calling the lower fort Vermandois, and the higher St. Michael. Afterwards ſeveral unſucceſsful attempts were made by the Dutch to recover a place of ſuch importance to trade, but all of them proved abortive.

The French continued in the poſſeſſion of this iſland till the year 1759, when a ſquadron was fitted out under the command of commodore Keppel, conſiſting of the Torbay, Fougueux, Naſſau, Prince Edward, and the Dunkirk, ſeveral frigates, two bomb ketches, and ſome tranſports, with ſeven hundred regular troops on board, commanded by colonel Worge. On their arrival before the iſland, it was reſolved to make the attack on the weſt ſide, not becauſe it was the weakeſt, but from its being the weather-ſide; and therefore ſhould their cables be cut by a chain-ſhot, or any other accident, the ſhips might, without danger, put to ſea, and, beating to windward, renew the action; but if they had anchored on the eaſt ſide, ſuch an accident muſt have cauſed the ſhips to be driven aſhore.

On the eleventh of November, at about nine in the morning, the Prince Edward, and the Fire Drake bomb bore down towards the iſland, and in ten minutes after the action was begun by throwing a ſhell from a bomb. The enemy inſtantly returned the fire from their forts and batteries; and at the ſecond ſhot carried away the Prince Edward's enſign-ſtaff, and ſet fire to an arms-cheſt cloſe by it, which blowing up, killed one of the marines. Encouraged by this ſucceſsful beginning, they levelled their ordnance at the Prince Edward, and began a terrible fire; and few in the ſquadron ſaw this veſſel, in the midſt of this ſhower of bombs and bullets, without ſending up their moſt fervent wiſhes on the occaſion.

The commodore obſerving that the Fire Drake overcharged her mortar, and that all her ſhells fell beyond the iſland to the ſouth, ſent his boat on board the Furnace bomb, with advice, that as they ſaw the error of the other in over-charging the mortar, they ſhould avoid that extreme, and that as the enemy ſeemed bent upon ſinking the Prince Edward and the Fire Drake, he deſired they would begin their fire, and endeavour, as much as poſſible to draw part of the enemy's attention from their ſuffering friends; and theſe orders were inſtantly obeyed. The fire from all the ſhips was ſoon diſcharged with prodigious fury on the enemy, and that of the Torbay alone, in which was the commodore, ſeemed ſufficient to have raſed the very foundations of the iſland. The commodore had brought up with ſuch judgment a-breaſt of the angles of both the weſt-point battery and St. Francis fort, that the enemy could not bring a gun from thence to bear upon him. Five guns only could have touched him with advantage; two from St. Peter's, and three from a ſmall lunette on the hill before St. Michael's; both which were ſo warmly attacked by the other ſhips, that they were ſoon deſerted. Indeed the fire from the Torbay was ſo terrible, ſo near, and ſo well aimed, that none but madmen could have ſtood it. The ſhip ſeemed in a continual blaze, and that part of the iſland was darkened by a cloud of ſmoak. Several hundred negroes lined the oppoſite ſhore, to behold the engagement, and were aſtoniſhed at ſeeing ſhips bear down with the utmoſt intrepidity againſt ſtone walls, and receiving the fire from the batteries with intrepid courage.

The governor was at length prevailed upon to ſtrike his flag; but Mr. Keppel, in the midſt of the noiſe and ſmoak, was ſome time before he perceived the ſilence of the enemy, and at laſt only ſuſpected they had ſtruck, from the ſilence of the reſt of the ſquadron. He ſlackened his fire to look around him, when not a Frenchman was to be ſeen but thoſe who were flying towards the caſtle on the hill. Upon this he ſent a lieutenant, attended by his ſecretary, to wait upon the governor; but before they had left the boat they were met by M. St. Jean on the beach; who aſked on what terms the honourable Mr. Keppel propoſed he ſhould ſurrender? Surpriſed at the queſtion, they aſked, If his flag was not ſtruck? He anſwered No, he only meant it as a ſignal for a parley: and being told that the commodore would hear of no terms but his own, replied that he was ſufficiently prepared, and knew how to defend himſelf; to which the others returned, that the commodore had brought up in a ſituation where no gun could hurt him, and did not care if they ſtood out for a month. Hence the engagement was renewed; but M. St. Jean ſoon finding it impoſſible to keep his ſoldiers to their quarters, ſurrendered himſelf

and

and garriſon priſoners at diſcretion, and the Britiſh flag was hoiſted on Fort St. Michael.

This iſland was however reſtored to the French king by the treaty of peace ſigned at Paris in 1763; when the French king, at the ſame time, ceded and guarantied to Great-Britain the forts and factories of the river Senegal.

CHAP. XIV.

Of the CAPE VERD ISLANDS, with BISSAO, and the ſmall Iſlands called the BISSAGOES.

SECT. I.

Of the CAPE VERD ISLANDS.

Their Situation and Number, with a conciſe Deſcription of the principal of thoſe Iſlands, viz. Bravo, Fuego, St. Jago, Mayo, Buena Viſta, or Bona Viſla, Sal, St. Nicholas, St. Vincent, St. Antonio, and St. John's.

THE iſlands of Cape Verd are thus named from the largeſt of them, being ſituated oppoſite to that cape, which projects into the ſea between the rivers Gambia and Senegal, though theſe iſlands lie a hundred and twenty leagues to the weſtward of it. They were diſcovered in the year 1460, by Anthony Noel, a Genoeſe in the Portugueſe ſervice, and are about twenty in number; but ſome of them, being only barren uninhabited rocks, are not worth notice. They are ſituated between the thirteenth and nineteenth degrees of north latitude, and the principal of them are ten in number, lying in a ſemi-circle. Theſe, beginning at the South, are Bravo, Fuego, St. Jago, Mayo, Buena Viſta, the iſle of Sal, St. Nicholas, St. Vincent, St. Antonio, and St. John's.

The iſle of Bravo is ſituated in the fourteenth degree of north latitude, and conſiſts of very high land, the mountains riſing in the form of pyramids. It is remarkable for its excellent wines, and is inhabited by Portugueſe. It abounds in ſalt-petre, and produces Indian corn, water-melons, gourds, potatoes, horſes, aſſes, and hogs; and the coaſt ſupplies the natives with plenty of fiſh.

The iſland of Fuego, or Fogo, is ſituated in latitude fifteen degrees twenty minutes: it is much higher than any of the reſt, and appears at ſea like one continued mountain. In ſailing by it, no vallies are to be ſeen, theſe only reſembling gutters, made by torrents of rain running down the mountain: but when a perſon is on ſhore near one of theſe ſeeming gutters, he finds that they are deep valleys, bordered by lofty mountains.

On the top is a volcano, which may be ſeen at a great diſtance at ſea. It ſometimes caſts forth rocks of an amazing ſize to a vaſt height, with a noiſe like that of the loudeſt thunder, and ſometimes torrents of flaming brimſtone pour from the peak, like a torrent of water down a ſteep mountain; after which the inhabitants can gather what quantities they pleaſe. It is not unlike common brimſtone; but is of a much brighter colour, and on being burnt gives a clearer flame. At other times the volcano caſts forth ſuch an amazing quantity of aſhes, that the adjacent parts are covered, and many goats ſmothered.

There are no brooks in the iſland, and in ſome places the inhabitants are obliged to go ſix or ſeven miles for freſh water: yet, notwithſtanding this, it produces great quantities of pompions, water-melons, feſhoons, and maize; but no bananas and plaintains, and hardly any fruit-trees, except wild figs: however, in ſome of their gardens they have guava trees, oranges, lemons, and limes. They have alſo ſome good vineyards, of which a ſmall quantity of wine is made; but it is generally all drank before it has done fermenting.

The iſland was firſt inhabited by the Portugueſe, to whom the king left the land. Theſe brought negro ſlaves with them, and ſtocked the country with cows, aſſes, horſes, and hogs; the king ſending goats, which run wild on the mountains. Hence the profit of their ſkins is reſerved to the crown; and he who has the management of this revenue is called captain of the mountains, none daring to kill any of them without his licence. It is cuſtomary here, and at all the other iſlands, for every perſon at his death to give freedom to his blacks. Theſe are now the principal inhabitants, there being an hundred negroes on the iſland to one of the whites. They make cotton cloths for cloathing, and breed mules, which they ſell to other nations.

All the inhabitants are Roman Catholics, but mingle with that religion ſome Pagan ſuperſtitions. Moſt of the whites live with the governor in the town of St. Philip, which is the capital of the iſland, and have at the ſame time country houſes on that part of their eſtates which they keep in their own hands, and manage by their ſlaves. Theſe ſupply them with food, and the rents of the plantations let to the blacks are paid them in cotton cloth.

The iſland of St. Jago, or St. James, is the largeſt of them all, and took its name from its being diſcovered on the firſt of May, the feſtival of that ſaint. It is ſituated in fifteen degrees north latitude, and in ſix degrees five minutes longitude from Cape Verde. It is of a triangular form, fifty or ſixty leagues in circumference, and though rocky and mountainous, the valleys produce Indian corn, oranges, lemons, pine-apples, cocoa-nuts, guavas, cuſtard-applies, bananas, tamarinds, plantains, pompions, water and muſk-melons, ſugar-canes, and grapes; but they are not allowed to make wine; they have alſo ſome cedar-trees, and plenty of cotton. In ſhort, it is the moſt fruitful of all theſe iſlands.

The animals are horſes, aſſes, mules, cows, deer, goats, hogs, civet-cats, and monkeys, and almoſt all ſorts of fowls and birds. Their ſeas alſo abound with prodigious plenty of fiſh. Here our ſhips bound for the Eaſt-Indies uſually reſort for freſh water and proviſions, and are ſupplied with hogs and poultry in great abundance.

Salmon mentions, in a very entertaining manner, the alteration of the air on arriving at this iſland. "We "ſailed out of the Thames, ſays he, on the 30th of "January, in an extreme cold winter, the Thames full "of ice; and within the ſpace of a month arrived at "St. Jago, where we found it ſo warm, that the men "all lay naked upon their cheſts, not being able to en-"dure any cloaths on; and when we came aſhore, we "found groves and gardens of ever-green and ripe fruits, "a ſerene air, and almoſt every thing that could afford "delight to a people juſt arrived from a frozen region. "The ſudden change from a co'd to a warm country, "from winter to ſummer, from naked trees deſtitute of "leaves and fruits, and a land covered with ſnow and "ice, to a place where oranges, and all the fruits of "the earth diſplayed their beauties, and were ready for "gathering, was ſuch an agreeable change in little "more than the compaſs of three weeks, that it ex-"ceeded any metamorphoſis that is to be met with in "the moſt romantic relations. An unuſual gaiety ſeem-"ed to poſſeſs all the ſhips company, and nothing but "mirth and good-humour reigned amongſt us."

The capital of the iſland is Ribeira Grande, where the governor, oviodore, and biſhop reſide. Here alſo is a monaſtery, which is adorned with a large garden, and affords the fineſt proſpect of any building about the city,

city, except the cathedral. Moſt of the prieſts among theſe iſlands, as alſo thoſe ſent to Guinea, are negroes. The inhabitants, who are about three whites to forty blacks, pay no tax to the crown.

The iſland has four other towns, which are St. Jago, St. Domingo. St. Domingo Abacen, and Braya, which laſt is the moſt noted port.

Mayo, or May, obtained its name from its being diſcovered on the firſt of that month. It is ſituated in fifteen degrees five minutes north latitude, near three hundred miles from Cape Verd, and is about ſeventeen miles in circumference. The ſoil is in general very barren, and water ſcarce: however they have plenty of cows, goats, and aſſes; and alſo ſome corn, yams, potatoes and plantains. What trees they have are ſituated on the ſides of the hills, and they have ſome water-melons and figs. The ſea likewiſe abounds with wild fowl, fiſh, and turtle. There grows on this iſland, as well as on moſt of the others, a kind of vegetable ſtone, extremely porous, and of a greyiſh colour, which ſhoots up in ſtems, and forms ſomething like the head of a coll flower.

The inhabitants, who amount to about two hundred, are not ſo well affected to the Engliſh as thoſe of Bona Viſta; but they have more cows and oxen, which are the fatteſt and beſt on the Cape de Verd iſlands. They have more cotton than they can uſe; but are ſo indolent, that half of it is loſt for want of gathering. Their cloaths nearly reſemble thoſe worn at Bona Viſta, but few of them have their ſhirts and waiſtcoats ſtitched in colours.

Buena Viſta, or Bona Viſta, thus named from its being the firſt of the Cape de Verd iſlands diſcovered by the Portugueſe, is ſituated in the ſixteenth degree of north latitude, two hundred miles weſt of the coaſt of Africa, and is twenty miles long, and twelve broad, moſtly conſiſting of low land, with ſome ſandy hills, and rocky mountains. It produces great quantities of indigo, and more cotton than all the other Cape de Verd iſlands; yet there is not one of them where there are fewer cotton cloths to be ſold: for the natives will not even gather the cotton before a ſhip arrives to buy it; nor will the women ſpin till they want it. They have, in general, the ſame animals as in the other iſlands, with plenty of fiſh and turtle.

The Engliſh, who frequently land there, to take in a lading of ſalt, hire men and aſſes to bring it down to the ſea; for which they pay them in biſkets, flour, and old cloaths. This iſland had alſo formerly a pretty good trade for horſes and aſſes, which are the beſt of all that are upon theſe iſlands. The people are very fond of ſilk, with which they work the boſoms of their ſhirts, ſhifts, caps, and women's waiſtcoats.

The men commonly wear the Engliſh dreſs; for moſt of them have ſuits of cloaths bought of the Engliſh, and have learned to make cotton cloth to imitate the European faſhion. The women have one, two, or three cotton cloths wrapped about them like petticoats, tied on with a girdle about the hips, and ſometimes without a girdle. Their ſhifts are made like a man's ſhirt, but ſo ſhort, as ſcarcely to reach to the girdle; the collar, neck, and waiſtbands of the young people of ſome rank, are wrought in figures with ſilk in various colours in needlework; but the old and the poor have theirs worked with blue cotton thread. Over their ſhifts they wear a waiſtcoat, with ſleeves to button at the arms, not above four inches deep in the back part, but long enough before to tie with ſtrings under their breaſts. Over all they have a cotton cloth, in the manner of a mantle; thoſe of the married women are generally blue, and the darker the colour, the richer it is reckoned; but the maidens, and gay young wives and widows, wear blue and white, ſome ſpotted, and ſome figured. They however rather chuſe, if they can get them, linen handkerchiefs wrought on the edges, and ſometimes only on the corners, with red, green, and blue ſilk; the firſt being the colour they moſt admire. They wear neither ſhoes nor ſtockings, except on holidays; and, indeed, at other times the women have generally only a ſmall cotton cloth wrapped round their waiſt, and the men a ragged pair of breeches; to which if there be but a waiſtband, and a piece hanging to it before to hide what modeſty teaches them to conceal, they think it ſufficient. The people of Bona Viſta are fond of the Engliſh, and moſt of them can ſpeak a little of the Engliſh tongue.

The iſle of Sal is ſituated in the ſeventeenth degree of north latitude, three hundred miles weſt of the coaſt of Africa, and is about forty-two miles in circumference. It receives its name from the great quantity of ſalt naturally produced here from ſea-water, that from time to time overflows part of the land, which is moſtly low, it having only five little hills. This iſland formerly abounded with cows, goats, and aſſes; but the want of rain cauſed it to be deſerted. There are abundance of land crabs about the iſland, and the ſea abounds with fiſh.

St. Nicholas is the longeſt and moſt conſiderable of all the Cape de Verd iſlands, except St. Jago, is extending about ſeventy-five miles in length. It is ſituated in ſeventeen degrees north latitude, and is moſtly high land. It is fruitful in maize, and produces the beſt ſhoons in all theſe iſlands, and likewiſe oranges, lemons, plantains, bananas, pompions, muſk and water-melons, ſome ſugar-canes; and the inhabitants have vineyards, from which they make a tartiſh ſort of wine. They have likewiſe the dragon-tree, from which flows the drug called gum dragon.

The natives make the beſt cloths and cotton quilts of all the iſlands: theſe are too good for the Guinea trade; but fit for that of Braſil. They make them up into cloaths, as neatly as our common country taylors, and will make buttons to imitate almoſt any pattern you ſhew them; they knit cotton ſtockings, tan cow-hides and goat-ſkins, and make tolerable good ſhoes. Their women are by far the moſt houſewifely and ingenious with their needles of any of the iſlands; and ſhe who does not appear with a worked cap, like thoſe worn at Bona Viſta, is thought very idle.

The town of St. Nicholas is the moſt compact and populous of any on all the iſlands, though it is not ſo large as the city of St. Jago; but the houſes, and even the church, are only covered with graſs thatch. The inhabitants are the only people of the iſland who build boats, with which they fiſh, and catch turtle. They have a number of horſes, and there are few families that have not a ſtock of hogs and fowls. The people ſpeak the beſt Portugueſe, and are the exacteſt Roman catholics of any of the iſlands.

St. Vincent is likewiſe uninhabited; but on the north-weſt ſide of the iſland is a good bay, called Porto Granda, where ſhips may wood and water, and alſo wild goats may be obtained for taking the pains to ſhoot them. Here are alſo many aſſes; it is ſaid there are more turtle and fiſh caught at this iſland than in all the reſt; and that it abounds with ſalt-petre.

The iſland of St. Antonio or St. Antony, is ſituated ſeventeen degrees nineteen minutes north latitude, fifteen miles from St. Vincent. It is little inferior in height to Fuego, and conſidering the amazing loftineſs of the mountains, one of which is thought to be as high as Teneriff, and the deepneſs of the vallies, is ſuppoſed to contain as much ground as St. Jago. It has many brooks of freſh water, which render the vallies through which they flow extremely fertile in maize, and in a variety of trees, as oranges, lemons, limes, bananas, plantains, pompions, guavas, muſk and water-melons. The inhabitants have great plenty of wine; but it is the worſt and cheapeſt of any produced in theſe iſlands. They have alſo a large ſtock of cows, hogs and aſſes, and the mountains abound with goats. In this iſland are likewiſe produced great quantities of gum dragon, and a great deal of indigo is cultivated here, as are likewiſe large plantations of cotton.

The natives are ſaid to be remarkable for their innocence and humanity. There are ſuppoſed to be two thouſand five hundred perſons in the iſland, four-fifths of which number are ſaid to be compoſed of ſlaves, who, like the free-negroes, have wives, houſes, and plantations, and cultivate ſome of the beſt cotton and indigo, which are

are worked up by theſe ſlaves who are governed by a ſteward placed there by a Portugueſe marquis, who is proprietor of the iſland.

The laſt of the Cape Verd iſlands we ſhall mention is that of St. John's, which is ſituated in fifteen degrees twenty-five minutes north latitude, and ſeven degrees two minutes weſt of Cape Verd, and is very high and rocky. It has more ſalt-petre than any of theſe iſlands: this is found in ſeveral caves covering the ſides like a hoar-froſt, and in ſome hollow rocks, like iſicles as thick as a man's thumb. This iſland abounds with pompions, bananas, water-melons, and other fruit, with fowls and goats.

The natives, who are ſimple, harmleſs, and friendly people, wear in common only a little ſlip of cotton faſtened to a ſtring before, which paſſing between the thighs, is tied to the ſame ſtring behind; but when full dreſſed they alſo wear a piece of cotton cloth, which the men hang over their ſhoulders, and wrap round their waiſts, while the women put it over their heads, and then wrap it about their bodies; and on both of them it extends to the calf of the leg, or lower. This cloth they ſpin and weave themſelves.

Their fiſhing utenſils are long canes for rods, cotton lines, and bent nails for hooks. As to their hunting, the governor having the ſole privilege of killing the wild goats, none dare hunt without his conſent. This was a law made by the Portugueſe when they peopled theſe iſlands from the coaſt of Africa, in order to prevent the breed being entirely deſtroyed.

When the governor chooſes to make a general hunt, all the inhabitants are aſſembled, who ſcarcely exceed two hundred; and the dogs which are between a beagle and a greyhound, are called. At night, or when the governor thinks proper to put an end to the ſport, they all meet together, and he parts the goats fleſh between them as he pleaſes, ſending what he thinks proper to his own houſe with all the ſkins; and after he comes home, he ſends pieces to thoſe who are old, or were not out a-hunting; and the ſkins he diſtributes among them as he thinks their neceſſities require, reſerving the remainder of them for the lord of the ſoil.

This is one of the principal privileges enjoyed by the governor; who is alſo the only magiſtrate, and decides the little differences that ſometimes happen among the people. Upon their not ſubmitting to his deciſion, he confines them till they do, in an open place, walled round like a pound: but, inſtead of a gate, they generally lay only a ſtick acroſs the entrance, and thoſe innocent people will ſtay there without attempting to eſcape, except when overcome with paſſion, they ruſh out in a rage; but they are ſoon caught again, tied hand and foot, and a centinel ſet to watch them, till they agree with their antagoniſt, aſk the governor's pardon for breaking out of his priſon, and have remained there as long as he thinks they have deſerved. Nay, if one kills another, which hardly happens in an age, the governor can only confine him till he has pacified the relations of the deceaſed, by the mediation of his friends, who are bound for the criminal's appearance, in caſe a judge ſhould be ever ſent from Portugal to execute juſtice: but impriſonment is here reckoned ſuch a ſcandal, that Mr. Roberts ſays, it is as much dreaded as Tyburn is by the criminals in England.

SECT. II.

Of the Iſland of BISSAO.

Its Situation and Extent; the Face of the Country; its Produce; and the Dreſs, Manners, Religion, and Government of the Inhabitants; with the Manner in which they make War.

WE ſhall now give a deſcription of the iſland of Biſſao, and of a cluſter of iſlands called the Biſſagoes. Theſe iſlands ſtand cloſe to a continent, a few leagues to the ſouth-eaſt of the river Gambia, in the latitude of eleven degrees north.

Biſſao, which is about thirty-five or forty miles in circumference, affords a very agreeable proſpect from the ſea, riſing on every ſide by a gentle aſcent to an eminence in the center of this iſland; yet there are a number of hills inferior in height to that in the middle, ſeparated by beautiful and fertile valleys, divided by ſmall rivulets, which at the ſame time augment the richneſs and elegance of the ſcene. There are little groves of palms, and the reſt of the ground is cultivated, and produces a harveſt equal to the moſt ſanguine wiſhes of the inhabitants. Wheat and maize ſpring up to a great height, ſo as to reſemble a field covered with reeds of bamboos. They have likewiſe another grain that is a ſpecies of maize, which they make into cakes. They have alſo oranges, bananas, mangoes, and every kind of fruit to be found in the warm climates, and perhaps in greater perfection than in any other place. The cattle of Biſſao are of an uncommon ſize, and ſeem to keep pace with the moſt extravagant growth of the corn: milk and wine are in the greateſt abundance; but the iſland affords neither ſwine nor horſes, the natives forbidding the importation of the former, and ſomething either in the climate or ſoil preventing the increaſe of the latter.

The populouſneſs of Biſſao is equal to its fertility, notwithſtanding the perpetual ſtate of a war in which the natives are engaged with the neighbouring iſlands and the kingdoms on the continent: yet though very numerous, they live in cottages diſperſed up and down the country, without the leaſt veſtige of a town, except where the French and Portugueſe have eſtabliſhed themſelves. Even the palace of the king only conſiſts of a number of irregular huts, that have a communication with each other. In the Portugueſe town are about ſix hundred perſons, all of whom ſpeak Portugueſe, and pretend that they are deſcended from that people, though their complexion is jet black, and they have a fixed and inveterate diſlike to that nation.

The dreſs of the women conſiſts of a cotton girdle, which falls down before; and bracelets of glaſs, coral, and copper; but the virgins go entirely naked, and thoſe of high quality have their bodies marked or painted with a variety of hideous pictures of ſnakes and other reptiles, that give their ſkins ſome reſemblance to flowered ſattin. Even the eldeſt daughter of the king is diſtinguiſhed from the other ladies only by the elegance of theſe paintings, and the richneſs of theſe bracelets.

The men of all ranks have no other cloathing but a ſkin fixed to their girdle, and drawn up between their legs. One of the moſt extraordinary ornaments is a large iron ring, with a flat round ſurface on the outſide inſtead of a ſtone, upon which they ring changes with a bit of iron, in ſuch a manner as to converſe with the ſame facility with their caſtanets, as by means of the moſt poliſhed language. There is, however, ſomething in this that appears highly improbable, for it is difficult to conceive how ideas may be conveyed by ſtriking together two pieces of iron; for it is nevertheleſs acknowledged, that, beſides this artificial language, they have another that is vocal, and uſed upon all common occaſions.

The Biſſaons are all idolators; but their ideas of religion appear ſo confuſed, that it is difficult to enter perfectly into their ſyſtem. Their chief idol is a ſmall image which they call Shina; but we are unacquainted with the ſentiments they form of this object of their worſhip: beſides this, it is ſaid, that every man creates a divinity according to his own fancy. Trees are held ſacred, and worſhipped as the reſidence of ſome deity or ſpirit ſuperior to man.

With reſpect to their government, it is entirely deſpotic, the will of his prince being a law to his people; he has nothing to loſe, and yet every thing within his dominions may be ſaid to be his, as his power extends over his people and their effects. Authors give the following inſtance of the policy of one of theſe princes. Two ſlaves, who had been ſold to an European merchant, made their eſcape, and were taken by the king's troops. Equity ſeemed to require their being reſtored to their maſters; but the king gave a different verdict, ſaying, they had obtained their freedom by having eſcaped, and by being retaken by his troops were again reduced to ſlavery; and conſequently were the property of the conqueror.

At the death of the king all the women and ſlaves, for whom he had a peculiar regard, are ſacrificed and buried

near their maſter, in order to attend him in the next world. It is likewiſe cuſtomary for the nobility to have ſome of their living friends buried with them. Labat mentions an inſtance, where a father deſired that his three ſons, of whom he was very fond, might accompany him into the other world.

The natives are warlike, and fight with extreme fury, though with little diſcipline. As treaties of peace are unknown among theſe nations, they have no kind of intercourſe except in war, and hence no ſcheme of politicks is carried on among them. The Europeans are far from offering their mediation; for they find it their intereſt to ferment their quarrels, as war is their harveſt, by its augmenting the number of ſlaves.

When the king of Biſſao reſolves to carry war into the neighbouring territories, he orders an inſtrument, called the bonbalon, to be ſounded, which is the general ſignal to arms, in which all in the government's pay aſſemble at certain head-quarters, which are always fixed, where they find the royal fleet, which uſually conſiſts of thirty canoes, each carrying thirty men, with their arms and proviſions, under the command of an admiral; for the king ſeldom puts himſelf at the head of his fleets and armies. Before the fleet ſets ſail, a number of ſacrifices are offered to the gods, and the fleſh of the victims divided between the court, the prieſts, and the ſoldiers. In this conſultation of the gods the king always receives a favourable anſwer; for the deities being of wood, it is eaſy for the prieſt to direct what they ſhould ſay: and hence the army always begins a campaign with the fulleſt aſſurance of ſucceſs. They make a deſcent with all poſſible privacy, ſurround the enemy's towns and villages, carry off the inhabitants with every thing of value, and then embark, before their troops have time to aſſemble in order to oppoſe them. One half of the booty belongs to the king, and the remainder is divided among thoſe who obtained it. The ſlaves are ſold to the Europeans, except where any of them happens to be of quality or fortune; in which caſe he is reſtored to his friends, on condition of their ſending a certain number of ſlaves in his room.

The heroes, upon their return, aſſume an air of great importance, and go round the country, ſhewing their wounds, and relating the wonders they have done and ſeen, with a long train of priſoners behind them, whom they oblige to ſing the praiſes of the conquerors; for which they make them preſents of pieces of cloth and other things, which they immediately exchange for palm wine.

But when the expedition is attended with leſs honour and profit than was expected, the priſoners are in danger of being ſacrificed, eſpecially if the Biſſaons have loſt an officer of diſtinction. Thoſe who fall upon theſe occaſions receive public honours by dances performed to the muſic of tabors. The women expreſs their grief in a manner extremely affecting, pulling their hair, and beating their breaſts; after which they are ſerved with palm wine, in order to ſupport their ſpirits. When thus recruited they begin their mourning with redoubled vigour, and ſhed tears moſt plentifully, till the corps is laid in the grave; when their countenances ſuddenly brighten, and they ſeem to have loſt all ideas of their affliction.

The king's palace is about a league diſtant from the point of Biſſao. He never ſtirs out without being ſurrounded by ſome thouſands of his nobility, women, and guards, all of them richly dreſſed and armed, as far as the ſkins of beaſts and the brightneſs of their ſcymetars and lances can make them ſo.

The Portugueſe had formerly a fort in Biſſao, which they mounted with eight pieces of cannon, in order to awe the natives, and prevent their trading with any other foreigners but themſelves. The Biſſaons, however, ſoon threw off this reſtraint, and now maintain the full liberty of receiving all ſtrangers into their ports, where they enjoy perfect ſecurity under the king's protection; but, before they are ſuffered to land, his majeſty conſults the gods, by ſacrifices, whether admitting thoſe ſtrangers be for the good of the iſland, and the intereſt of himſelf and people.

SECT. III.

A conciſe Account of the Biſſago Iſlands; and more particularly of the Iſland of Bulam.

THE Biſſago iſlands are ſituated near the mouth of the river Sierra Leona, and conſiſt of the iſlands of Bulam, La Gallina, Caſnabac, Cazegut, Calacha, and ſome others. The iſland of Bulam is about ten leagues in length from eaſt to weſt, and five in breadth from north to ſouth; the whole coaſt is bordered with woods, beyond which the country is fertile, rich, and beautiful, covered with rice, Indian corn, millet, roots, and fruit: yet the iſland is ſaid to be uninhabited, and cultivated only by the natives of the other iſlands, who come hither in ſeed-time and harveſt, continuing at home the reſt of the year.

The ground riſes gently from the ſhore for the ſpace of two leagues, which preſents mariners with a moſt delightful proſpect, while it excites their admiration at ſeeing ſo beautiful a ſpot uninhabited. This aſcent ſerves as a baſe to higher mountains, which riſe in the center of the iſland and are covered with fine woods, and divided by beautiful valleys, ſo that nature ſeems to have been improved by art.

This iſland produces a tree which might be employed to great advantage in ſhip-building; it is called michery: it grows to a great height, is eaſily worked, and at the ſame time is hard, ſolid, and proof againſt worms; all its pores being filled with a bitter oil, which is ſaid to deter them from harbouring in it.

La Gallina was thus named from the great number of hens the Portugueſe found there. This and the iſland of Caſnabac are very populous and fruitful, and have plenty of good water. Cazegut, one of the moſt conſiderable of theſe iſlands, is about ſix leagues long and two broad. Its ſoil is very good, and produces millet, rice, and all kinds of pulſe, beſides orange and palm trees.

We have no particular account of theſe iſlands, none of them being inhabited by the Europeans; we ſhall therefore only add, that each of the Biſſago iſlands, except Bulam, is governed by a chief, who aſſumes the authority of a king. All theſe monarchs are perfectly independent, and frequently at war with each other. They have canoes that carry from twenty-five to forty men, with their proviſions and arms, which are ſabres, bows and arrows. The negroes of theſe iſlands are tall, ſtrong, and healthy, though it is ſaid they live only on fiſh, nuts, and palm oil; and ſell their rice, millet, and other produce of the earth to the Europeans for the ornaments they wear. They are in general idolaters, and are ſaid to be of a ſavage and cruel diſpoſition, not only to ſtrangers, but to one another; for authors ſay, that they frequently quarrel about trifles; and if diſappointed of their revenge, will drown or ſtab themſelves.

CHAP. XIV.

Of ZAARA, TOMBUTO, and BILEDULGERID.

SECT. I.

Of ZAARA, ZAHARA, *or the* DESART.

Its Situation, Extent, Diviſions, Produce, and Animals, with a Deſcription of its ſeveral Provinces.

WE now come to the countries north of the Senegal, and ſhall begin with deſcribing the deſart of Zaara, or Zahara, a vaſt inhoſpitable region, extending from the Atlantic ocean on the weſt, to the kingdom and deſarts of Barca and Nubia on the eaſt, and from the river Senegal on the ſouth, to Biledulgerid on the north; that is, from the eighth degree weſt, to the twenty-ſixth of eaſt longitude, and from the fifteenth degree of eaſt latitude to the tropic of Cancer, comprehending a ſpace of at leaſt fifteen hundred miles in length from eaſt to weſt, and about five hundred in breadth from north to ſouth.

This immenſe tract of land is divided by the Arabians into three general diviſions. Cahel, Zahara, and Aſgar, that is, the ſandy, ſtony, and marſhy deſarts, according to the nature of the ſoil; but later geographers divide this country into ſeven provinces, which are Zanaga, Zuenziga, Targa or Hayr, Lempta or Iguidi, Bardoa, Bornou, and Gaoga.

In a country covered with burning ſands, the ſoil cannot be ſuppoſed to be fertile, though that ſituated on the northern banks of the Senegal, being watered, peopled, and cultivated, produces corn, rice, millet, and a variety of fruits; but, except dates, little more perhaps is reaped than is ſufficient for the uſe of the inhabitants.

Beſides camels and common cattle, this country is remarkable for a ſpecies of domeſtic animal called adimnaim, of which there is great plenty. This is a kind of ſheep, about the ſize of an aſs, with long hanging ears: the females have horns, but not the males, and the wool is ſhort, but ſoft and fine. This animal is ſo ſtrong, that it can eaſily carry a man for ſeveral miles, and ſo gentle, that it never refuſes a burthen. The miſeries to which the inhabitants of this parched, ſandy, and barren deſart are expoſed, are increaſed by incredible droves of lions, tygers, wolves, and other ſavage animals.

To afford the reader as diſtinct an account of this great tract of country as poſſible, we ſhall deſcribe the different provinces and deſarts into which it is divided. Beginning at the ſouth, the province of Zanaga or Senegal, extends from the river of that name on the ſouth, to the province of Suz on the north; it is bounded by the Atlantic ocean on the weſt, and by the territories of Seram, Sunda, and Zuenziga on the eaſt. It contains the two deſarts Azvo and Tagguzza or Taggoſt. The laſt of theſe produces a prodigious quantity of rock ſalt, which is conveyed hence into all the adjacent countries, and is uſed in the deſart chiefly to moiſten the mouth parched with the ſultry heat, and to preſerve the gums againſt a ſcorbutic diſorder to which the natives are ſubject.

Travelling is here extremely fatiguing and dangerous, eſpecially if the ſummer proves dry; ſcarce a drop of water being to be ſeen for thirty leagues together; and when any is found, it is ſo brackiſh, as to be equally unwholeſome and unpalatable. Nor do the cattle fare better, the barren earth not yielding ſo much as a blade of graſs, or any thing for their ſuſtenance, which obliges the paſſengers to carry not only proviſions for themſelves, but for their beaſts of burthen. Beſides the country being flat and ſandy, without mountains, woods, rivers, lakes, or any objects to direct their courſe, it would be impoſſible to avoid loſing their way, were it not for the flight of certain birds, who are obſerved to go and return at certain ſtated periods. They are alſo guided by the courſe of the ſun by day, and by the ſtars by night; which is probably the uſual time of travelling here, as well as in the deſarts of Arabia.

Yet it is certain, that every part of theſe deſarts is not equally inhoſpitable, as they are allowed to be inhabited by ſeveral different nations, particularly by the Berviches, Ludayers, Duleyns, and Zenequi, ſome of which are ſo numerous as to raiſe fifteen or twenty thouſand men; there are alſo a variety of Arab tribes, no leſs numerous, potent, and warlike, and conſequently they find lands capable of ſupporting them and their cattle.

The province, or deſart, of Zuenziga is ſtill, if poſſible, more dry and barren than Zanaga; and we are told, that of large caravans that paſs through this country, ſeldom half the number, either of men or beaſts, ever return; moſt of them dying of thirſt, hunger, fatigue, or under the whirlwinds of ſand with which they are overwhelmed: but this is doubtleſs greatly exaggerated.

The inhabitants of this diſtrict breed many beautiful horſes, and are ſuch expert horſemen and warriors, that they are become formidable to the princes of Barbary, who ſtudy to keep on good terms with them; nor are they leſs dreaded by the negroes, whom they ſeize on all occaſions, and ſell to the people of Fez and Morocco; and, in return, when the negroes get any of them in their power, they cut them in pieces.

The province of Targa is ſaid to be leſs barren, dry, and ſultry than either of the former, it having a variety of good wells of freſh water dug deep in the ground, and the ſand produces graſs and ſeveral vegetables fit for food; the climate is healthful, and great quantities of manna are gathered here, which they ſell to the neighbouring kingdoms.

To the eaſt of Targa is the province of Lempta, which travellers find no leſs dangerous than any of the former, on account of the exceſſive heat of the ſun reflected from the ſand, the ſcarcity of water, the whirlwinds of ſand, and the barbarity of the people, who endeavour to rob and plunder all that come in their way. Through this inhoſpitable region caravans paſs from Conſtantina, and other towns of Algiers and Tunis, to Nigritia, though equally in danger of periſhing by thirſt, hunger, and the ſword; but their attachment to commerce, and the advantages they reap from it, make them encounter theſe hazards with the utmoſt intrepidity.

Bardoa ſtretches from the ſixteenth to the twenty-ſecond degree of eaſt longitude. De Liſle ſays, the inhabitants, who are named Bardoaits, have no towns, but live in tents on the plunder of merchants and paſſengers. But near the mountains, which form the northern barriers between this province and Tripoly, ſtands the town of Kala, where are kept ſome conſiderable fairs, to which merchants reſort from every part of Zahara and the nations bordering upon the Mediterranean ſea, with the wealth of their ſeveral countries. The ſoil is in general dry, barren, and produces no commodities that merit a particular deſcription.

The province or kingdom of Bornou extends from the twelfth to the twenty-ſecond degree of eaſt longitude, and from the ſeventeenth to the twenty-firſt degree of north latitude. The northern part reſembles in barrenneſs the other provinces of Zahara; but all the reſt, which is the greater part, is well watered by ſprings and rivers, that fall with a dreadful noiſe from the mountains, and render the country fertile in corn, graſs, and fruits. Both the eaſtern and weſtern frontiers are inhabited by people of a roving diſpoſition, who live in tents, and are ſaid to enjoy every thing in common, no ſuch thing as property being known among them. The caſtern and weſtern

frontiers

frontiers are divided into mountains and valleys, covered with flocks of cattle, fields of rice and millet, and many of the mountains with timber, fruit-trees, and cotton.

In hot weather the natives, who are chiefly ſhepherds and huſbandmen, go naked, except wearing a ſhort apron before, which they put on out of regard to modeſty; but during the winter they are warmly cloathed with the ſofteſt ſheep-ſkins, of which they alſo form their bed-cloaths; and indeed this is ſcarce a ſufficient defence againſt the inclemency af the weather at certain ſeaſons of the year, when a cold piercing wind blows from the northern mountains, that chills the blood in proportion as the pores have been opened by the late ſcorching heats.

Towards the ſouth there are towns and regular formed ſocieties, where the people are tractable, polite, and hoſpitable; and great part of them artificers and merchants, of various nations, and of all complexions.

It is ſaid that the government is in general monarchical; and that the king has all his houſhold-furniture, and even his ſtirrups and ſpurs, with the bit and ornaments of his bridles, of ſolid gold; whence it may be inferred, that either a great traffic in that valuable metal is carried on here with the diſtant countries, or that Bornou, or ſome of the neighbouring kingdoms, produces gold. The capital of this kingdom is a conſiderable city of the ſame name; beſides which there are ſaid to be the towns of Amozen, Sagra, and Semegonda, all of them to the northward of the metropolis, and to the eaſtward thoſe of Sama and Nebrina. However, very little is known of any of theſe towns, and ſome writers queſtion their exiſtence.

We now come to the laſt and moſt eaſtern province of the deſart of Zahara, called by the natives Gaoga, which on the eaſt is contiguous to Nubia, and on the north to Egypt. This province is computed to be a hundred and eighty leagues in length from north to ſouth, and about a hundred and ſixty from eaſt to weſt where broadeſt, extending from the nineteenth to the twenty-ninth degree of eaſt longitude, and from the twelfth to the twenty-ſecond of north latitude.

The only city in the whole kingdom is Gaoga, which ſtands on the north ſide of a lake of the ſame name, in fifteen degrees forty minutes north latitude, and twenty-five degrees thirty minutes eaſt longitude, which is all we know of either, as no traveller gives any particular account of them.

The kingdom of Gaoga is moſtly mountainous, and the natives rude and illiterate: they dwell in poor ſlight hovels of materials ſo combuſtible, that they are frequently ſet on fire; and feed large herds both of ſmall and great cattle, which are their principal wealth as well as ſuſtenance.

SECT. II.

The Complexion and Manners of the Inhabitants of Zahara, different from thoſe of the People on the other Side the Senegal. Their Dreſs, Villages, Camps, Furniture, Manner of eating, Freedom from Diſeaſes, Marriages, and Funerals.

HAVING deſcribed the various provinces of this barren and ſultry deſart, we ſhall now give ſome account of the general cuſtoms and manners of the inhabitants.

It is remarkable that though the river Senegal only divides this deſart from Nigritia, and tho' the paſtoral lives of the inhabitants expoſes them to the vertical rays of the ſun, under a climate as hot at leaſt as the former, their complexion is very different, they being for the moſt part no more than tawny, while the others are of a jet-black; and few or none of them on this ſide that river, approach either in complexion or features to the negroes, who ſeem to be a people entirely diſtinct from theſe: nor do the inhabitants of Zahara differ leſs from thoſe of the ſouthern countries in their manners, cuſtoms, and religious rites, than in their external appearance. The former are all profeſſors of the Mahometan religion, a few only excepted, who are worſhippers of fire. Hence the various tribes of Arabs, Barabars, &c. found in this country are probably deſcended from thoſe Saracens and Arabians, who breaking out of Aſia in the ſeventh century, over-ran the greateſt part of northern Africa, and were here ſtopped by the river Senegal: Hence we may account for that inbred and inveterate hatred that ſtill reigns between them and the native Africans on the other ſide the river.

The women never appear without a long veil that covers their face and arms; nor can the Europeans ever ſee them uncovered, except by accident. Both the men and women are of a middling ſtature, and, in general, well proportioned, with a beautiful ſymmetry of features. Their complexion is tawny, but delicate; and, as the women are leſs expoſed to the ſun, they are probably more fair and beautiful. Labat aſſures us, that they are remarkable for their prudence, œconomy, and ſtrict fidelity to their nuptial engagements. They not only live alone, but a man turns away his head when he chances to meet a woman, even his own wife, except at the time appointed for marriage freedoms. One who is too poor to have ſeparate tents for the women, tranſacts all buſineſs and receives viſits at the door in the open air, his neareſt friends not being permitted to converſe with his wives in the tent. This is a privilege, ſays a modern author, reſerved for their horſes, or rather mares, which are preferred on account of their beauty, for the advantages of breeding, their tameneſs and docility. They lie down in their tents promiſcuouſly with the women and children, their little foles being the play-fellows of infants.

The dreſs both of the Moors and the Arabs of this country chiefly conſiſts of a robe or caftan of ſerge, ſome woollen ſtuffs, or blue and white cotton, and ſometimes, but very ſeldom, of ſilk. They are cloathed in a large ſhirt tied round the neck; this is ſo wide as to fold two or three times about the body, and is bound round the waiſt by a ſaſh, in which is ſtuck a long knife like a bayonet, and ſometimes two. According to Mr. Adamſon, the dreſs of both the men and women conſiſts in a large ſhirt, generally of black linen, and a cloth with which the women cover their head and ſhoulders; the men ſometimes rolling it about their heads, in imitation of a turban, and ſometimes round their middle. Some of the women wear their hair tied up in a knot, and others let it hang down; but the men are in general very negligent of it. They wear ſandals, or rather ſocks, of Morocco leather, which riſe to the ſmall of the leg, and their heads are covered with a red bonnet, or cap, bordered with white cotton. They frequently wear above their other cloaths a long looſe robe of white or ſtriped cotton, or a woollen ſtuff, which they call haik, and is extremely becoming. This robe has a long pointed hood that falls down behind, to the extremity of which hangs a taſſel by a long ſtring. However, the poor are cloathed after the manner of the negroes, and wear only a piece of cloth hanging down from the waiſt.

The women wear a long cotton ſhift, with long and wide ſleeves, large drawers, and a piece of calicoe, or linen, that covers them from head to foot, and flows in an eaſy manner behind. They are all adorned with earrings and pendants, which are valuable in proportion to their ſtation and quality: their fingers are alſo covered with rings, their arms with bracelets, and their legs with chains of braſs or copper.

When a conſiderable number of tents or cabbins are placed together, and form a kind of town or village, they call it adouar. Theſe villages are uſually of a circular form, the tents ſtanding very thick, and in the center is an empty ſpace in which they keep their cattle. They have centinels on every ſide of this encampment, to guard againſt ſurprizes from robbers, and from wild beaſts. On the leaſt appearance of danger the alarm is given by the centinels, and ſoon ſpread over the camp, by the barking of dogs and the noiſe of different animals; upon which every man able to bear arms ſtands on his defence, each before his own tent. As theſe people never encumber themſelves with much houſhold furniture, theſe villages are eaſily tranſported from place to place. Indeed all the domeſtic implements belonging to a family are contained in a leathern bag, or ſack, which is eaſily tranſported, tent and all, on the back of a camel to any diſtance.

Their uſual drink is milk or whey, and their only bread cakes made of millet; indeed wheat and barley grow to great perfection in ſeveral parts of the country near the Senegal; but they are continually moving from one place to another, and their diſlike to a fixed reſidence deſtroys all taſte for agriculture. If they were to ſow their corn, it might be reaped by other nations, for no inducements can engage them to continue a whole ſeaſon in one place; for however uſeleſs and unneceſſary their excurſions might be, they would conſider ſuch an inſtance of inactivity as highly culpable.

When they happen to have a ſtock of wheat or barley, they lay it up in deep pits hewn out of the rock; theſe they contrive with abundance of art, in order to cauſe a conſtant draught of freſh air through the whole cavern, which is narrow at the entrance, and gradually enlarges itſelf in proportion to its length, which is ſometimes above thirty feet. It is certain, that the grain will keep ſound for many years in theſe ſubterraneous ſtore-houſes, the mouths of which, after the corn is ſufficiently dry, are cloſed up with wood and ſand.

In ſome parts of the country the people have portable mills, with which they grind their corn as they want it, and theſe they always carry with them wherever they go; but authors do not deſcribe their form. Their manner of eating reſembles that of the Aſiatics. At their meals they ſit croſs-legged round a covering of Morocco leather, or a mat of palm leaves, ſpread upon the ground, upon which their diſhes and plates of copper or ivory are laid; and they never drink till they riſe in order to waſh, a ceremony that cannot be omitted without the greateſt indecency. They never allow themſelves more than two meals a day, one in the morning and the other at night, and the women are never allowed to eat with the men. Their repaſts are ſhort and ſilent, not a ſyllable being uttered till they have waſhed and returned to their pipe and coffee, and then converſation begins.

From this temperance in their meals ariſes that ſtrong health and freedom from diſeaſes that renders them ſtrangers to medicine, which was ſo much cultivated by their predeceſſors. The only diſtempers to which they are ſubject are dyſenteries and pleuriſies, both which they are ſaid to cure by the internal and external application of ſimples; but as for the gravel, ſtone, gout, and a number of other acute and chronical diſeaſes, they are abſolute ſtrangers to them. The inhabitants are ſaid to live to a great age, without knowing what ſickneſs is, they ſeldom dying before the courſe of life is conſumed by years, and the vital heat extinguiſhed by the rigidity of the ſolids, and diminution of the circulating fluids. With them a man at ſixty is ſaid to be in the prime of life, and to marry and beget children with all the vigour of an European at thirty. It has been found by experience, that the leſs they are connected with foreigners, and the more ſtrictly they adhere to their primitive manners, the fewer are their maladies and diſeaſes; and that while they maintain their original ſimplicity and frugality, no people upon earth are bleſſed with ſuch an uninterrupted flow of health and ſpirits.

The mothers have a paſſionate fondneſs for their children, and take the utmoſt care to prevent their being injured by any accident. They are ſo weak as to imagine, that they can be greatly hurt by any evil eye, which they ſuppoſe capable of bringing diſeaſes and death upon them; but this opinion is not peculiar to the Moors and Arabs, ſince it prevails among the vulgar in Spain and Portugal, and even among the papiſts of Ireland. The boys are circumciſed at fourteen years of age, and are at liberty to marry as ſoon as they can purchaſe a wife; for the fathers here make an eſtate by having a great number of daughters; for thoſe who addreſs them make preſents to the parents of camels, horſes, and horned cattle. They form a judgment of the affection of the huſband from his liberality, and the young lady is never delivered to him till by his preſents he has made her parents ſenſible of his merits. If upon her being brought home he is diſappointed in his expectations of her beauty and chaſtity, he may ſend her back; but in this caſe he forfeits the preſents he had made.

A man has no ſooner breathed his laſt, than one of his women, or ſome relation, puts her head in at the door of the tent, and burſts into a terrible cry; upon which all the women within the village ſet up a lamentable ſhriek and diſmal ſcreams, which alarm the whole camp or village. All the people then aſſemble round the tent of the deceaſed, ſome deploring his own loſs in mournful ſtrains, and others ſinging the praiſes of the deceaſed in melancholy accents ſuited to the occaſion. From their lively and natural repreſentation of grief, from their aſſumed melancholy, feigned ſighs and tears, they ſeem to be all the friends and kindred of the deceaſed; yet all this is mere form, and is beſtowed on every man without the leaſt regard to his merit. The body is afterwards waſhed, dreſſed, and placed on a riſing-ground, to be viewed by every one till the grave is dug; after which it is interred with the head elevated a little, the face turned to the eaſt, and the grave covered with large ſtones.

SECT. III.

Of the Learning, Poetry, and Muſic of the Natives of the Deſarts of Zahara; their Method of making War; and their Skill in Horſemanſhip. They ſometimes ride upon the Back of an Oſtrich; and are fond of making long Journies.

WITH reſpect to the learning of the Moors and Arabs of the deſarts, it is ſo extremely limited, that few of them are able to read Arabic or any other language; yet ſome of them have a tolerable notion of aſtronomy, and talk with the preciſion of an European ſcholar upon the ſtars, their number, ſituation, and diviſion into conſtellations. The clear and ſerene ſky in which they live has greatly aſſiſted their obſervations, an advantage they have improved by a warm imagination and a happy memory: their ſyſtem of aſtronomy is, however, ſo replete with fable and abſurdity, that it is in general difficult to comprehend their meaning: yet, with all their ignorance, they ſeem formed by nature for liberal ſentiments, and with a taſte for the polite arts, as their eſſays in poetry and muſic, which are far from being contemptible, ſeem to indicate. Thoſe who are acquainted with the genius of the oriental tongues, from which theirs is derived, have been highly delighted with their ſongs ſung in recitative, accompanied by a kind of guitar, in which they take the greateſt pleaſure.

From the ſoftneſs and effeminacy of their muſick it might be imagined, that theſe people cannot be very warlike; but if we may judge from ſome of their maxims, they are far from being puſillanimous. "Can any thing, "ſay they, be more daſtardly, than to kill a man before "you approach him near enough to be diſtinguiſhed." Hence they never attack an enemy till they come within the length of their lances, and then retiring to a proper diſtance, throw them or ſhoot their arrows with ſurpriſing dexterity. They fight chiefly on horſeback with ſhort ſtirrups, and by raiſing themſelves high in the ſaddle, ſtrike with greater force. They never draw up their cavalry in long lines and extended wings, but in ſmall detached ſquadrons, by which means they are leſs liable to be broke or thrown into confuſion; and when ſuch an accident happens, are more eaſily rallied. The agility of their horſes, and their own ſkill in riding, give them great advantages by attacking in all quarters, wheeling off, and returning to the charge with amazing dexterity.

It may be proper here to obſerve, that they ſometimes mount the oſtrich. Mr. Adamſon ſays, that ſome of thoſe he had ſeen among the burning ſands on the north ſide of the Senegal, are incredibly large, ſwift, and ſtrong. Two boys were mounted upon the back of one of theſe gigantic fowls, not full grown, with which weight it ran ſeveral miles with a velocity exceeding belief, and the ſwiftneſs of the fleeteſt courſer. To try the ſtrength of an exceeding large oſtrich, Mr. Adamſon had two ſtout men mounted upon his back, when their weight appeared by no means diſproportioned to his ability, as it was far from retarding its progreſs. At firſt the bird went a pretty high trot; but when he was heated he extended his wings, as it were to catch the wind, to which his ſwiftneſs ſeemed indeed equal. "Every body, ſays he, "muſt have ſeen a partridge run, and conſequently muſt "know

" know there is no man whatever able to keep up with " it; and it is eaſy to imagine, that if its ſteps were " longer, its ſpeed would be greatly augmented. The " oſtrich moves like the partridge, but with the advan- " tages of a long ſtep, and great aſſiſtance from its wings; " and I am ſatisfied, thoſe I am ſpeaking of would have " diſtanced the fleeteſt race-horſes in England." Whence, ſay the authors of the Modern Part of the Univerſal Hiſtory, we may judge of their utility, could they be tamed and broke in the ſame manner as a horſe.

Theſe people are in general fond of long journies and excurſions into remote countries on affairs of trade and commerce, in which reſpect they are ſo indefatigable, that no hazard is too great, where profit is the motive. Theſe expeditions being undertaken in large caravans, in which their goods and neceſſaries are carried on camels, they are able to make head againſt any oppoſition they may meet with on the road, and ſeldom return without rich ladings of gold, ivory, gum, oſtrich-feathers, camel's-hair, ſlaves, and other commodities, which they ſell to the Europeans, or to the merchants of Fez and Morocco. It has been already intimated, that as no road or path can be preſerved in theſe ſandy deſarts, they are directed in their courſe by the flight of certain birds. Theſe the devout and zealous Mahometans conſider as guides ſent by their prophet to direct them in their journey; and, it is ſaid, that without their direction they never preſume to undertake an expedition of any conſiderable length.

SECT. IV.

Of the Kingdom of TOMBUTO.

Its Situation; a Deſcription of its Capital; the Wealth and State of the King; and a conciſe Account of the City of Cabra.

BEFORE we take leave of this country, it may be proper to take ſome notice of the kingdom of Tombuto, which is ſituated to the ſouth-eaſt on both ſides the Niger; and, though little known, is ſaid to be of great extent. It took its name from Tombuto its capital, which ſtands in the latitude of fourteen degrees thirty-two minutes, and in the longitude of two degrees twenty-five minutes eaſt from London. This kingdom borders on the province of Zuenziga, already deſcribed.

In this town, and the ſurrounding country, the houſes are built of a bell form, and only compoſed of hurdles plaiſtered over with loam; but it has a handſome moſque built with ſtone and lime. The royal palace is likewiſe built with the ſame durable materials, after a deſign drawn and executed by an excellent artiſt of Granada, who was driven hither when the Moors were expelled from Spain. Beſides theſe there are ſome other tolerable ſtructures.

The city of Tombuto has many weavers of cotton; and mechanics are more encouraged than in any other part of Africa. Hither European cloths are brought from Barbary, and the coaſt of Guinea. Of theſe markets and public fairs are held, to which the women reſort with their faces veiled. Some of the native inhabitants and ſtrangers who reſide in the city are ſo rich, that the king thinks it not beneath the dignity of his rank to enter into an alliance with them. Leo Africanus mentions two princeſſes in his time, who were married to wealthy merchants, one a native of the place, and the other a foreigner.

This kingdom is well watered by natural ſprings, canals drawn from the Niger, and wells, that render it fertile in all kinds of grain, graſs, cattle, milk, butter, and all the neceſſaries of life, except ſalt, which they procure by land-carriage from Tagaza, which is about five hundred miles diſtant, and is ſo highly valued, that a camel-load is ſaid to ſell for eighty ducats.

The king of Tombuto has in his poſſeſſion a prodigious quantity of gold plate, and the whole court is ſaid to eat out of gold veſſels; ſilver or any other metal being ſeldom uſed. When he travels he rides upon the back of a camel, richly capariſoned; all the furniture ſhining with burniſhed gold, while one of his great officers leads his horſe after him. He likewiſe rides upon a camel in war; but all his ſoldiers are mounted upon horſes. His general retinue and guards conſiſt of three thouſand horſemen well armed with poiſoned arrows and darts, beſides a number of foot, who have ſhields and ſwords. He often levies in perſon the tribute he receives from thoſe princes who do him homage, and frequent ſkirmiſhes paſs between the guards and the troops of thoſe vaſſals, who unwillingly give this teſtimony of their ſervitude. As no good horſes are bred in the country, the cavalry are uſually mounted upon Arabian horſes and barbs, which the king purchaſes at a great expence. The court and merchants, however, ride upon little horſes bred in the country, which are hardy, and in every reſpect, except in beauty, equal to the former. When the king is informed of a merchant's arrival in town with a drove of horſes, he inſtantly orders a number of the fineſt of them to be brought him; for which he pays a high price, ſcrupling no expence to have his troops handſomely mounted.

The moſt profound homage and reſpect is paid by thoſe who addreſs him; for all who approach the throne muſt proſtrate themſelves on the ground, take up the duſt, and ſprinkle it over their head and ſhoulders: a ceremony that is particularly obſerved by all who never had this honour before, and alſo by foreign ambaſſadors.

This monarch is ſuch an enemy to the Jews, that he has ſtrictly prohibited their entering the city, and laid a heavy penalty on all the merchants who trade with them. His taſte for literature is ſaid to appear from the great number of doctors, judges, and prieſts, whom he maintains at a great expence in the capital, furniſhing them with all the conveniences of ſtudy. Manuſcripts from Barbary are brought hither, and ſold as the moſt valuable merchandize; and, we are told, that ſome traders have amaſſed immenſe wealth by confining themſelves to this literary traffic, which the monarch encourages with the ſpirit, taſte, and generoſity of a prince. Learning has, however, made but little progreſs, except about the court, it having produced no viſible alteration in the manners of the people. Theſe are mild and gentle in their diſpoſition, frugal in their œconomy, induſtrious in the diſcharge of their ſeveral employments, and chearful in the hours of relaxation, which they devote to ſinging, dancing, and feſtivity.

The Tombuton gentry place the higheſt mark of pomp and pageantry in keeping a great number of ſlaves; but their careleſſneſs frequently produces the moſt dreadful calamities: thus the whole town is often in flames, occaſioned by their means; for the houſes, being built of combuſtible materials, catch fire upon the moſt trivial accident. Without the ſuburbs the Tombutons have neither gardens nor orchards.

The currency uſed in commerce conſiſts of ſmall bits of gold, and certain ſhells, which they uſe in purchaſing things of little value, four hundred of theſe being only worth a ducat.

About twelve miles from the city of Tombuto, to the ſouth, ſtands Cabra, a large town built in the ſame manner as the former, but without walls. Here is a judge appointed by the king to decide all diſputes; but the people have the liberty of appealing from his deciſion to the throne. The inhabitants of Cabra are ſaid to be ſubject to ſeveral diſeaſes, which are ſuppoſed to be owing to the heterogeneous qualities of their food, which is uſually compoſed of fleſh, fiſh, milk, butter, oil, and wine.

SECT. V.

Of BILEDULGERID.

Its Situation, Extent, and Produce; with an Account of the Perſons, Dreſs, Manners, and Cuſtoms of the Inhabitants; and a Deſcription of the City of Teuſera.

BILEDULGERID is almoſt of a ſquare form, and extends above eighty leagues every way, or from twenty-

twenty-eight degrees thirty minutes to thirty-two degrees fifty minutes north latitude, and from five degrees thirty minutes to eleven degrees fifty minutes eaſt longitude; and is bounded on the eaſt by a ridge of lofty mountains which divide it from the kingdom of Tripoly and part of Gudamis, on the weſt by the countries of Zeb and Mezeb, and on the ſouth by the province of Verghela: this is all that can with propriety be comprehended within the juſt limits of Biledulgerid, though it is uſual to include under that name all the countries here mentioned as its frontiers.

The whole country of Biledulgerid, is mountainous, ſandy, and barren, producing little beſides dates, which grow here in ſuch plenty, that the face of half the country is covered with trees bearing that fruit. The climate is hot and unhealthy, the people lean, ſwarthy, with ſhrivelled complexions, and their eyes inflamed, owing to the reflexion of the ſun-beams from the white hard ſoil; and the ſhowers of duſt and ſand driven by the high winds that blow here at certain ſeaſons with ſuch violence, as ſometimes to bury men and cattle under heaps of it.

To their eating dates is attributed an inveterate ſcurvy in the gums of the inhabitants, which frequently makes all their teeth drop out, and ſometimes ſpreads over their whole bodies, by which means they are rendered unhappy and extremely loathſome. In other reſpects the natives are ſound, vigorous, and healthy; and many of them live without ſickneſs to a good old age, though they diſcover a furrowed countenance, ſhrivelled ſkin, and hoary locks very early in life, and before infirmity, decrepitude, or any decay of their faculties begin to appear. The plague, which makes ſuch havock in Barbary, is in a manner unknown at Biledulgerid; though the countries are contiguous, and there is a conſtant intercourſe between the inhabitants at all ſeaſons. This is alſo the caſe with the ſmall-pox, which in other hot countries is no leſs contagious and fatal than the plague itſelf.

The natives are repreſented as a ſavage, treacherous, and thieviſh people, and are ſaid to be a mixture of old Africans and Arabs. The former live with greater regularity in villages, compoſed of a number of ſmall huts, and the latter in tents, ranging from place to place in queſt of food and plunder. There is not a town in the whole country beſides Teuſera and Tonſera worthy of notice; nor is it leſs deſtitute of rivers, there being in all this large territory ſcarce a ſingle ſtream worth mentioning, or that is not dried up during half the year.

The Arabs, who value themſelves on their being ſuperior in birth and talents to the primitive inhabitants, are perfectly free and independant, and frequently enter into the ſervice of the neighbouring princes who are at war. They are fond of hunting, particularly the oſtrich, of which they make great advantage, for they eat the fleſh, exchange their feathers for corn, pulſe, and other things they want, uſe the talons as pendants for their ears and other ornaments; their fat is eſteemed a medicine of ſingular virtue, and they convert their ſkins into pouches and knapſacks; ſo that no part of the animal is left unemployed in ſome uſeful purpoſe. The Arabs likewiſe live upon the fleſh of camels and goats, and drink either the broth in which it is boiled, or camels milk, for they ſeldom taſte water, that which is good being generally more ſcarce than milk itſelf.

They have ſome horſes which they uſe in the chace, where people of rank are attended by negro ſlaves; and thoſe of inferior fortune by their women, who are no leſs obſequious than the ſlaves themſelves, looking after the horſes, and performing the moſt ſervile and laborious offices.

Though learning is here at a very low ebb, they have ſchools to which all the boys of diſtinction are ſent in order to be inſtructed in that kind of knowledge which is moſt in repute, and are raiſed from thence to the dignities of judges or prieſts, in proportion to their genius and the proficiency they have made in their ſtudies. Some addict themſelves to poetry, for which many of the natives of this country ſhew a very early genius; and it is not uncommon to ſee a perſon merit the higheſt diſtinctions by means of this talent, which, conſidering the rude ignorance of the people in general, they ſometimes carry to an amazing pitch of ſweetneſs and ſublimity. Their invention is ſurpriſingly fertile, and they particularly excel in fables and parables. A few of them purſue the mechanic arts; but the people in general deſpiſe them as mean and ſervile, and where any of them engage in the employment of huſbandry, they leave all the labour to their wives and ſlaves.

The city of Teuſera, which D'Liſle has placed within the limits of Biledulgerid, ſtands on the confines of Tunis, in thirty-two degrees twenty eight minutes north latitude, and in ten degrees twenty-ſix minutes eaſt longitude from London. Of this city Marmol has given us the following account: that it was built by the Romans, and fortified with high walls, the ruins of which are ſtill to be ſeen. The Mahometans on their entering this country plundered and deſtroyed the city on account of the reſiſtance made by the inhabitants, and thus all its noble ſtructures were demoliſhed, the preſent buildings conſiſting only of low and mean huts. Here they have fairs at certain ſeaſons, to which the merchants of the ſurrounding countries reſort. Through the center of the town runs a river, by which the Arabs and Africans are ſeparated, each poſſeſſing a certain quarter, the one to the ſouth, and the other to the north, enjoying different privileges, though all are equally the inhabitants of the ſame city. They are even continually at war with each other, and make incurſions acroſs the river with all the rancour and animoſity of declared enemies; but both frequently unite to repel all endeavours to bring them under a foreign government.

It might now be expected that we ſhould come to Morocco; but as that kingdom is only a part of a very extenſive region, diſtinguiſhed by the name of Barbary, and reſembles the other countries in that great diviſion in its climate, and in the religion and manners of the inhabitants, it will be proper to place them all in one view; and therefore, before we take leave of the weſtern coaſt of Africa, we ſhall deſcribe the Canary Iſlands and the Madeiras, which lie oppoſite to it.

CHAP.

CHAP. XVI.

Of the CANARY and MADEIRA ISLANDS.

SECT. I.

Of the Situation and Extent of the Canary Iſlands in general; with a Deſcription of Lancerota and Fuertaventura.

THE Canaries, antiently called the Fortunate Iſlands, lie in the Atlantic Ocean oppoſite to the coaſt of Africa, between the twenty-ſeventh degree thirty minutes and the twenty-ninth degree thirty minutes north latitude, and between the twelfth and ſeventeenth degree fifty minutes weſt longitude from London. Mr. Glaſs obſerves, that on ſailing four hundred and fifty miles to the ſouth-weſt from the mouth of the Streights of Gibraltar, along by the coaſt of Fez and Morocco on the Atlantic Ocean, we arrive at the ſouth-weſt extremity of Mount Atlas; then leaving the land, and ſailing into the ocean, directly weſt, one hundred and ſixty miles, we come to the iſland of Lancerota, the firſt of the Canary Iſlands in that courſe; the reſt of theſe iſlands lie all to the weſt and ſouth of Lancerota. The Canaries are ſeven in number; theſe are Lancerota, Fuertaventura, Canaria, Tenerife, Gomera, Hierro, or Ferro, and Palma: theſe lie from eaſt to weſt in the order in which they are here placed; and the laſt is about ſixty-five leagues diſtant from the firſt.

The firſt of theſe iſlands, named Lancerota, is very high, and may be diſcovered at a great diſtance. On approaching it appears black, rocky, and barren. It is about fifteen miles long and ten broad, and the center of the iſland is in latitude twenty-nine degrees eight minutes north.

The principal port is on the ſouth-eaſt ſide of the iſland; it is called Porto de Naos, and any veſſel that does not draw above eighteen feet may enter at high water, and lie ſecure from all winds and weather; yet in ſailing along the coaſt the ſhips appear as if at anchor in an open road; for the harbour is formed by a ridge of rocks, which at a ſmall diſtance cannot be perceived, as moſt of them lie under water: theſe breaking off the ſwell of the ſea, the inſide is as ſmooth as a mill-pond. As this is the only convenient place among the Canary Iſlands for cleaning and repairing large veſſels, it is much frequented for that purpoſe by the ſhips that trade to theſe iſlands. At the weſt end of the harbour is a ſquare caſtle built of ſtone, and mounted with ſome cannon; but is of no great ſtrength, as ſhips of war may approach it within muſket-ſhot. There is no town or village at this port, though there are ſome magazines in which corn is depoſited for exportation.

At the north end of Lancerota is a ſpacious harbour, called El Rio, which is a channel dividing the iſland of Lancerota from the uninhabited iſland of Gracioſa, and through this channel ſhips of any burthen may paſs. That part of Lancerota which faces this harbour, is an exceeding high and ſteep cliff, from the bottom of which the ſhore is about two muſket-ſhot diſtance. The ground here is low, and in it is a ſalt-work, which is a ſquare piece of land levelled and divided by ſhallow trenches about two inches deep; into theſe they let the ſea-water, which, by the heat of the ſun, and the nature of the ſoil, is ſoon turned into ſalt.

There is no other way of acceſs into Lancerota from the ſhore of this harbour, than by climbing up a narrow, ſteep, and intricate path, that leads to the top of the cliff; and it is ſcarce poſſible for a ſtranger to aſcend it without a guide; for ſhould he chance to wander from the path, it would be difficult to regain it, and he would be in great danger of falling to the bottom.

There are only two towns in the iſland: one called Cayas, or Rubicon, is ſituated about two leagues to the north weſt of Porto De Naos, and may be termed the capital of the iſland, ſince it was formerly a biſhop's ſee; but it contains only about two hundred houſes, an old caſtle mounted with ſome guns, a church, and a convent of friars; but moſt of the dwelling-houſes have a mean appearance.

About two leagues within land, to the ſouthward of the narrow path of the cliff at El Rio, is the town of Haria, the next in ſize to Cayas. It contains about three hundred inhabitants; but all the buildings, except the church and three or four private houſes, are very mean ſtructures.

The iſland of Gracioſa lies on the north ſide of Lancerota, and is barren, uninhabited, and deſtitute of water; though it is about three miles in length, and two in breadth; beſides this, there are ſeveral other rocky, barren, and uninhabited iſlands.

We ſhall now give a deſcription of Fuertaventura, and then give an account of the produce and inhabitants of both theſe iſlands.

The north end of Fuertaventura lies about ſeven miles ſouth-and-by-weſt from the ſouth-weſt point of Lancerota, and in the channel between them is the little uninhabited iſland of Lobos, or Seals, which is about a league in circumference.

Fuertaventura is about eighty miles in length, and in general about fifteen in breadth; but in the middle it is narrow and low, being almoſt cut in two by the ſea. That part of the iſland on the ſouth ſide of the iſthmus is mountainous, ſandy, barren, and almoſt uninhabited; but though the northern part is alſo mountainous, yet within land it is fertile and well peopled.

This iſland has ſeveral bays and harbours; and there are three ſmall towns, one of which, called Oliva, is ſituated ſomewhat leſs than two leagues within land from the road of Lobos, in the midſt of a plain that abounds with corn-fields. Here is a church, and about fifty good houſes. The next to this is La Villa, the chief town in the iſland, which is ſituated in the center of that part which lies north of the iſthmus, and has a church, a convent of Franciſcan friars, and near an hundred houſes. There is alſo a town called Tunehe, which contains about one hundred houſes; but they are very mean, when compared with thoſe of La Villa and Oliva. Beſides theſe there are many ſmall villages ſcattered up and down in the northern and inland part of the iſland, which ſtand ſo thick, that we no ſooner loſe ſight of one than we come in view of another.

It is remarkable, that when there is a great weſterly ſwell the ſea breaks on the rocks, at the north-weſt end of Lobos with ſuch violence, as to ſtrike the beholder with terror. "I may without exaggeration affirm, ſays "Mr. Glaſs, that I have ſeen breakers there near ſixty "feet high: were one of theſe to ſtrike the ſtrongeſt "ſhip, ſhe would be ſtaved to pieces in a moment. "When I ſaw thoſe mighty breakers, our ſhip had juſt "paſſed through the channel between Fuertaventura "and Lobos: we had a fine briſk trade-wind at north-"north eaſt, and though we had no leſs than ten fa-"thoms water, when we come into the weſterly ſwell, "yet we trembled for fear the waves would have broken, "and thought ourſelves happy when we got out of "ſoundings. We heard the noiſe of theſe breakers like "diſtant thunder, after we were paſſed them ſix or ſeven "leagues.

SECT. II.

The Climate, Soil, Vegetables, and Animals of Lancerota and Fuertaventura; with an Account of a Volcano in the former of thoſe iſlands.

BOTH theſe iſlands have the advantage of a wholeſome climate, which perhaps is owing to the dryneſs

neſs of the ſoil, and the ſtrong northerly winds that almoſt continually blow; whence the inhabitants in general live to a great age. From the middle or end of April, to the beginning or middle of October, the wind blows violently, and almoſt without intermiſſion from the north and north-eaſt. From the middle of October, to the end of April, it moſt commonly blows in the ſame direction; but ſometimes intermits, and gives place to other winds. The ſouth-weſt wind always brings rain, and therefore is moſt welcome. Other winds, particularly the north-weſt, bring ſhowers; but theſe are partial, and of ſhort duration; but the rain which comes from the ſouth-weſt frequently laſts two or three days. When theſe rains begin to fall the natives ſow their grain, and about fourteen or twenty days after the latter rains, that is towards the end of April, it is ready for reaping. The north and north-north-eaſt winds blow ſo hard and conſtantly, as to prevent the growth of all ſorts of trees, eſpecially in Lancerota, which is moſt expoſed to their violence: yet we find there a few ſhrubs called tubaybas, which never grow to a great height any where; but here ſpread along the ground, except when ſheltered from the wind by rocks and walls. In the gardens are fig-trees, and ſome low trees or ſhrubs which ſeldom ſhoot up higher than the garden walls.

Fuertaventura, being leſs expoſed to the wind than Lancerota, is not quite ſo bare of trees and ſhrubs, and produces the palm, the wild olive, and a ſort of wild pine; the cotton and euphorbium ſhrubs, fig-trees, and the ſhrub which bears the prickly pear.

Though theſe iſlands are ſo deſtitute of trees, they abound in excellent herbage, and ſeveral kinds of odoriferous flowers. The great plenty and variety of theſe induced the inhabitants to bring bees from the other iſlands, in order to propagate here; but they were diſappointed; for none of thoſe inſects would remain with them, they not being able to bear the violent winds.

Corn of various kinds grow in both theſe iſlands, as wheat, barley, and maize, which are produced in ſuch abundance, as not only to ſerve the inhabitants, but alſo thoſe of Tenerife and Palma, who depend greatly on theſe iſlands for their ſuſtenance. No vines were produced at Lancerota till within thirty years paſt, when a volcano breaking out, covered many fields with aſhes, which have ſo improved the ſoil, that vines are now planted and yield grapes; but the wine made from them is thin, poor, and ſo ſharp as to reſemble vinegar, yet is very wholeſome. Fuertaventura produces a greater quantity of wine, of a quality ſomething ſuperior to that of Lancerota.

Upon the rocks on the ſea coaſt grows a great quantity of orchilla-weed, an ingredient uſed in dying. It grows out of the pores of the rocks, to about three inches, and ſometimes eight or ten inches. It is of a round form, and of the thickneſs of common ſewing twine; it is of a grey colour, inclining to white, and on the ſtalk are white ſpots. Many ſtalks proceed from one root, at a diſtance from which they divide into branches. This weed dyes a beautiful purple, and is alſo much uſed for brightening and enlivening other colours. The beſt ſort is that of the darkeſt colour, and of a form exactly round: the more it abounds with white ſpots or ſcabs, the more valuable it is. This weed alſo grows in the Madeira and Cape de Verd Iſlands, and on the coaſt of Barbary; but the beſt ſort and the greateſt quantity is found in the Canary iſlands. There is ſome reaſon to believe, that the orchilla was the Getulian purple of the ancients; and in ſupport of this opinion, it is obſerved, that the coaſt of Africa adjacent to the Canary Iſlands was called by the ancients Getulia, and abounds with orchilla.

In Lancerota are few ſprings or wells. The inhabitants uſe for themſelves and cattle rain water, which they preſerve in pits and ciſterns. This is alſo practiſed at Fuertaventura, though they have more ſprings and wells; but the water is generally brackiſh. At El Rio, to the northward of the ſalt works mentioned in the laſt ſection, is a well of medicinal water, eſteemed a ſovereign cure for the itch. It is alſo good for common drinking, and will keep ſweet at ſea.

The cattle of theſe iſlands are camels, horſes, aſſes, bullocks, ſheep, goats, and hogs, all of which, except the ſheep and goats, were brought from Barbary and Spain, ſince the conqueſt of theſe iſlands by the Spaniards. The horſes are of the Barbary breed, and are much eſteemed in Canaria and Tenerife, for their ſpirit and ſwiftneſs; but the natives of the two iſlands we are now deſcribing have little or no uſe for them, on account of their having no great diſtance to travel, and therefore little care is taken to increaſe the breed; whence their number is at preſent very ſmall. The natives uſe for travelling aſſes of a larger ſize than thoſe of the other iſlands, which ſerve well enough for their ſhort journies, and are maintained with little or no expence.

In the ſpring their cattle, being fat and good, appear plump, ſleek, and gliſten as if rubbed with oil; but in the beginning of autumn, when all the graſs is either withered or eaten up, they have a very different appearance, and are unfit for food.

The people here generally plow with a camel, or a couple of aſſes, for the ſoil is light, and they do not plow deep.

The want of wood or buſhes occaſions a ſcarcity of birds and wild fowl; yet there are ſome canary birds, and a bird called tubayba, about the ſize of a ſtarling, ſpeckled black and white. Here are likewiſe partridges and ravens, with plenty of dunghill fowls; but neither turkies, geeſe, nor ducks: the want of the two laſt ſpecies may probably be owing to the ſcarcity of water in theſe iſlands.

Here are no other venomous animals but the black ſpider, the bite of which the natives ſay occaſions a ſwelling, attended with a burning pain. Their cure for it is to eat a ſmall quantity of human excrement.

The ſea coaſt of Lancerota and Fuertaventura afford the inhabitants great plenty of fiſh of various kinds, particularly a kind of cod, much better taſted than that of Newfoundland, or of the north ſea. Another fiſh of a ſtill more excellent taſte is caught here, called mero: it is as long as a cod; but much thicker, and has long ſtraps or whiſkers hanging at his mouth. There are many other ſorts of fiſh for which we have no names; one of them however ought not to be omitted: this is the picudo or ſea-pike, the bite of which is as poiſonous as that of a viper; yet when this fiſh is killed and dreſſed, it is good and innocent food. On the rocks by the ſea-ſhore are many ſhell fiſh, and particularly limpets.

In Lancerota and Fuertaventura are many hills that were formerly volcanoes, the tops of which are of a ſmall circumference, and are hollow for a little way downwards; the edges of the tops being uſually narrow and ſharp, and on the outſide is generally ſeen a great deal of black duſt and burnt ſtone like pumice-ſtone, only darker and more ponderous. No eruptions have been known to happen for ſeveral ages, except that already mentioned at Lancerota, which about thirty years ago broke out on the ſouth-weſt part of the iſland, throwing out ſuch an immenſe quantity of aſhes and huge ſtones, and with ſo dreadful a noiſe, that many of the natives leaving their houſes, fled to Fuertaventura; but ſome time after, finding that thoſe who had ventured to ſtay had received no hurt, they took courage and returned. This volcano was near the ſea, in a place remote from any habitation. At a ſmall diſtance from the volcano a pillar of ſmoke iſſued from the ſea, and afterwards a ſmall pyramidal rock aroſe, and ſtill continues. This rock was joined to the iſland by the matter thrown out of the volcano. The noiſe of this eruption was ſo loud, that it was heard at Teneriſe, which ſtands at the diſtance of forty leagues; which was probably occaſioned by the winds generally blowing from Lancerota towards that iſland.

SECT. III.

Of the Manners and Cuſtoms of the Antient Inhabitants of Lancerota, and Fuertaventura.

THE natives of theſe two iſlands were of a larger ſize and better made than thoſe of the others, and ſo they are to this day. The habit of the natives of Lancerota

cerota was made of goats-skins sewed together, reaching down to the knees, and was formed like a cloak with a hood. The seams of this habit were neatly sewed with slender thongs of leather, which were as fine as common thread. Those thongs they prepared with sharp flints or stones, instead of knives or scissars. They wore bonnets made of goats-skins, with three large feathers stuck in the front. The women wore the same, with a fillet of leather died red, with the bark of some shrubs. They had long hair, and wore their beards plaited. The king of the island wore a diadem like a bishop's mitre, made of goats leather, and adorned with sea-shells. Their shoes were also of goats-skin, with the hairy side outwards.

When they were sick, which seldom happened, they cured themselves with the herbs that grew in the country; and when they had acute pains, they scarified the part affected with sharp stones, or burned it with fire, and then anointed it with goats butter. When any one died, they laid him in a cave, stretching out the body, and laying goats-skins under and above it.

Their food was barley-meal roasted, which they called gossio, and goats flesh boiled and roasted; also milk and butter. They eat their victuals out of vessels made of clay, hardened by the heat of the sun.

Their method of lighting a fire was by taking a stick of dry, hard, thorny wood, which they caused to turn rapidly round on the point within a soft, dry, spongy thistle, and so set it on fire; and this method has been used to this day. When they sowed their land with barley, which was their only grain, they turned it up with goats horns; they threshed their barley with sticks, winnowed it with their hands, and ground it in an hand-mill made of two stones.

These two islands, as well as the others, were divided into portions, each governed by its own lord, or captain, and separated from the rest by a wall of loose stones, that crossed the island from sea to sea. The inhabitants of these quarters had a great esteem for their respective chiefs.

The people of both islands were of a humane, social, and chearful disposition, extremely fond of singing and dancing. Their music was vocal, accompanied with a noise made by clapping their hands, and beating with their feet. They were remarkably nimble, and took great delight in leaping and jumping, which were their principal diversions: two men took a staff, which they held by the ends, and lifted as high above their heads as they could reach, keeping it parallel with the ground; and he who could leap over it, was esteemed very dexterous. Some of them had such agility, that they could, at three leaps, bound over three poles placed in that manner behind each other.

They frequently quarrelled, and then fought with sticks a yard and a half long. It was a custom among them, that if a man entered the door of his enemy's house, and wounded or killed him, he was not punished; but if he came upon him unawares, by leaping over the wall, and killed him, the captain, or chief, by whom the cause was tried, ordered him to be slain. Their manner of executing criminals was as follows: they carried them to the sea-shore, and placing their heads on a flat stone, took another of a round form, and with it dashed out their brains; after which their children were held infamous.

They were excellent swimmers, and used to kill the fish on their coasts with sticks. Their houses were built of stone, without cement, yet were strong; and the entry was made so narrow, that only one person could pass through at a time. They had also houses of worship and devotion; these were round, and composed of two walls, one within the other, with a space between; and, like their dwelling-houses, were built of loose stones, with a narrow entry. They worshipped only one God, and in these temples offered to him milk and butter. To him they also made offerings on the mountains, pouring out goats milk from earthen vessels, at the same time adoring him by lifting up their hands towards heaven.

The inhabitants of Fuertaventura wore jackets made of sheep-skins, with short sleeves that reached no farther than their elbows. They had short breeches that left the knees bare, and short stockings that reached but just above the calf of the leg. They wore the same sort of shoes as the natives of Lancerota, and had high caps on their heads made of goat-skins. They dressed the hair of their heads and beards like the natives of Lancerota.

SECT. IV.

Of the present Inhabitants of Lancerota and Fuertaventura; their Persons, Dress, Buildings, Food, Manners, Customs, Government, and Trade.

THE natives of these islands, though they pass for Spaniards, are sprung from a mixture of the antient inhabitants, the Normans, and other Europeans, by whom they were subdued, and from some Moorish captives whom the Spaniards brought to these islands from the coast of Barbary.

They are generally tall, robust, strong, and of a very dark complexion; but the natives of the other Canary Islands account them rude and unpolished in their manners.

They dress coarsely, and after the Spanish modern fashion; for the short cloak and golilla, formerly used by the Spaniards, are here unknown. They neither speak nor understand any other language but the Castilian, which they pronounce most barbarously.

Their houses are built of stone and lime; those of the gentry are covered with pan-tiles; but the meaner sort are thatched with straw. Few even of the better kind have either ceilings or lofts, but are built in the form of large barns, and divided into apartments by boarded partitions that rise no higher than the walls; so that all the rooms are open above, and have no other covering than the roof. They generally pave the floors with flag-stones.

The usual food of the peasants is what is called goffio, which is the flour of wheat, or barley, well heated by the fire: this they make into dough with water, and then eat it; a simple diet, that requires neither knives, forks, nor spoons. This they sometimes make up with their hands in balls or lumps, which they dip in honey or melasses; and during the winter, when grass is in perfection, and they have plenty of excellent milk, they put the goffio into it, using sea-shells instead of spoons. They also prepare goffio by putting it into boiling milk, and stirring it about till it is sufficiently boiled and thickened. On particular occasions, as at festivals and weddings, the poor eat flesh and fish: but bread is rarely used by any but the gentry, and there are some people in these islands who do not even know the taste of it. They seldom drink wine, or any thing but water.

The peasants are employed in plowing the ground, sowing corn, reaping, and other parts of husbandry. Few of the men in Lancerota and Fuertaventura are artificers; for almost all their cloaths are made by the women, and their household furniture is brought from the other islands.

The gentry are so averse to leaving their country, and have so little curiosity, that few of them visit Spain, or even Canaria, except when obliged to attend their lawsuits in that island. A gentleman possessing a few acres of land, a camel, a couple of asses, and a dozen sheep, would choose rather to live all his days on goffio, than venture to the Spanish West Indies, in order to mend his fortune by trade, which, in his opinion, would disgrace him and his family for ever: yet he will, without shame, oppress the poor peasants, and deceive strangers, in order to support his imaginary rank, which, among the poor gentry, wholly consists in not working, and riding a little way on an ass, attended by a ragged servant, instead of walking on foot.

There are but few monks, and no nuns in these islands: they are, however, in no want of priests, for there are several parish churches, and an inferior court of inquisition in each of these islands, in order to prevent heresy: so that the religion of the church of Rome is alone professed among them.

Though all the Canary islands are subject to Spain, yet the natives of the two of which we are now treating, with

thoſe of Gomera and Hierro, do not hold their lands of the crown; but of the family of Don Diego de Herrera, who conquered the iſland of Canaria.

The chief part of the power originally poſſeſſed by the proprietors of theſe iſlands has been, however, taken from them, and annexed to the crown, probably on account of their making an ill uſe of ſuch an extenſive authority. The government is now veſted in an alcalde major and a ſargento major, alſo called governador de las armis. The firſt is the head of the civil, and the other of the military government. There is an appeal from the deciſion of the alcalde major, to the royal audience in the iſland of Canaria; and the ſargento major receives his orders from the governor-general of the Canary Iſlands, who uſually reſides in Tenerife. No ſtanding forces are kept here; but there is a militia properly regulated and divided into companies, to each of which is a captain, lieutenant, and enſign. The ſargento major is colonel, and takes care that their arms are kept in order, and that the companies may be raiſed at a ſhort warning.

Though theſe iſlands are but little eſteemed by the Spaniſh government, they are really of great value; for were they once ſubdued by any other nation, Palma and Tenerife would fall of courſe, on account of their depending on Lancerota and Fuertaventura for their corn. Beſides, the forts in Lancerota would afford convenient retreats, where the cruiſing ſhips of an enemy might careen, and be ſupplied with proviſions.

The exports from hence are entirely confined to the other iſlands, and conſiſt of wheat, barley, maize, cattle, fowls, cheeſe, orchilla-weed, goats-ſkins, and ſalt fiſh; but the two laſt are only exported from Lancerota. The wheat is ſmall grained, but hard, clean, and ſo good, that it always ſells in Tenerife at a higher price, by one-fifth, than either Engliſh or other European wheat. About ten years ago a number of camels were exported from Fuertaventura to Jamaica, and other parts of the Engliſh Weſt Indies; but this trade was ſoon prohibited, for fear of loſing the breed, or at leaſt raiſing the price of thoſe animals.

The aſſes brought by the Spaniards to Fuertaventura increaſed ſo faſt, that they ran wild among the mountains, and were ſo prejudicial to the natives by eating their corn and other grain, that in the year 1591 they aſſembled all the inhabitants and dogs in the iſland, in order to deſtroy them; and accordingly killed no leſs than fifteen hundred. Since that time there have been no more in the iſland than is ſufficient to ſupply the inhabitants.

They have impolitically prohibited the exportation of corn to any place except the other iſlands; whence in a year of great plenty it becomes of ſo little value, as ſcarcely to pay the expence of cutting it down. Hence they are very indifferent about raiſing more than what they can conſume themſelves, or ſell in the other iſlands; ſo that in a bad year the people ſtarve for want, eſpecially the inhabitants of Tenerife, unleſs they are ſo happy as to be ſupplied from Europe.

Almoſt all the imports are from the other iſlands, eſpecially from Teneriſe, which is the center of trade for all the Canary Iſlands. Theſe conſiſt in Engliſh woollen goods and German linens, both of the coarſeſt kinds, wine, brandy, oil, fruit, planks and other timber, barks and fiſhing boats, houſhold furniture, tobacco, ſnuff, bees-wax, ſope, candles, and a conſiderable quantity of caſh, which they receive in the balance of trade, part of which is paid to the proprietors of the lands, and the reſt ſent to Gran Canaria, to ſupport the expence of their law-ſuits; the natives of all the Canary Iſlands being generally extremely litigious.

SECT. V.

Of GRAN CANARIA.

Its Situation and Extent; with a particular Account of the Calms on the South-eaſt Side of theſe, and ſome of the other Mountains; with a conciſe Deſcription of the Ports, and of the City of Palmas, the Capital of the Iſland.

THE two iſlands we have juſt deſcribed are almoſt deſarts, if compared with the fertile and pleaſant iſland of Canaria, which, on account of the delightful temperature of the air, and the plenty of good water, trees, herbs, and delicious fruits found upon it, juſtly merits the name of the Fortunate Iſland.

The north-eaſt point of Canaria lies at the diſtance of eighteen leagues from the ſouth-weſt end of Fuertaventura, and in clear weather either of thoſe iſlands may be ſeen from the other. Canaria is about forty-two miles in length, twenty-ſeven in breadth, and a hundred and five in circumference, reckoning the length from the north-eaſt point ſouthward to the point Arganeguin, and the breadth from the port of Agaete, on the weſt ſide of the iſland, to that of Gando on the eaſt.

The inland part, towards the center of the iſland, is filled with lofty mountains, which riſe ſo far above the clouds, as to ſtop the current of the north-eaſt wind that generally blows here; ſo that when this wind blows hard on the north ſide of the mountains, it is either quite calm on the other, or a gentle breeze blows from the ſouth-weſt. The calms and eddy winds cauſed by the height of the mountains above the atmoſphere, extends twenty or twenty-five leagues beyond them to the ſouth-weſt. There are alſo calms beyond ſome of the reſt of the iſlands; for thoſe of Tenerife extend fifteen leagues into the ocean; the calms of Palma thirty, and thoſe of Gomera ten. Upon firſt coming to the calms the waves appear foaming and boiling like a pot, breaking in all directions; and when a veſſel enters the verge of them ſhe is ſhaken and beaten by the waves on all ſides in ſuch a manner, that one would imagine it impoſſible to withſtand them. This confuſion, however, does not laſt long; for after a ſhip is once fairly entered into the calms, ſhe will either find a dead calm, and ſmooth water, or a pleaſant and conſtant breeze at ſouth or ſouth-weſt, according as the wind blows without; for this eddy wind, as it may be called, conſtantly blows in an oppoſite direction to it.

At the north-eaſt end of Canaria is a peninſula, about two leagues in circumference, connected with the main land by an iſthmus about two miles in length, and a quarter of a mile in breadth at the narroweſt part. On each ſide of the iſthmus is a bay, which on the north ſide is expoſed to the ſwell of the ſea. That on the other ſide is called by ſome Porto de Luz, and by others Porto de Iſletes, from ſome ſteep rocks or iſlands at the entrance of the bay, towards the north-eaſt. This is a good road for ſhips of any burthen, with all winds, except the ſouth-eaſt; but that wind is not common, and rarely blows ſo hard as to endanger ſhips.

The landing-place is at the bottom of the bay, where ſtands a hermitage, or chapel, dedicated to St. Catharine, and a caſtle of no ſtrength mounted with a few guns. At three miles diſtance is the city of Palmas, the capital of the iſland, between which and the above caſtle are two other forts, mounted with guns; but they have no garriſons, except a few invalids. At the other end of the city is another caſtle, called St. Pedro; but neither of them are capable of ſtanding againſt a regular attack.

Though the city of Palmas is of no ſtrength, it is pretty large, and contains ſeveral fine buildings, particularly the cathedral of St. Anne, with many churches, convents of friars of all orders, and nunneries. The private houſes are in general good, and built with ſtone. The city is divided into two parts, which have a communication by a bridge thrown over a ſmall ſtream of water, and the number of inhabitants is ſuppoſed to amount to ſix thouſand.

There is alſo the port of Gando, ſituated on the ſouth-eaſt part of the iſland, and the port of Gaete or Agaete, on the north-weſt part of the iſland, which has a caſtle for its defence. The whole coaſt, except theſe ports, is generally inacceſſible to boats and veſſels, on account of the breaking of the ſea upon it. This indeed is the caſe of the ſhores of all the Canary Iſlands, particularly at the full and change of the moon, except thoſe of Lancerota and Fuertaventura. There are no inland cities, or large towns in Canaria, though there are many villages, the chief of which are Galdar, and Telde.

SECT. VI.

Of the Climate, Trees, Fruits, Plants, and Animals of Canaria; with a particular Deſcription of the Face of the Country.

WE ſhall now treat of the temperature of the air, which is no where more delightful than in this iſland; for the heat in ſummer ſeldom exceeds what is generally felt in England in the months of July and Auguſt, and the coldeſt part of the winter is not ſharper than with us about the end of May in a backward ſeaſon. The ſame winds blow here at the ſame periods as at Lancerota and Fuertaventura; but the northerly wind is leſs furious, and, compared with that, is only a gentle breeze that cools the air, ſo as to render it agreeably temperate, and the ſky is almoſt continually ſerene and free from ſtorms and thunder. The only diſagreeable weather is when the ſouth-eaſt winds blow from the deſart of Zahara, which we have lately deſcribed; but this ſeldom happens. Theſe winds being very hot, dry, and ſtifling, are of great prejudice to the fruits of the earth, by their pernicious quality, and by their bringing clouds of locuſts, that wherever they alight devour every green thing. The weather is indeed very different in the mountains, where the air is not only cold in winter, but their ſummits are uninhabitable, from the great quantities of ſnow that fall upon them in that ſeaſon. Beſides, the air is ſo exceeding wholeſome, that the natives are ſaid to enjoy health and longevity beyond any people upon earth.

Canaria is well watered, and abounds with wood of various kinds; for almoſt every thing planted here thrives. The pine, palm, wild olive, laurel, poplar, dragon tree, lena nueſſa, or lignum rhodium, the aloe ſhrub, Indian fig, or prickly pear, and the tubayba, a ſhrub whoſe branches have no leaves except at the extremities, grow ſpontaneouſly, and without cultivation. The euphorbium ſhrub grows here in great plenty, and to an extraordinary ſize. All the large trees natural to the iſland, except the palm, grow on the mountains near the clouds, which deſcending upon them near the evening, furniſh them with moiſture.

Among the fruits are the orange, lemon, citron, lime, pomegranate, walnut, cheſnut, apple, pear, peach, apricot, cherry, plum, mulberry, fig, banana, date, and, in ſhort, all the American and European fruits, except the anana. They have wheat, barley, and maize; but peas and beans are ſcarce and dear. They have potatoes, yams, the beſt onions in the world, and many kinds of roots; nor are cabbages and ſallads wanting.

Though there is more level and arable land in Canaria than in any of the iſlands to the weſtward of it, yet it bears no proportion to the ſtony, rocky, and barren ground. The moſt fertile part of this iſland is the mountain of Doramas, ſituated about two leagues from the city of Palmas, and ſhaded by groves of fragrant trees of different kinds, whoſe lofty boughs are ſo interwoven as to exclude the rays of the ſun. The rills that water theſe ſhady groves, the whiſpering of the breezes among the trees, and the ſinging of the Canary birds, form a moſt delightful concert, and a perſon in one of theſe enchanting ſolitudes, cannot help calling to mind the fine things written by the ancients of the Fortunate Iſlands.

The upper part of the iſland is, on the contrary, entirely barren and deſolate; for it projects far above the clouds, and therefore receives neither dew nor rain; but is expoſed to a dry, parching wind, in a direct oppoſition to the trade wind below, which generally blows from the weſt. In the night this weſterly wind blows hard; but lulls in the day. The amazing quantity of calcined ſtones, aſhes, and lava that cover the greateſt part of all the Canary Iſlands, greatly diſfigure them. The volcanoes from whence theſe proceeded may be diſcerned in all quarters of this, and the other iſlands, as alſo the channels made by the fiery ſtreams that flowed from them; but it does not appear that any volcano has burnt in Canaria ſince that iſland was conquered by the Spaniards.

Though the wine of Canaria is good, it has not ſuch a body as that of Tenerife, and is therefore leſs fit for exportation, yet many pipes of it are annually ſent to the Spaniſh Weſt-Indies. Olives have been planted in this iſland; but no oil is made of the fruit, which does not come to ſuch perfection as in Spain, Barbary, and other countries. Formerly much ſugar was made here; but the great demand for the wines and brandies of this iſland in the Spaniſh Weſt-Indies, ſtopped the culture of the ſugar-cane, and the natives find it more for their advantage to receive the produce of their wines at the Havanna in ſugar, than to raiſe it in their own country. Canaria alſo abounds in honey, which is good, though of a black colour.

The animals of this iſland are camels, horſes, aſſes, a few mules, bullocks, ſheep, goats, hogs, rabbets, dunghill fowls, turkies, geeſe, ducks, partridges, crows, and Canary birds, with ſome others.

Lizards abound in this, and all the other iſlands; but there do not appear to be any ſnakes, ſcorpions, or other venomous creatures, except the ſpider of Lancerota, and a very innocent kind of ſnake peculiar to the iſland of Gomera.

SECT. VII.

Of the Ancient Inhabitants of Canaria, their Perſons, Dreſs, Manners and Cuſtoms. Their Nobility, Combats, Buildings, Furniture, Employments; the Butchers ignominious. The Education of their Children; their Government, and the Manner in which it was changed to a Monarchy; with a conciſe Account of their Funerals.

ON the firſt arrival of the Europeans at Gran Canaria, that iſland was ſuppoſed to contain no leſs than fourteen thouſand fighting men; but a peſtilence breaking out ſome time after, ſwept away two thirds of the inhabitants. Theſe were of a dark complexion like the natives of Lancerota and Fuertaventura, of a good ſtature, and well proportioned, active, warlike, chearful, good-natured, and faithful to their promiſes; for they conſidered a lye as one of the greateſt crimes. They were very fond of hazardous enterprizes, ſuch as climbing to the top of ſteep precipices, and there fixing poles of ſo great a weight, that one of them was a ſufficient burthen for a man of common ſtrength to carry on level ground.

The Canarians were dreſſed in a tight coat, with a hood to it, like that of a capuchin friar; it reached to the knees, and was faſtened to the waiſt by a leathern girdle. This garment was made of a kind of ruſh, which they beat till it became ſoft like flax, and then they ſpun and wove it. Over this they had a goat-ſkin cloak, with the hairy ſide inward in winter, and outward in ſummer. They had likewiſe caps made of the ſkins of the heads of goats taken off almoſt entire, which they formed in ſuch a manner, that a goat's beard hung under each ear, and theſe they ſometimes tied under the chin. Some had bonnets of ſkins, adorned with feathers. Theſe garments were all neatly ſewed and painted, and were in every reſpect much more curious than thoſe of the natives of the other iſlands. Their ſhoes, like thoſe of Lancerota and Fuertaventura, were made of raw hides.

The Canarians had an order of nobility diſtinguiſhed from the vulgar by the cut of their hair and beards; but a man could not be entitled to this honour merely from his being the offspring of noble or rich parents; but was to be declared noble by the faycag, a perſon whoſe buſineſs was to decide differences among the natives, and regulate the ceremonies of their religion; in ſhort, he was a prieſt, and acted alſo as judge in civil affairs. The manner by which nobility was conferred was very ſingular: at a particular time of life the ſon of a nobleman let his hair grow long, and when he had obtained ſufficient ſtrength to endure the fatigues of war, went to the faycag, and ſaid, "I am the ſon of ſuch a noble-"man, and deſire alſo to be ennobled." Upon this the faycag went to the town or village where the young man

was

was brought up, and there aſſembled all the nobles, and other perſons of the place, whom he cauſed to ſwear ſolemnly by their god Acoran, to declare the truth. He then aſked them, If they had ever ſeen the youth ſo far demean himſelf as to dreſs victuals, or to go into the folds to look after the ſheep or goats, and whether he was ever ſeen to milk or kill them? If he was ever known to ſteal cattle, or forcibly take them in time of peace from their owners? Whether he was diſcourteous, of a ſlanderous diſpoſition, or guilty of any indecent behaviour, eſpecially to women? If they all anſwered theſe queſtions in the negative, the faycag cut the youth's hair in a round form, ſo ſhort as not to hang below his ears, and giving him a ſtaff, declared him noble. But if any of the ſtanders-by could charge him with any of the offences mentioned by the faycag, and bring ſufficient proof of them, inſtead of being declared noble, the faycag ſhaved his head, and ſent him away in diſgrace, by which means he was rendered incapable of nobility, and obliged to remain a plebeian during the reſt of his life.

In their wars they eſteemed it baſe and mean to moleſt or injure the women and children of the enemy, whom they conſidered as weak and helpleſs, and therefore improper objects of their reſentment; nor did they offer the leaſt damage to the temples of the enemy.

The offenſive weapons uſed by the Canarians were clubs and ſharp pointed poles hardened by fire; but after the Europeans began to invade their iſland, they formed ſhields, in imitation of theirs, and ſwords of pitch-pine, the edges of which were hardened by fire, and ſharpened in ſuch a manner, that it is ſaid they cut like ſteel; but their chief ſtrength lay in the wooden ſpears, and their throwing ſtones with great force and dexterity.

Public places were appointed for fighting, in which a kind of ſtages were raiſed for the combatants, that they might be more eaſily ſeen by the ſpectators. On a challenge being given and accepted, the parties went to the council of the iſland, which conſiſted of twelve members, for a licence to fight, which was eaſily obtained, and then they went to the faycag, to have this licence confirmed. Afterwards they aſſembled all their relations and friends, that they might be ſpectators of their bravery and ſkill, and with them repaired to the public place or theatre, where the combatants mounting upon two ſtones flat at the top, and placed at the oppoſite ſides, threw ſtones at each other, which though good markſmen, they generally avoided, merely by their agility in writhing their bodies, without moving their feet. When each had thrown three ſtones at his antagoniſt, they armed themſelves with a cudgel in their right hand, and a ſharp flint in their left. Then drawing near, they beat and cut each other till they were tired, and then retired with their friends to take ſome refreſhment; but ſoon returning, fought till the twelve members of the council called out, Gama, Gama, or enough, enough, when they inſtantly deſiſted, and ever after remained good friends. If during the combat, one of the parties happened to break his cudgel, the other inſtantly deſiſted from ſtriking, and the diſpute was ended in an amicable manner, though neither of the parties was declared victor.

Theſe combats were uſually fought on public feſtivals, rejoicings, or the like occaſions; and if either of the combatants was deeply wounded, they beat a ruſh till it became like tow, and dipping it in melted goats butter, applied it to the wound as hot as the patient could bear it; and the older the butter was, the ſooner, they ſay, it effected a cure.

They had alſo public houſes or rooms, in which they aſſembled to dance and ſing. The Canarian dance is ſtill in uſe in theſe iſlands; it has a quick and ſhort ſtep, and is called Canario. Their ſongs were either dirges, or amorous ſonnets ſet to grave and plaintive tunes.

The houſes in Canaria were built of ſtone without cement, and yet were ſo neat and regular, that they made a handſome appearance. The walls were very low, and the floors ſunk beneath the level of the ground on which they ſtood, being ſo contrived for the advantage of warmth in the winter ſeaſon. At the top they laid wooden beams, or rafters, cloſe to each other, and covered them with earth. Their beds and bedding were the ſkins of goats dreſſed in their hair. Their other furniture conſiſted of baſkets and mats of palm-leaves and ruſhes very neatly made; for they had people among them whoſe ſole employment was building houſes and making of mats.

The women were generally employed in painting and dying; and in the proper ſeaſon they carefully gathered the flowers and ſhrubs from which they extracted their ſeveral colours. The thread they uſed in ſewing was made of the nerves and tendons of the loins of ſheep, goats, or ſwine, with which they were ſupplied by the butchers. Theſe they firſt anointed with butter, and then prepared by fire in ſuch a manner, that they could ſplit them into fine threads at their pleaſure. Their needles were of bone, and their fiſh-hooks of horn. The veſſels they uſed in cookery were made of clay, hardened in the ſun.

None of the Canarians would follow the trade of a butcher, except the very dregs of the people; for their employment was thought ſo ignominious, that they would not allow one of that profeſſion to enter any of their houſes, or to touch any thing belonging to them. It was even unlawful for the butchers to keep company with any that were not of their profeſſion; and when they wanted any thing of another perſon, they were obliged to carry a ſtaff, and ſtanding at a conſiderable diſtance, point at what they wanted; but, to compenſate for this abject ſtate, the natives were obliged to ſupply the butchers with every thing they wanted. It was unlawful for any Canarian, except the butchers, to kill cattle; and when any perſon wanted his beaſt to be ſlain, he was forced to lead it to the public ſhambles; but was not permitted to enter himſelf; and this prohibition was extended even to the women and children.

The wealth of the inhabitants chiefly conſiſted in their ſheep, goats, and hogs. Their common food was barley-meal roaſted, which they ate with milk or goats fleſh; and when they made a feaſt, they dreſſed the latter with hog's-lard or butter. They ground their barley with a hand-mill. When they went to plough their lands, about twenty people aſſembled together, each had a wooden inſtrument reſembling a hoe, with a ſpur at the end of it, on which they fixed a goat's-horn: with this they broke the ground, and if the rain did not fall in its proper ſeaſon, they moiſtened the earth with water, which they brought by canals from the rivulets. The corn was gathered in by the women, who reaped only the ears; theſe they threſhed with ſticks, or beat out the corn with their feet, and winnowed it with their hands.

The poor lived by the ſea-coaſt, chiefly on fiſh, which they uſually caught in the night, by making a great light with torches of pitch-pine. In the day-time, whenever they perceived a ſhoal of ſardinas, a ſmall fiſh that has ſome reſemblance to a pilchard, a multitude of men, women, and children went at a ſmall diſtance into the ſea, and ſwimming beyond the ſhoal, chaſed the fiſh towards the ſhore, and with a net, made of a tough kind of ruſh, encloſed and drew them to land, where they equally divided their prize: but in doing this every woman who had a young child received a ſhare for each; or if ſhe happened to be pregnant, ſhe received an additional ſhare for the child in her womb.

The Canarians had never more than one wife. When the parents were diſpoſed to marry their daughter, they fed her thirty days with large quantities of milk and goffio, in order to fatten her; for they thought that lean women were leſs capable of conceiving children than thoſe who are fat.

They were very careful in the education of their children, and never failed to chaſtiſe them when they did amiſs. It was uſual to propoſe two of the youth as examples to the reſt, the one of virtue, the other of vice; and when a child did any thing that was praiſe-worthy, he was commended, and told that ſuch behaviour was amiable, and reſembled that of the good boy. On the other hand, when a child diſpleaſed its parents, they obſerved that ſuch an action reſembled thoſe of the perſon ſet up as a bad example. By this means they raiſed a ſpirit of emulation for excelling in virtuous actions.

Among

Among the Canarians were religious women, called magadas, a number of whom lived together in one houſe, or convent, of which there were many in Canaria; and theſe were held ſo ſacred, that criminals, who fled to any of them, were protected from the officers of juſtice. The magadas were diſtinguiſhed from other women by their long white garments, which ſwept the ground as they walked. They maintained that Acoran, their god, dwelt on high, and governed every thing on earth; and when they addreſſed him, lifted up their joined hands towards heaven.

There are two rocks in the iſland, to which the inhabitants, in times of public calamity, went in proceſſion, accompanied by the religious women, carrying in their hands palm-branches, and veſſels filled with milk and butter, which they poured on the rocks, dancing round them, and ſinging mournful ſongs: from thence they went to the ſea-ſhore, and all at once, with one accord, ſtruck the water with their rods, all ſhouting together as loud as poſſible.

The Canarians were remarkable for their good government, and ſtrict adminiſtration of juſtice. At the time of the conqueſt of the iſland it was governed by two princes, each of whom had his ſeparate diſtrict; but before they were ruled by captains, or heads of tribes, who preſided over ſmall circles. The people of each tribe was confined to their own diſtrict, and not allowed to graze their flocks on the ground belonging to another tribe. Such crimes as deſerved death were puniſhed in the manner already related, by daſhing out their brains with a ſtone; but for thoſe of a leſs criminal nature they uſed the law of retaliation, and took an eye for an eye, or a tooth for a tooth.

As the manner in which Canaria changed its government from the heads of tribes to its being under the juriſdiction of two princes, appears ſingular and entertaining, we ſhall give it our readers from the account given of that revolution by Mr. Glas. In the diviſion of Galdar, the moſt fertile part of the iſland, lived a virgin lady of great merit, named Antidamana, who was ſo highly eſteemed by the natives for her prudence and judgment, that they frequently applied to her to determine their differences, and never appealed from her deciſions; for ſhe hardly ever ſuffered the party againſt whom ſhe had given the cauſe to depart, till ſhe had firſt convinced him of the juſtice of her ſentence; which ſhe ſeldom failed to do by the force of her eloquence, and the high character ſhe bore for equity. After ſome years the nobles, vexed at obſerving the deference paid to this woman while ſhe acted as a judge, or arbitrator, which they thought more properly belonged to them, perſuaded the people no longer to regard her ſentences, or to refer their cauſes to her deciſion. This lady now perceiving herſelf diſregarded and deſpiſed, was ſtung to the quick; for ſhe had in a manner ſpent the prime of her life in the ſervice of the public, who had now moſt ungratefully deſerted her; but, inſtead of venting her reſentment in vain complaints, ſhe went to one Gumidaſe, a captain of one of the diſtricts, who was eſteemed the moſt brave and prudent of all the nobles of Canaria, and had great influence over the people. To him ſhe related all her grievances, and propoſed a match between them, to which Gumidaſe readily conſented, and accordingly they were ſoon after married. Gumidaſe now, under various pretences, made war upon the other captains, and proved victorious over them all; ſo that at length he became king of the whole iſland. He had by his wife Antidamana a ſon, named Artemis, who ſucceeded him in the government of the kingdom, and at his death left two ſons, who ſhared the iſland between them, and were both upon the throne when it was conquered by the Spaniards.

But to return: when any of the nobles died they brought out the corpſe, and placing it in the ſun, took out the entrails, and buried them in the earth; then drying the body, they ſwathed it round with bandages of goats-ſkins, and fixed it upright in a cave, cloathed with the ſame garments which the deceaſed wore when alive. But if no proper cave was at hand, the body was carried to one of the ſtony places now called Mal Paices, where levelling the ground, and fixing the looſe ſtones, they made a ſort of artificial cave of large ſtones placed ſo as not to touch the body, and then taking another large ſtone two yards in length, wrought into a round form, with this cloſed the entrance, and afterwards filled up the outſide between the top of the round ſtone and the outward part of the other large ones with ſmall ſtones in a very neat manner. Some of their dead bodies were put into cheſts, and afterwards depoſited in ſtone ſepulchres.

People of the lower claſs were interred in the Mal Paices in holes covered with ſtones; and all the bodies, except thoſe placed upright in the caves, were laid with their heads towards the north.

SECT. VIII.

Of the Iſland and Pike of TENERIFE.

Its Situation and Appearance at Sea. A Deſcription of the Port and Town of Santa Cruz; of the Chapel of our Lady of Candelaria; of the Haven and Town of Garrachica, and a dreadful Earthquake there; and of the Towns of Port Orotava, La Villa De Orotava, and St. Chriſtobal de la Laguna. The Face of the Country, and the Number of its Inhabitants.

THIS iſland was named Tenerife, or the White Mountain, by the natives of Palma; in their language Thener ſignifying a mountain, and Ife white, the ſummit or pike of Tenerife being always covered with ſnow. This name has been continued ever ſince by the Spaniards and other European nations; but the natives called it Chineche, and themſelves Vincheni.

The north-eaſt point of Tenerife, called Point Nago, or Anaga, bears north-weſt about ſixteen leagues diſtant from the north-weſt part of Canaria; but from that part of Canaria to the neareſt part of Tenerife, the diſtance does not exceed twelve leagues. This iſland is nearly triangular, the three ſides being almoſt equal, and each about twelve leagues long. In the center is the famous pike of Tenerife, called by the antient inhabitants Teyde, and this name it ſtill retains among the preſent inhabitants.

The accurate Mr. Glas obſerves, that in coming in with this iſland, in clear weather, the pike may be eaſily diſcerned at a hundred and twenty miles diſtance; and in ſailing from it, at the diſtance of a hundred and fifty miles, it then reſembles a thin blue vapour, or ſmoke, very little darker than the ſky; and at a farther diſtance, the ſhade diſappearing, is not diſtinguiſhable from the azure of the firmament. Before we loſe ſight of this towering mountain, it ſeems a conſiderable height above the horizon, though from its diſtance, and the ſpherical figure of the earth, the reſt of the iſland, notwithſtanding its being exceeding high, is ſunk beneath the horizon.

Near Punto de Nago are high perpendicular rocks, and five or ſix leagues diſtance from them, on the ſouth-eaſt ſide of the iſland, is the harbour of Santa Cruz, the moſt frequented port in the Canary Iſlands. The beſt road for ſhips is between the middle of the town and a fort, or caſtle, about a mile to the northward. Ships may here lie ſecure in all winds, though the bay is expoſed to thoſe which blow from the north-eaſt, eaſt, and ſouth-eaſt; yet theſe winds do not blow ſo hard as to cauſe any conſiderable damage above once in the ſpace of four or five years. However, ſome years ago moſt of the ſhipping in the road were driven on ſhore by one of theſe gales. Some Engliſh ſhips were then in the harbour; but the crews prudently cutting away their maſts, rode out the ſtorm. On that occaſion ſome Spaniſh ſeamen publickly declared, that in the height of the tempeſt they ſaw the devil very buſy in aſſiſting the heretics.

In the midſt of the town is a mole, built at a vaſt expence, for the convenience of landing. It runs up to the northward, and the outermoſt part turns towards the ſhore. However, in mild weather, goods are landed at a creek among the rocks, near the Cuſtom-houſe, at the diſtance of a ſtone's caſt to the ſouthward of the mole.

On proceeding from the mole into the town, you come to a ſquare fort on the left hand, named St. Philips; this is the principal one in the bay. To the northward of it are ſome forts and batteries mounted with guns, the moſt

conſiderable of which is named Paſſo Alto. Near it is a ſteep rocky valley, which begins at the ſea-ſhore, and runs a great way within land. There are ſeveral batteries at the ſouth end of the town; and beyond them, cloſe to the ſhore, is a fort called St. Juan. All theſe forts are mounted with cannon, and joined to each other by a thick ſtone-wall, which begins near the above rocky valley, and continues, with little interruption, to Fort St. Juan. This wall is within only breaſt-high, but it is higher on the outſide facing the ſea; and from thence to the ſouthward the ſhore is generally inacceſſible, from its being naturally fenced with rocks.

The town of Santa Cruz is large, and contains ſeveral churches, three convents of friars, an hoſpital, and the beſt conſtructed private buildings of any to be found in the Canary Iſlands. It is indeed the capital of them all; for though the epiſcopal ſee and courts of judicature are in the city of Palmas, in Canaria, the governor-general of the iſlands always reſides in Santa Cruz, where a great concourſe of foreigners continually reſort, on account of its being the center of the trade between the Canary Iſlands with Europe and America. The number of inhabitants are ſuppoſed to amount to about five or ſix thouſand. The water drank by them is conveyed into the town in open wooden troughs from a ſpring beyond the above-mentioned valley, and in many houſes are pits of water which ſerve for other purpoſes.

About twelve miles to the ſouthward of Santa Cruz, cloſe to the ſea, is a cave, with a church, or chapel, called Our Lady of Candelaria, in which is a little image of the Virgin Mary, about three feet high, holding a green candle in one hand, and in the other an infant Jeſus, who has a gilt bird in each hand. This chapel received its name of Candelaria from its being pretended, that on the eve of the Purification of the Holy Virgin a great number of lights are conſtantly ſeen going in proceſſion round the cave in which the image is placed; and they aſſert, that in the morning drops of wax are ſcattered about the ſea-ſhore. This image is held in the higheſt veneration, on account of the many miracles it is ſaid to have performed, and her chapel is adorned with ſo many ornaments, that it is the richeſt place in all the ſeven iſlands. At a certain ſeaſon of the year moſt of the inhabitants of the iſland go thither in pilgrimage; when troops of young girls march ſinging in an agreeable manner the praiſes of the Virgin, and the miraculous deeds of the image.

On the north-weſt ſide of the iſland is the bay of Adexe, or, as it is pronounced, Adehe, where large ſhips may anchor. On the north-weſt ſide of the iſland is a haven called Garrachica, once the beſt port in the iſland; but it was deſtroyed in 1704, which the natives call the year of the earthquakes, and filled up by the rivers of burning lava that flowed into it from a volcano; ſo that houſes are now built where ſhips formerly lay at anchor; yet veſſels come there in ſummer.

The above earthquake began on the twenty-fourth of December; and, in the ſpace of three hours, twenty-nine ſhocks were felt. After this they became ſo violent as to rock all the houſes, and oblige the inhabitants to abandon them. The conſternation became univerſal, and the people, with the biſhop at their head, made proceſſions and public prayers in the open fields. On the thirty-firſt a great light was obſerved on Manja, towards the White Mountains, where the earth opening, two volcanoes were formed, that threw up ſuch heaps of ſtones, as to raiſe two conſiderable mountains; and the combuſtible matter continually thrown up kindled in the neighbourhood above fifty fires. Things remained in this ſituation till the fifth of January, and then the ſun was totally obſcured with clouds of ſmoke and flame, which continually increaſing, augmented the conſternation and terror of the inhabitants. Before night the whole country, for nine miles round, was in flames by the flowing of the liquid fire, with the rapidity of a torrent, into all quarters from another volcano, which had opened by at leaſt thirty different vents within the compaſs of half a mile. The horror of this ſcene was greatly encreaſed by the violence of the ſhocks, which never once remitted, but by their force entirely overthrew ſeveral houſes, and ſhook others to their very foundations; while the wretched inhabitants were again driven defenceleſs and diſmayed into the open fields, where they every moment expected to be ſwallowed up by ſome new gulph. The noiſe of the volcano was heard at ſea at twenty leagues diſtance, where the ſea ſhook with ſuch violence as alarmed the mariners, who at firſt thought the ſhip had ſtruck upon a rock. Mean while a torrent of ſulphur and melted ores of different kinds ruſhed from this laſt volcano towards Guimar, where the houſes and public buildings were thrown down by the violence of the accompanying ſhocks. On the ſecond of February another volcano broke out even in the town of Guimar, which ſwallowed up a large church. Thus, from the twenty-fourth of December to the twenty-third of February, the people were conſtantly alarmed by continual ſhocks of earthquakes, and the terrible volcanoes that burſt forth in different parts of the iſland.

Garrachica is ſtill a pretty large town, and contains ſeveral churches and convents of both ſexes. It has a ſmall trade for brandy and wine, which are uſually ſent from thence in barks, or large open boats, to Santa Cruz, or Port Orotava. Strong and durable veſſels are alſo built there, ſome of which are of three hundred tons burthen, and upwards.

Six miles to the eaſtward of Garrachica is the town of Port Orotava, which is a good harbour in the ſummer ſeaſon; but in the winter ſhips are often obliged to ſlip their cables and put to ſea, for fear of being ſurpriſed by a north-weſt wind, which throws in a heavy ſea upon this coaſt. This is a place of conſiderable trade, it having flouriſhed greatly ſince the deſtruction of the harbour of Garrachica. It contains two churches, two convents of friars, two of nuns, and ſome good private buildings. At each end of the town is a black ſandy bay; along the northermoſt is a low ſtone-wall, built to prevent the landing of an enemy: at the other bay is a ſmall caſtle, or fort, for the ſame purpoſe, and at the landing-place between them is a battery of a few cannon; but the beſt defence of this port is the ſurf that continually breaks upon the ſhore.

La Villa de Orotava, which is about three miles within land from Port Orotava, is a large place, and contains ſeveral churches, convents of friars and nuns, with a number of ſtately ſtone buildings belonging to private perſons. A rivulet, which runs through the midſt of the town, ſupplies the inhabitants with water, and refreſhes their gardens and orchards.

About four miles within land from Santa Cruz is the city of St. Chriſtobal de la Laguna, that is, St. Chriſtopher of the Lake. The road to it from Santa Cruz is a pretty ſteep aſcent, till within a ſmall diſtance of the town, which is ſeated in the corner of a plain, about four miles in length, and a mile in breadth. This city is the capital of the iſland, and contains two pariſh-churches, three convents of friars, two of nuns, and three hoſpitals; two of which are for the venereal diſeaſe, and the other for foundlings. The jeſuits have alſo a houſe here, and beſides theſe public ſtructures, there are many handſome private buildings. The water drank by the inhabitants is conveyed in troughs to the city from the mountains ſituated to the ſouthward of the plain. In this city there is not the leaſt ſhow of buſineſs, it being chiefly inhabited by the gentry of the iſland, particularly the officers of juſtice, ſuch as the corregidor, and his tiniente, or lieutenant, the regidores, or cavildo, with the judge of the Indies, who preſides in the India-houſe, where all affairs relating to the Weſt India commerce are conducted. Here is likewiſe an office of inquiſition, with its proper officers, ſubject to the tribunal of the Holy office at Gran Canaria: yet the city appears to a ſtranger as deſolate and uninhabited; for hardly any body can be ſeen in the ſtreets, and graſs grows in the moſt frequented of them.

Behind the city is a laguna, or lake, about half a mile in circumference, from which the city takes its name. It is dry in ſummer, but in winter is full of ſtagnant water. As this city is ſituated on a plain, elevated a conſiderable height above the ſea, it is extremely cold in winter, and expoſed to the winds in all ſeaſons.

From the weſtern extremity of this plain the road deſcends to La Montanza de Centejo, a large village in the mid-way between Santa Cruz and Port Orotava, chiefly inhabited by peaſants.

All theſe places are populous, and ſituated at no great diſtance from the ſea, from whence moſt of them may be ſeen; and indeed there are no habitations at a greater diſtance from it than three leagues. The whole iſland continues riſing on all ſides from the ſea till it terminates in the pike, which, as hath been already obſerved, is in the center. The north ſide is the moſt fertile, and aſcends more gradually than the others, particularly a ſpace along the ſhore about three leagues broad, bounded on the ſides by high mountains, or rather cliffs; but upwards from the ſea it riſes like a hanging garden all the way, without any conſiderable interruption of hills or vallies, till you come within a league of the clouds.

In the weſtern border of this ſpace is ſituated a large town, called Realejo, and on the eaſtern La Rambla. Between them ſtand the towns of Orotava and Port Orotava, with a number of detached inhabitants ſcattered about from the ſea-ſhore upwards to the clouds, in or beyond which there are no houſes; yet the clouds are not higher than the middle diſtance between the ſea and the ſummit of the pike. All the fertile ground within a league of the ſea is covered with vines; that of the next league produces corn; and the third ſome corn, woods of cheſnut-trees, and many other trees of different kinds. Above theſe woods are the clouds, which, in fine weather, generally deſcend gradually towards the evening, and reſt upon theſe woods till the morning, when they re-aſcend about a league, and there remain till the ſucceeding evening.

Beſides the towns already mentioned, there are ſeveral others, and many ſmall villages. Indeed the iſland is ſo populous, that when the laſt account was taken, it contained no leſs than ninety-ſix thouſand perſons, and is ſuppoſed to have as many inhabitants as all the reſt of the ſeven iſlands together.

SECT. IX.

A Journey up the Pike of Tenerife; with a conciſe Account of the Weather, and Produce of the Iſland.

OUR readers will not be diſpleaſed at ſeeing here a journey up the pike of Tenerife, undertaken by Mr. Glas, from whoſe Hiſtory of the Canary Iſlands we have taken this and many other curious and intereſting particulars, which, we hope, will ſerve to recommend his work to the notice of the public.

In the beginning of the month of September, 1761, at about four in the afternoon, our author ſet out on horſeback, in company with the maſter of a ſhip, to viſit the pike. They had with them a ſervant, a muleteer, and a guide; and, after aſcending about ſix miles, arrived towards ſun-ſet at the moſt diſtant habitation from the ſea, which is in a hollow: here finding an aqueduct of open troughs that convey water down from the head of the hollow, their ſervants watered the cattle, and filled ſome ſmall barrels to ſerve them in their expedition. The gentlemen here alighted, and walking into the hollow, found it very pleaſant, it abounding with many trees that ſent forth an odoriferous ſmell; and near the houſes are ſome fields of maize, or Indian corn.

On their mounting again, they travelled for ſome time up a ſteep road, and reached the woods and clouds juſt as it grew dark. They could not miſs their way, the road being bounded on both ſides with trees or buſhes, which were chiefly laurel, ſavine, and bruſhwood. Having travelled about a mile, they came to the upper edge of the wood, above the clouds, where alighting, they made a fire and ſupped; ſoon after which they laid down to ſleep under the buſhes.

About half an hour after ten, the moon ſhining bright, they mounted again, travelling ſlowly two hours through an exceeding bad road, reſembling the ruins of ſtone buildings ſcattered over the fields. After they had got out of this road they came upon ſmall light pumice-ſtone, like ſhingle; upon which they rode at a pretty good pace for near an hour. The air now began to be very ſharp, cold, and piercing, and the wind blew ſtrong from the ſouth-weſtward. Their guide adviſed them to alight here, as the place was convenient, and reſt till four or five in the morning. To this they agreed, and entered a cave, the mouth of which was built up to about a man's height to exclude the cold. Near this place was ſome dry withered retamas, the only ſhrub or vegetable near the cave, and with theſe they made a great fire to warm themſelves, and then fell aſleep; but were ſoon awaked by an itching occaſioned by the cold thin air, want of reſt, and ſleeping in their cloaths. They here paſſed away their time as well as they could; but while they crept ſo near the fire, that one ſide was almoſt ſcorched, the other was benumbed with cold.

At about five in the morning they mounted again, and travelled ſlowly about a mile; for the road was rather too ſteep for travelling on horſeback, and their beaſts were now fatigued. At laſt they came among ſome great looſe rocks, where was a kind of cottage built of looſe ſtones, called the Engliſh Pitching-place, probably from ſome of the Engliſh reſting here on their way to viſit the pike; for none take that journey but foreigners, and ſome poor people who earn their bread by gathering brimſtone. Here they again alighted, the remainder of their way being too ſteep for riding, and left one of the ſervants to look after the horſes, while they proceeded on their journey. They walked hard to get themſelves a heat; but were ſoon fatigued by the ſteepneſs of the road, which was looſe and ſandy. On their reaching the top of this hill, they came to a prodigious number of large and looſe rocks, or ſtones, whoſe ſurfaces were flat, and each of them on a medium about ten feet every way. This road was leſs ſteep than the other; but they were obliged to travel a conſiderable way round, to leap over the rocks, which were not cloſe to each other. Among theſe is a cavern, in which is a well or natural reſervoir, into which they deſcended by a ladder, placed there by the poor people for that purpoſe. This cavern is very ſpacious, it being almoſt ten yards wide, and twenty in height; but all the bottom, except juſt at the foot of the ladder, is covered with water, which is about two fathoms deep, and was then frozen towards the inner edges of the cave; but when they attempted to drink of it, its exceſſive coldneſs prevented them. After travelling about a quarter or half a mile upon the great ſtones, they reached the bottom of the real pike, or ſugar-loaf, which is exceeding ſteep, and the difficulty of aſcending encreaſed and rendered more fatiguing, by the ground being looſe and giving way under their feet; for though this eminence is not above half a mile in height, they were obliged to ſtop and take breath near thirty times; and when they at laſt reached the top, being quite ſpent with fatigue, they lay about a quarter of an hour to reſt themſelves and recover their breath.

When they left the Engliſh Pitching-place in the morning, the ſun was juſt emerging from the clouds, which were ſpread under them at a great diſtance below, and appeared like the ocean. Above the clouds, at a vaſt diſtance to the north, they perceived ſomething black, which they imagined to be the top of the iſland of Madeira, and taking the bearings of it by a pocket compaſs, found it to be exactly in the direction of that iſland from Tenerife; but before they reached the top of the pike it diſappeared. They ſaw from hence the tops of the iſlands of Gran Canaria, Hiero, Palma, and Gomera, which ſeemed to be quite near; but could neither perceive Lancerota nor Fuertaventura, they being not high enough to pierce the clouds.

Having reſted for ſome time, they began to obſerve the top of the pike, which is about an hundred and forty yards in length, and an hundred and ten in breadth. It is hollow, and ſhaped like a bell with the mouth upwards. From the edges of this bell, or cauldron, as it is called by the natives, it is about forty yards to the bottom, and in many parts of this hollow, they obſerved ſmoke and ſteams of ſulphur iſſuing forth in puffs; and in particular places the heat of the ground was ſo great, as to penetrate through the ſoles of their ſhoes to their feet. On obſerving ſome ſpots of earth, or ſoft clay, they tried the heat with their fingers; but could not thruſt them in farther than half an inch; for the deeper they went, the hotter it was. They then took their guide's ſtaff, and thruſt it about three inches deep into a hole or porous place, where the ſmoke ſeemed

ed thickeſt; and having held it there about a minute, drew it out, and found it burnt to charcoal. They gathered here many pieces of moſt curious and beautiful brimſtone of all colours, particularly an azure blue, violet, green, yellow, and ſcarlet.

From hence the clouds beneath them, which were at a great diſtance, made a very extraordinary appearance: they ſeemed like the ocean, only the ſurface was not quite ſo blue and ſmooth, but had the reſemblance of white wool; and where this cloudy ocean, as it may be called, touched the mountain, it ſeemed to foam like billows breaking on the ſhore. When they aſcended through the clouds, it was dark; but when they afterwards mounted again, between ten and eleven o'clock, and the moon ſhone bright, the clouds were then below them, and about a mile diſtant. They then miſtook them for the ocean, and wondered at their ſeeing them ſo near; nor did they diſcover their miſtake till the ſun aroſe. When they paſſed through the clouds, in deſcending from the pike, they appeared as a thick fog or miſt, reſembling thoſe frequently ſeen in England; all the trees of the wood and their cloaths were wet with them.

On the top of the pike the air was thin, cold, and piercing, like the ſouth-eaſterly winds felt in the great deſart of Africa. In aſcending the ſugar-loaf, which is very ſteep, their hearts panted and beat violently, and as hath been already obſerved, they were obliged to reſt above thirty times to take breath; and this was probably as much owing to the thinneſs of the air cauſing a difficulty of reſpiration, as to the uncommon fatigue they ſuffered in climbing the hill. Their guide, who was a thin, active old man, was far from being affected in the ſame manner; but climbed up with eaſe like a goat; for he was one of the poor men who earn their living by gathering brimſtone in the cauldron and other volcanoes, the pike itſelf being no other, though it has not burned for ſome years; for the ſugar-loaf is entirely compoſed of earth mixed with aſhes and calcined ſtones, thrown out of the bowels of the earth; and the great ſquare ſtones before deſcribed, were probably thrown, in ſome eruption, out of the cauldron, or hollow of the pike, when it was a volcano.

Having ſurveyed every thing worthy of notice, they deſcended to the place where they had left their horſes, which took them up only half an hour, though they were about two hours and a half in aſcending. It was then about ten in the morning, and the ſun ſhone ſo exceeding hot, as to oblige them to take ſhelter in the cottage, and being extremely fatigued, they laid down in order to ſleep; but were prevented by the cold, which was ſo intenſe in the ſhade, that they were obliged to kindle a fire to keep themſelves warm.

After they had taken ſome repoſe, they mounted their horſes about noon, and deſcending by the ſame way they went up, came to ſome pines ſituated about two miles above the clouds. Between theſe pines and the pike, no herb, ſhrub, tree, or graſs can grow, except the before-mentioned retamas. At about five in the evening they arrived at Orotava, not having alighted by the way to ſtop, only ſometimes to walk, where the road was too ſteep for riding.

The whole diſtance they rode in the five hours ſpent in coming down from the Engliſh Pitching-place to Orotava, they computed to be about fifteen Engliſh miles, travelling at the rate of three miles an hour. Mr. Glas ſuppoſes, the perpendicular height of the Engliſh Pitching place to be about four Engliſh miles, and adding to that a mile of perpendicular height from thence to the pike, obſerves, that the whole will be about five Engliſh miles, and that he is very certain he cannot be miſtaken in this calculation above a mile either way. But we beg leave to obſerve, that Mr. Glas is here probably miſtaken, owing perhaps to his not uſing any inſtruments proper for aſcertaining the exact altitude of this mountain, which, according to this calculation, is much higher than either the Alps, or the higheſt part of the Andes.

The weather in Tenerife is the ſame as in Gran Canaria; but the ſea-breeze generally ſets in at about ten o'clock in the morning, on the eaſt and north eaſt ſides of the iſland, and blows till about five or ſix in the evening, when it falls calm till midnight. The land-wind then begins, and continues till ſeven or eight in the morning, when it is followed by a calm, which laſts till the ſea-breeze returns.

In the bay of Santa Cruz, and on all the eaſt ſide of the iſland, the ſea-breeze commonly blows at eaſt, and the land-wind at weſt. On the north ſide, the ſea-breeze blows at north-eaſt by eaſt, or north-eaſt, and the land-wind directly oppoſite to it; but at Point Nago, where the land ſtretches towards the north-eaſt far into the ſea, there is no land-wind.

It is remarkable, that at the brow of the hill above Santa Cruz, and at the city of Laguna, a freſh gale blows from the north-weſt all the time of the ſea-breeze, which is occaſioned by the mountains almoſt encompaſſing the plain. Theſe being ſo exceeding high on the ſouth ſide of it, as to beat back the ſea-breeze, and throw it againſt the mountains that bound the north ſide of the plain, where finding no paſſage, it veers to the ſouth-eaſt, and there meeting with no reſiſtance, forces its way with great vehemence through the plain; till coming to the brow of the above-mentioned hill, part of the current of air pours down it towards Santa Cruz, advancing within a mile and half of the ſea, where it is checked by the true ſea-breeze.

Yet there is no regular ſea or land-breeze on the ſouth-weſt coaſt, which is ſheltered from the trade or north-eaſterly wind by the immenſe height of the Pike, which towers above the region of the wind: hence on that ſide of the iſland, either an eddy wind at ſouth-weſt, or a calm prevails.

The produce of this iſland is nearly the ſame as that of Canaria, only there are more vineyards and leſs corn land. The wines are ſtrong, good, and very fit for exportation, eſpecially into hot climates, by which they are greatly improved. Formerly a great quantity of Canary ſack was made here; but of late years they do not make above fifty pipes in a ſeaſon; for they now uſually gather the grapes when green, and make a dry hard wine of them, which, when about two or three years old, can hardly be diſtinguiſhed from Madeira; but after four years of age it becomes ſo ſweet and mellow, as to reſemble the wine of Malaga in Spain. This, like all the other Canary iſlands, abounds with orchilla weed.

SECT. X.

Of the Ancient Inhabitants of Teneriſe, their Dreſs, Cuſtoms, and Manners.

THE ancient natives of Teneriſe were generally of a middle ſtature; but thoſe who dwelt on the north ſide of the iſland were not only much fairer, but had hair of a lighter colour than thoſe in the ſouth. Both ſexes frequently anointed their bodies with ſheep's fat. The men wore cloaks of goat ſkins dreſſed, and rendered ſoft with butter: thoſe of the women were longer, and reached down to their feet, and underneath they had petticoats of the ſame ſkins. Their language was entirely different from that uſed in the other iſlands, and was very guttural. They had no iron, nor any other metal; and inſtead of inſtruments made of theſe, uſed a black hard ſtone ſharpened and made fit for killing ſheep and cutting timber. Of theſe alſo they made lancets, and when they were troubled with acute pains, drew blood with them from the part affected.

Among them were artificers, who dreſſed the ſkins of goats, and made garments; carpenters, who wrought in wood; and potters, who made earthen-veſſels, all of whom were paid for their labour in fleſh, barley, or roots.

The inhabitants of Tenerife were very neat and cleanly; they waſhed their hands and faces whenever they aroſe from ſleep, when they ſat down to eat, and after they had eaten. Their food was the fleſh of ſheep and goats roaſted, or boiled, which they eat alone; and not, like the Europeans, with bread or roots. They alſo fed upon barley-meal, roaſted and dreſſed with milk and butter.

After eating they refrained from drink for about half an hour; from the opinion that drinking cold water immediately after eating warm victuals, ſpoiled their teeth. They had no other cattle but ſheep and goats; nor grain but wheat and barley, beans and peaſe.

The men prepared the ground for ſeed, by breaking it up with a kind of wooden hoes; and the women ſowed the ſeed. When they were in great diſtreſs for want of grain, or the like, they aſſembled with their children and flocks in certain places ſet apart for that purpoſe, where they ſat on the ground in a circle, weeping and making a mournful noiſe, their flocks at the ſame time bleating for want of food; for on theſe occaſions both the men and beaſts were debarred all kind of ſuſtenance.

They married without any regard to kindred, except that of a mother or ſiſter: but no man had more than one wife. They had a cuſtom, that in the houſe, or cave, where the huſband and wife ſlept, no other perſon was allowed to ſleep; yet they did not lie together, but in ſeparate beds, which were made of herbs or graſs covered with goat-ſkins, neatly dreſſed and ſewed together, with coverings of the ſame ſkins. They could put away their wives when they pleaſed; but the children of thoſe women who were divorced were eſteemed illegitimate, and could not inherit their fathers effects. When their children were born they were waſhed all over with water by virgins, who were ſet apart for that office, and never allowed to marry. They had a cuſtom among them, that when a man accidentally met a woman alone, or in a ſolitary place, he was not to look at or to ſpeak to her, unleſs ſhe ſpoke firſt, but to turn out of the way; and if he made uſe of any indecent expreſſion, or behaved in an unbecoming manner, he was ſeverely puniſhed.

It was cuſtomary, when one perſon went to the houſe of another, inſtead of entering in, to ſit on a ſtone at the door, and either to whiſtle or ſing till ſomebody come out and deſired him to walk in. Whoever neglected this ceremony, and entered another perſon's houſe without being invited, was liable to puniſhment; this being eſteemed a very extraordinary affront.

It is ſaid, they had a ſurprizing facility in counting the number of their ſheep and goats, when iſſuing tumultuouſly out of a fold, without even pointing to them with their fingers, or moving their lips.

The natives acknowledged a God, whom they called by the names Achguarergenan, Achoran, and Achaman, which ſignify the Suſtainer of the heavens and the earth. They alſo give him the titles of the Great, the Sublime, and the Suſtainer of all: but they did not worſhip idols, nor had any images of the Deity. They believed that God created them of earth and water, and made as many women as men, giving them cattle, and every thing neceſſary for their ſubſiſtence; but that afterwards, they appearing to him too few, he created more; but to theſe laſt gave nothing; and when they prayed to him for flocks of ſheep, and herds of goats, he bid them go and ſerve the other, who, in return, would give them food. From theſe, they ſaid, were deſcended their ſervants.

The king was obliged to marry a perſon who was his equal; but if ſuch a one could not be found, he took his own ſiſter to wife, for he was not permitted to debaſe his family by a mixture of plebeian blood. In the ſummer ſeaſon the king reſided in the mountains; but in winter near the ſea-ſhore. When he travelled, or went to change his place of reſidence, the elders of his tribe aſſembled, and carried before him a ſtaff and a lance, with a kind of flag upon it, to give notice of the king's approach, that all who were travelling upon the ſaid road might pay him the cuſtomary homage, by proſtrating themſelves before him on the ground, wiping the duſt from his feet with the corners of their garments, and kiſſing them.

A few years before the conqueſt of Teneriſe was a prince, called Betzenuria, who governed the whole iſland, and had nine ſons, who, upon his death, divided the government equally between them: by which means the iſland became ſeparated into nine kingdoms, eight of which paid homage to Tinobat, the elder brother, who was the moſt powerful, from his poſſeſſing the richeſt and moſt fertile part of the iſland, which is that tract that extends between Orotava, and the brow of the hill above the port of Santa Cruz, in which he could raiſe ſeven thouſand fighting men.

The natives had frequent diſputes among themſelves about their flocks and paſtures, which often ended in war. Their offenſive weapons were darts made of pitch-pine, ſharpened and hardened in the fire, like thoſe uſed in Gran Canaria: they had alſo a weapon like a ſpear, very ſharp, and were ſo dextrous at throwing theſe, that they ſcarce ever miſſed their mark. At the approach of an enemy they alarmed the country, by making a ſmoke, or by whiſtling, which they repeated from one to another. This laſt method is ſtill in uſe, and may be heard at an almoſt incredible diſtance.

In their wars they were attended by their women, who brought proviſions, carried off the dead, and interred them in caves.

They held their courts of judicature on a large plain, in the midſt of which they placed a high ſquare ſtone, and on each ſide ſeveral others of inferior ſize and height. On the day appointed for holding the court, the king, who was always preſent, was ſeated on the high ſtone, and the principal elders of the diſtrict on the ſmaller ones, according to their ſeniority; and in this manner they heard and decided cauſes. When any one was ſentenced to ſuffer corporal puniſhment, he was laid flat on the ground, and the king delivering the ſcepter, or ſtaff, which he always carried with him, into the hands of ſome perſon preſent, ordered him to give the offender a number of blows proportioned to his crime, and then take him from his preſence. In caſe of murder the king took away the criminal's cattle and effects, gave them to the relations of the deceaſed, and baniſhed the murderer from that diſtrict; but, at the ſame time, took him under his own protection, that he might be ſafe from the attempts of the friends and relations of the deceaſed. They never puniſhed any perſon with death, for it was a maxim with them, that it belonged to God alone to take away that life he gave.

When any perſon died, they carried the body to a cave, and ſtretching it on a flat ſtone, opened it and took out the bowels, then twice a day waſhed the porous parts, that is the neck, the arm-pits, behind the ears, the groin, and between the fingers with cold water: after waſhing it ſufficiently, they anointed thoſe parts with ſheep's butter, and ſprinkled them with a powder made of the duſt of decayed pine-trees, and a kind of bruſh-wood, called by the Spaniards beſſos, and with the powder of pumice-ſtone. They then dried the body, by extracting from it all its moiſture, after which the relations or the deceaſed came and ſwaddled it in dreſſed ſheep or goat ſkins, and girding all tight with long leather thongs, they put it in the cave which had been ſet apart by the deceaſed for his burying-place. The king could only be buried in the cave of his anceſtors, in which the bodies were ſo diſpoſed as to be known again. Particular perſons were ſet apart for the office of embalming; and there were men to embalm the bodies of the men, and women to perform that office for thoſe of their own ſex. During the proceſs, the bodies were watched by the embalmers with the greateſt care, to prevent their being devoured by the ravens; the huſband, or wife, of the deceaſed bringing them proviſions, and waiting on them during the time of their watching. It is ſaid that not many years ago, two of theſe embalmed bodies were taken out of a cave: they were entire, and as light as cork; but quite freſh, and without any diſagreeable ſmell. Their teeth and garments were alſo freſh and ſound.

SECT. XI.

Of the Iſland of GOMERA.

Its Situation; a Deſcription of the principal Port and Town; the Produce of the Iſland; and the Perſons, Dreſs, and Manners of the original Inhabitants.

THE middle of this iſland lies ſix leagues to the ſouth-weſt from Point Teno, in Teneriſe. The principal town is ſeated cloſe to the ſea-ſhore, in the bottom

of a bay, where ſhips lie land-locked from all winds, except the ſouth-eaſt. On the north ſide of this bay is a cove, where ſhips of any burthen may haul cloſe to the ſhore, which is a high perpendicular cliff, and there with ſafety, heave down, clean, and repair. From this cove is a path-way along the face of the cliff to the town; but it is ſo narrow that two perſons cannot walk a-breaſt. Near the end of this path-way is a gate, which is always ſhut when it grows dark. About a ſtone's-caſt from the beach the principal ſtreet of the town begins, and from thence runs ſtreight within land.

This town is called La Villa de Palmas, or the town of Palms, from the number of palm trees growing there. There are here a church and convent of friars, with about a hundred and fifty private houſes, moſt of which are ſmall and mean. It is, however, well ſupplied with good water, which the inhabitants draw from wells in every part of the town. During the winter ſeaſon a large rivulet, which then flows from the mountains, diſcharges its waters into the ſort; and on the ſouth ſide of its mouth ſtands an old round tower: alſo on the top of the perpendicular cliff on the north ſide is a chapel, and a battery of a few pieces of cannon, for the defence of the fort.

Gomera, though ſmall, is a plentiful iſland, many rivulets flowing from the craggy mountains refreſh and give fertility to the narrow valleys, and indeed water may be found in every part of the iſland, by digging to the depth of about five or ſix feet.

The produce of Gomera is much the ſame with that of Tenerife and Canaria. The inhabitants have generally juſt corn enough for their own uſe, and ſeldom import or export any. In this particular it reſembles Canaria; for it has almoſt every neceſſary within itſelf, and therefore has little need of any thing from abroad; for cattle, fowls, corn, wine, roots, fruit, and honey are here in great plenty; and if there was ſufficient encouragement for the exertion of their induſtry, the natives could eaſily manufacture a ſufficient quantity of wool and raw ſilk to clothe themſelves: here is alſo ſtone, lime, timber, and all the other materials for building, except iron.

The wine of this iſland is in general weak, poor, and ſharp; it is therefore unfit for exportation; yet ſome of it, when two years old, excels the very beſt wine made in Madeira, both in taſte and flavour, though it is as clear as water, and as weak as ſmall beer.

Here are the animals common in the reſt of the iſlands, and alſo plenty of deer, originally brought from Barbary. There are likewiſe more mules bred in Gomera than in any of the other Canary Iſlands, and ſome ſnakes; but it does not appear that any of them do the leaſt harm.

The original natives of the iſland of Gomera were of a lively diſpoſition; they were of a middle ſtature, extremely active and dextrous in attacking and defending, and excellent ſlingers of ſtones and darts, to which they were trained from their infancy, it being the common amuſement of the young people to caſt ſmall ſtones and darts at each other; to avoid which they ſeldom moved their feet, but only waved their bodies to and fro; and ſo expert were they at this ſport, that they uſed to catch in their hands the ſtones and arrows as they flew in the air.

The Gomerans uſed to dreſs themſelves in a ſort of cloak made of goat-ſkins, which reached to the calf of the leg; but the women were cloathed with a petticoat, and a head dreſs that hung down to their ſhoulders, both of which were made of goat-ſkins dyed and curiouſly painted. The blue dye they extracted from an herb which they called paſtil, and the red from the root of a tree which they called taginaſte: all between the head-dreſs and petticoat were left bare. When the men had any quarrel which was to be decided by a combat, they laid aſide their cloaks, tied a ſort of bandage round their waiſt, and bound their foreheads with a kind of painted turban. The Gomerans wore ſhoes made of hogs-ſkins.

In their combats they uſed the ſame weapons as the natives of the other iſlands, which were ſticks or poles of hard wood, with the ends ſharpened. They have had amongſt them ſeveral men celebrated for their bravery, whoſe fame they ſtill celebrate in their ſongs.

SECT. XII.

Of the Iſland of PALMA.

Its Situation and Extent. A Deſcription of a high Mountain, called La Caldera, or the Cauldron. Its Springs and Rivers. Its Volcanoes, Climate, Produce, Ports, and Towns.

THE iſland of Palma is ſituated ſeventeen leagues to the weſt-north-weſt of Teno, the weſt end of Tenerife, in twenty-eight degrees thirty minutes north latitude, and is only twenty-four miles in length from north to ſouth, and the extreme breadth about eighteen miles.

The ſummit of Palma is, according to Mr. Glas, higher than that of Tenerife; for he reckons the pike, or ſugar-loaf, only as a hill placed on the top of the iſland: and he obſerves, that when any one who has never ſeen land of an uncommon height, approaches in clear weather within twelve leagues of the iſlands of Tenerife and Palma, and comes all at once to behold them, his ſurprize will be very great, reſembling that which ſtrikes a perſon who has never ſeen the ocean, till he has all at once a full view of it from the top of an adjacent mountain.

Within land, on the north-eaſt part of the iſland, is a high and ſpacious mountain, ſteep on all ſides. This is called La Caldera, or the Cauldron, from a hollow like that on the pike of Tenerife. The ſummit is about two leagues in circumference, and on the inſide the cauldron deſcends gradually from thence to the bottom, which is a ſpace of about thirty acres. On the declivity of the inſide ſprings ſeveral rivulets, which joining together at the bottom, iſſue in one ſtream through a paſſage to the outſide of the mountain from which this brook deſcends; and having run ſome diſtance from thence, turns two ſugar-mills. The water of this ſtream is unwholeſome, on account of its being mixed with ſome water of a pernicious quality in the cauldron; all the inſide of which abounds with herbage, and is covered with palms, pitch-pine, laurel, lignum-rhodium, and retamas; which laſt have, in this iſland, a yellow bark, and grow to the ſize of large trees; but in the others they are only ſhrubs. The people here take great care not to let the he-goats feed on the leaves of the retama, on account of their breeding a ſtone in the bladder, which kills them.

There are two rivulets which ſpring on the outſide of the cauldron; one of theſe runs northward to the village of St. Andreas, and turns two ſugar mills, and the other runs to the town of Santa Cruz, which lies to the eaſtward. Theſe are the only rivulets or ſtreams of any conſequence in the iſland: on which account the natives build tanks, or ſquare reſervoirs with planks of pitch pine, which they make tight with caulking. Theſe they fill with the torrents of rain-water that in the winter ſeaſon ruſh down from the mountains, and preſerve it for themſelves and cattle: but the ſheep, goats and hogs, in places at a diſtance from the rivulets, feed almoſt all the year round on the roots of fern and aſphodil, and therefore have little or no need of water, there being moiſture enough in thoſe roots to ſupply the want of that element.

The ſouth quarter of the iſland is moſt deſtitute of water, yet there is a medicinal well of hot water ſo cloſe to the ſea-ſhore, that the tide flows into it at full ſea. And at Ugeur is a cave, that has a long narrow entrance, ſo ſtraight that people paſs through it backwards, with the face to the mouth of the cave; but after they have got through this paſſage, they enter a ſpacious grotto, where water diſtils from between the large flakes of ſlate-ſtones that hang from the roof; the leaſt blow given to theſe reſound through the cave with a noiſe like thunder.

There is a mountain in the diſtrict of Tifuya, which appears to have been removed by an earthquake from its original ſituation. The natives have a tradition that the ſpot on which it now ſtands was a plain, and the moſt fertile ſpot in the whole iſland, till it was deſtroyed by the burning lava, and the fall of the mountain.

Indeed, the effects of volcanoes are to be ſeen in almoſt every part of the iſland; for the channels where

the burning matter, melted ores, and calcined ſtones and aſhes ran, are eaſily diſtinguiſhed.

On the thirteenth of November 1677, a little after ſun-ſet, the earth ſhook for thirteen leagues, with a dreadful noiſe that laſted five days, during which the earth opened in ſeveral places; but the greateſt opening was at Mount aux Chevres, a mile and a half from the ſea, from whence proceeded a great fire which caſt up ſtones and pieces of rock; and in leſs than a quarter of an hour were twenty-eight gaps about the foot of the mountain, which caſt forth flames and abundance of burning ſtones. There was another eruption in 1750, when one of theſe rivers of fire ran down from the mountains towards the town of Santa Cruz, and diſcharged itſelf into the ſea about a mile to the northward of the town: but we do not know that any conſiderable volcano or earthquake has happened ſince, tho' they have ſometimes ſome ſlight ſhocks.

On viewing Palma at the diſtance of three leagues off at ſea, the mountains ſeem full of gutters or beds formed by torrents of rain water; but theſe only appear little from their height and diſtance; for on approaching near, we find them large vallies, abounding with wood.

The black ſhining ſand uſed to throw upon writing, to prevent its blotting, is found in many places on the ſhore of this and the other iſlands. It appears to have been thrown out of volcanoes, and is certainly the moſt perfect iron; for the load-ſtone, on being held near it, will draw up every grain.

The air, weather, and winds are nearly the ſame here as at Teneriſe and Canaria, only the weſterly winds and rain are more frequent in Palma, on account of its lying more to the weſtward and northward, and conſequently being not ſo far within the verge of the north-eaſt trade winds as thoſe iſlands, whence it is more expoſed to variable winds, particularly the ſouth-weſt, which moſt prevails in the latitudes adjacent to thoſe of the north-eaſt trade winds.

With reſpect to the climate both here, and in Teneriſe, Canaria, and Gomera, a perſon will find great difference according as he lives in the mountains, or near the ſea-ſhore. In the months of July, Auguſt, and September, the heat ſeems almoſt intolerable near the ſhore, while there is a calm; but, at the ſame time, the air is quite freſh and pleaſant on the mountains. In the middle of winter the houſes far up the mountains, near the clouds, are extremely cold, and the natives keep fires burning in their habitations all day long; but this is far from being the caſe near the ſea; for there they uſe fires only in their kitchens. For eight months in the year the ſummits of all the Canary iſlands, except Lancerota and Fuertaventura are generally covered with ſnow.

Formerly the ſummit of Palma abounded with trees; but a great drought, which prevailed in 1545, deſtroyed them all, and though others began to ſpring up ſome time after, they were deſtroyed by the rabbets and other animals, which finding no paſture below, went up there, and devoured all the young trees and herbs; ſo that the upper part of the iſland is at preſent quite bare and deſolate. The rabbets were firſt brought to Palma by Don Pedro Fernandez de Lago, the ſecond lieutenant-general of Teneriſe, and have ſince increaſed in a ſurpriſing manner. Before the trees and ſhrubs were deſtroyed on the ſummit of the iſland, a great deal of manna fell there, which the natives gathered and ſent to Spain.

The produce of this iſland is nearly the ſame with that of Canaria; but a great quantity of ſugar is made in Palma, particularly on the weſt ſide of the iſland. On the eaſt ſide are produced good wines, which have a different taſte and flavour from thoſe of Teneriſe: the dry wine is ſmall bodied, and of a yellow colour. The malvaſia, or ſack, is not ſo luſcious or ſo ſtrong as that of Teneriſe; but on its being about three years old, it obtains the rich flavour of a ripe pine-apple. Theſe wines are however very difficult to preſerve, eſpecially when exported to cold climates, where they frequently turn ſour.

All the kinds of fruit that grow in Teneriſe and Canaria are found here in greater abundance, ſo that the natives cannot conſume them; but as they have great plenty of ſugar, they make vaſt quantities of ſweet-meats and conſerves, which they export to the reſt of the iſlands, and alſo to ſome parts of the Indies.

The bees produce a great deal of good honey, eſpecially in the hives, that are at a great diſtance from vines, and mocanes, a fruit that reſembles an elder-berry; both theſe having a bad effect on its colour. In Palma is alſo much gum-dragon, and the natives extract great quantities of pitch from the pitch pine. In time of ſcarcity they made good bread of the roots of fern, which is ſaid to be not inferior to that made of wheat flour; but the fern of Palma is not eſteemed ſo good as that of Gomera.

Though the woods that formerly grew on the ſummit of Palma are all deſtroyed, yet there are many trees in the region of the clouds, and beneath it; ſo that at about two leagues diſtance the iſland appears like one entire wood. Pine trees grow here to ſuch a ſize, as to be fit for maſts of the larger ſhips; but they are exceeding heavy, and from the ruggedneſs of the roads, the expence of bringing them to the ſhore would be very great.

The chief port in Palma is that of Santa Cruz, on the ſouth-eaſt-ſide of the iſland. The road is within a muſket ſhot of the ſhore, where veſſels generally ride in fifteen or twenty fathoms water, and are expoſed to eaſterly winds; yet with good anchors and cables, they may ride with great ſafety, in all the winds that blow in this part of the world; for the ground is clean and good, and the great height of the iſland, with the perpendicular rocks that face the road, repel the wind that blows upon it, though ever ſo ſtrong. Santa Cruz is a large town, containing two pariſh churches, ſeveral convents of friars and nuns, with many neat and private buildings, though they are neither ſo good, nor ſo large, as thoſe of the city of Palmas in Canaria, or of the towns of Teneriſe. Near the mole is a caſtle or battery mounted with ſome pieces of ordnance for the defence of the ſhips in the bay, and to prevent the landing of an enemy. In the midſt of the town, near the great church, is a fountain filled by a rivulet, which ſupplies the inhabitants with plenty of good water.

The next port named Taſſacorta, lies on the ſouth weſt of this land; but being expoſed to weſterly winds, is little frequented by any other veſſels than boats. It has a village of the ſame name. There are no other towns of any note in the iſland; but many villages, one of the chief of which is St. Andres.

SECT. XIII.

Of the iſland of HIERRO *or* FERRO.

The French formerly reckoned the Longitude from thence. The Situation and Extent of that Iſland, with a particular Account of a Tree that is continually dropping Water.

THE iſland of Ferro, called by the Spaniards Hierro, and by the French l'Iſle de Fer, is the moſt weſterly iſland of the Canaries. Here the French navigators formerly placed the firſt meridian for reckoning the longitude, as the Dutch did theirs from the Pike of Teneriſe: moſt geographers however at preſent reckon the firſt meridian from the capital of their own country; it conveying a more diſtinct idea to an Engliſhman to ſay, that ſuch a place is ſo many degrees eaſt or weſt from London, than to reckon the longitude from a diſtant iſland; and hence the Engliſh geographers now uſually reckon the longitude of places from London, and the French from Paris.

The iſland of Hierro, or Ferro, is about five leagues in breadth and fifteen in circumference. It is ſituated in twenty-ſeven degrees forty-eight minutes north latitude, and in ſeventeen degrees twenty-ſix minutes weſt longitude from London. On all ſides it riſes ſteep and craggy from the ſea for above a league, ſo as to render the aſcent extremely difficult and fatiguing; but after travelling this league, the reſt of the iſland will be found to be tolerably level and fruitful, it abounding in many kinds of trees and ſhrubs, and producing better graſs, herbs,

herbs, and flowers than any of the other iſlands, whence bees thrive and multiply here in a very extraordinary manner, and alſo make excellent honey.

There are only three ſprings in the whole iſland. On account of the ſcarcity of water, it is ſaid that the ſheep, goats, and ſwine of this iſland, do not drink in the ſummer; but digging up the roots of fern, they chew them to quench their thirſt. The great cattle are watered at the above fountains, and at a place where water diſtils from the leaves of a tree. Of this tree many authors have made mention, ſome of whom repreſent it as miraculous; while others deny its very exiſtence; but the author of the Hiſtory of the Diſcovery and Conqueſt of the Canary iſlands, gives a particular account of it.

In the cliff or ſteep rocky aſcent by which the whole iſland is ſurrounded, is a narrow gutter which commences at the ſea, and is continued to the ſummit of the cliff where it joins, or coincides, with a valley terminated by the ſteep front of a rock, on the top of which grows a tree called in the language of the ancient inhabitants garſe, or ſacred, which for many years has been preſerved entire, ſound, and freſh. It leaves conſtantly diſtil ſo great a quantity of water, that it is ſufficient to furniſh drink to every living creature in Hierro, nature having provided this remedy for the drought of the iſland.

It is diſtinct from other trees, and ſtands by itſelf: its trunk is about twelve ſpans in circumference; its height from the ground to the top of the higheſt branch is forty ſpans, and the circumference of all the branches together, is one hundred and twenty feet. The branches are thick and extended, and the loweſt begin about the height of an ell from the ground. Its fruit reſembles an acorn; but taſtes like the kernel of a pine-apple, only it is ſofter and more aromatic, and the leaves reſemble thoſe of the laurel, but are larger, wider, and more curved. Theſe come forth in a perpetual ſucceſſion, whence the tree always remains green. Near it grows a thorn, which faſtens on many of its branches, with which it is interwoven, and at a ſmall diſtance are ſome beech trees, breſos, and thorns.

On the north ſide of the trunk are two large tanks or ciſterns of rough ſtone, or rather one ciſtern divided; each half being twenty feet ſquare, and ſixteen ſpans deep. One of theſe contains water for the drinking of the inhabitants, and the other that which they uſe for their cattle, waſhing, and the like purpoſes.

Every morning a cloud or miſt riſes from the ſea, which the ſouth and eaſterly winds force againſt the above-mentioned ſteep cliff; when the cloud having no vent, but by the gutter, gradually aſcends it, and advances ſlowly from thence to the extremity of the valley, and then reſts upon the wide ſpreading branches of the tree, from whence it diſtils in drops during the remainder of the day, in the ſame manner as water drips from the leaves of trees after a heavy ſhower.

This diſtillation is not peculiar to the tree, for the breſos which grow near it alſo drop water; but their leaves being only few and narrow, the quantity is ſo trifling, that though the natives ſave ſome of it, yet they make but little account of any but what diſtils from the tree; which, together with the water of ſome ſprings, is ſufficient to ſerve the natives and their flocks.

This tree yields moſt water in thoſe years when the eaſterly winds have moſt prevailed; for by them alone the clouds or miſts are drawn hither from the ſea. A perſon lives near the ſpot on which the tree grows, who is appointed by the council to take care of it and its water, and is allowed a certain ſalary, with a houſe to live in. He daily diſtributes to each family of the diſtrict ſeven veſſels filled with water, beſides what he gives to the principal perſons of the iſland.

Whether the tree which yields water at preſent be the ſame here deſcribed, Mr. Glas ſays he is unable to determine; but juſtly obſerves, that it is probable there have been a ſucceſſion of them. He himſelf did not ſee this tree, for this is the only iſland of all the Canaries which he did not viſit; but he obſerves, that he has ſailed with the natives of Hierro, who, when queſtioned about the exiſtence of this tree, anſwered in the affirmative; and takes notice, that trees yielding water are not peculiar to this iſland, ſince travellers mention one of the ſame kind in the iſland of St. Thomas, in the gulph of Guinea.

There is ſaid to be no conſiderable town, and only one pariſh church in the whole iſland of Ferro.

SECT. XIV.

Of the original Natives of the Iſland of Hierro, or Ferro; their Dreſs, Manners, and Cuſtoms.

THE natives of Ferro, before that iſland was rendered ſubject to Spain, were of a middle ſtature, and cloathed with the ſkins of beaſts. The men wore a cloak made of three ſheep-ſkins ſewed together, with the woolly ſide outwards in ſummer, and next their bodies in winter.

The women alſo wore the ſame kind of cloak, beſides which they had a petticoat, which reached down to the middle of their legs. They ſewed theſe ſkins with thongs cut as fine as thread, and for needles uſed ſmall bones ſharpened. They wore nothing on their heads, and their long hair was made up into a number of ſmall plaits. They had ſhoes made of the raw ſkins of ſheep or goats, and ſome of them were made of thoſe of hogs.

They had a grave turn of mind, for all their ſongs were on ſerious ſubjects, and ſet to ſlow plaintive tunes, to which they danced in a ring, joining hands, and ſometimes jumping up in pairs, ſo regularly, that they ſeemed to be united; a manner of dancing ſtill practiſed in Ferro.

They lived in circular incloſures formed by a ſtone-wall without cement, each having one narrow entrance. On the inſide they placed poles or ſpars againſt the wall, one end reſting on the top, and the other extending a conſiderable diſtance to the ground; and theſe they covered with fern, or branches of trees. Each of theſe incloſures contained about twenty families. A bundle of fern, with goats-ſkins ſpread over it, ſerved them for a bed, and for bed-cloaths and coverings they uſed dreſſed goats-ſkins to keep them from the cold.

When a child was born, before they offered it the breaſt, they gave it fern-roots roaſted, bruiſed, and mixed with butter; and at preſent they give them flour and barley-meal roaſted, and mixed with bruiſed cheeſe.

The uſual food of the natives was the fleſh of ſheep, goats, and hogs; and as they had no kind of grain, their bread was made of fern roots, which, with milk and butter, was the principal part of their diet.

They all lived under one king, and having never any occaſion to go to war, had no warlike weapons: they indeed uſed to carry long poles; but theſe were only to aſſiſt them in travelling; for the country being ſo rocky, as to make it neceſſary frequently to leap from one ſtone to another, this they performed by means of theſe poles.

Each man had only one wife, and they had no reſtrictions with reſpect to their marriages, except a man's not being allowed to marry his mother or ſiſter; for every man might take the woman he liked beſt, and whoſe conſent he could obtain, without the leaſt regard to rank or nobility. Indeed all, except the king, were in this reſpect upon an equality: the only diſtinction among them conſiſted in the number of their flocks. It was uſual for the man, when he choſe a wife, to make a preſent of cattle to her father, according to his ability, in return for the favour of letting him have his daughter. Even the king received no particular tribute from his ſubjects; but every one made him a preſent of cattle, according to his wealth and pleaſure; for they were not obliged to give him any thing.

When they made a feaſt they killed one or two fat lambs, according to the number of their gueſts: theſe they placed in a veſſel on the ground, ſitting round them in a circle, and never riſing till they had eaten the whole. Theſe feaſts are ſtill continued among their deſcendants.

When a perſon fell ſick, they rubbed his body all over with butter and ſheeps marrow, covering him well up,

to keep him warm; but when a man happened to be wounded, they burned the part affected, and afterwards anointed it with butter. They buried their dead in caves; and if the deceased was a man of wealth, they interred him in his cloaths, and put a board at his feet, with the pole with which he used to travel at his side, and then closed the mouth of the cave with stones, to prevent his being devoured by the ravens.

They punished no other crimes but those of murder and theft: the murderer was put to death in the same manner as he had killed the deceased; and the thief, for the first offence, was punished with the loss of one of his eyes, and for the second of the other. This was done that he might not see to steal any more. A particular person was on these occasions set apart to perform the office of executioner.

They paid their adorations to two deities, one of whom was male, and the other female. The male was named Eraoranzan, and was worshipped by the men; the other was called Moneyba, and was worshipped by the women. They had no images or visible representations of these deities; nor did they ever sacrifice to them, but only prayed to them in their necessities, which was when they wanted rain to bring up the grass for the subsistence of their cattle. The natives pretended, that when their gods were disposed to do them good, they came to the island and took their stations on two great rocks, which are in a place to which they gave the name of Ventayca, and which is now called Los Antillos de los Antiguos, where they received the petitions of the people, and afterwards returned to heaven.

SECT. XV.

Of the present Natives of Canaria, Tenerife, Palma, Gomera, and Ferro; their Persons, Dress, Food, Buildings, Manners, and Customs.

WE have already given a description of these islands, and of the manners of their antient inhabitants, with whom the Spaniards and other Europeans have been so long intermixed, that they are become one people. The descendants of this mixed nation are at present denominated Spaniards, whose language is that of the Castillian, which the gentry speak in perfection; but the peasants in the remote parts of the islands in an almost unintelligible manner; so that strangers can scarcely understand them.

The present natives are slender, and of the middle size; they are pretty well shaped, and have good features; but they are more swarthy than the inhabitants of the southern parts of Spain: they have, however, fine, large, sparkling eyes, which give great vivacity to the countenance; but the old people make a very shocking appearance.

The men of rank, instead of their own hair, wear white perukes, which form a very odd contrast to their dusky complexions; but they neither put on these, their upper coats, or swords, but when they walk in procession, pay formal visits, or go to church on high festivals: at all other times they wear a linnen night-cap, bordered or ruffled with lace or cambrick, and above it a broad brimmed slouched hat; and, instead of a coat, a long wide camblet cloak, of a raisin colour, or black. They generally walk with their hat under their arm, and never wear an upper coat without a sword.

The dress of the peasants is after the modern fashion of the Spaniards, which is not unlike the habit of the common people in England, only here the natives, when dressed, wear long cloaks instead of upper coats; but the peasants of Canaria, instead of the cloak, use an upper garment fastened about the middle by a girdle, or sash. This garment is white, long, and narrow: it has a neck like an English riding-coat, and is made of the wool of their own sheep. All the people of low rank in these islands wear their own black hair, which is generally bushy: they let it grow to a great length, and tuck the hair of the right side of the head behind the right ear.

The women of inferior rank wear on their heads a coarse linnen gause, which falls down upon their shoulders; and, as they pin it together under their chin, the lower part answers the purpose of an handkerchief, by covering the neck and breast. When they go abroad they likewise wear a broad brimmed slouched hat to shade their faces from the sun; and on their shoulders a mantle of flannel, baize, or say. Instead of stays they wear a short close jacket laced before, and have many petticoats, which make them appear very bulky: but the poor who live in towns wear veils, when they walk the streets, made of black say, in the form of two petticoats; and when they go abroad take the upper, and putting it over the head, wrap it so close about the face, that no part of it is seen, except one eye. Thus they have the privilege of beholding all they meet, without being known; for all their veils are of the same stuff and colour, only those of the ladies are of silk.

Some of the most fashionable ladies in the city of Palmas, in Canaria, and in Santa Cruz, in the island of Tenerife, go abroad in their chariots dressed after the French and English mode; but none walk in the streets unveiled; yet they wear them so open, that any one may see the whole face, the neck, and even a part of the breast. The young ladies wear no cap, but have their fine long black hair plaited, tucked up behind, and fastened on the crown of the head by a gold comb. Instead of stays they wear short jackets, like the common people, only they are made of finer stuff: they have also mantles of scarlet cloth, or fine white flannel, laced with gold or silver; but the most expensive part of their dress is their ear-rings, necklaces, and bracelets.

Scarce any are to be seen, even among people of the first rank of either sex, who walk with an easy and graceful air, which is entirely owing to their going abroad, either covered with long cloaks, or almost constantly veiled: the men's motions being hid by their cloaks, and the women, not being known, do not care how they walk; and when the men lay their cloaks aside, and dress in upper coats, with their swords, canes, and perukes, and their hats under their arm, they make the most stiff, ridiculous, and awkward appearance imaginable.

Here the inferior people are remarkable lousy, without being even ashamed of it; for the poor sit at their doors picking the lice out of one another's heads. The itch too is common among people of all ranks, and they do not even take any pains to cure it. The same may be said of the venereal disease, though this is not quite so general as the other.

Gentlemen rise here by break of day, and usually go to church soon after to hear mass; at eight or nine in the morning they breakfast on chocolate. The ladies seldom go to mass before ten in the forenoon; but the women-servants commonly attend it about sun-rising. At the elevation of the host, which is generally a little before noon, the bells toll, when all the men, who happen to be within hearing, pull off their hats, and say, "I adore "and praise thee, body and blood of our Lord Jesus "Christ, shed on the tree of the cross to wash away "the sins of the world."

At noon all the natives go home to dinner, and the street-doors are shut till three o'clock. The first dish set upon the table in gentlemen's houses consists of soup made of beef, mutton, pork, bacon, potatoes, turneps, carrots, onions, and saffron, stewed together, with thin slices of bread put into the dish. The second course consists of roasted meat, fowls, &c. The third is the olio, or ingredients of which the soup was made. After which comes the desert, consisting of fruit and sweet-meats. The company drink freely of wine, or wine and water, while at dinner; but have no wine after the cloth is removed. On drinking to each other, they say, "Your "health, Sir;" or, "Madam, your health:" and the other answers by saying, "May you live a thousand "years;" and sometimes, "Much good may it do you."

Dinner being over, a large shallow silver dish, filled with water, is set upon the table; when the whole company, all at once, wash in it: and then a servant, who stands at the lower end of the table, cries, "Blessed and "praised be the most holy sacrament of the altar, and "the clear and pure conception of the most holy virgin, "conceived in grace from the first instant of her natural "existence. Ladies, and gentlemen, much good may "it do you." Then making a low bow to the company,

pany, he retires. They then riſe, and each goes to his apartment, to take a nap for about an hour. This, which is termed the ſieſta, is very beneficial in a warm climate; for after a perſon awakes from it, he finds himſelf greatly refreſhed, and fit to engage in buſineſs with ſpirit.

People of rank ſeldom make an entertainment without having a friar for one of their gueſts, who is uſually confeſſor to ſome of the family, and frequently behaves with great ill manners; yet neither the maſter of the houſe, nor any of the company, chooſe to take much notice of it. Our author was once invited to dine with a gentleman, when a Franciſcan friar was one of the gueſts; but they had ſcarce begun to eat, when the friar aſked him if he was a Chriſtian? He anſwered, that he hoped ſo. He was then deſired to repeat the Apoſtles Creed; but anſwering, that he knew nothing about it, the friar ſtared full in his face, and cried, "O thou black aſs!" Offended at this rudeneſs, he aſked, What he meant by treating him in that manner? when the friar only anſwered by repeating the abuſe; the maſter of the houſe endeavoured, in vain, to perſuade him to give over. But as our author did not at that time underſtand Spaniſh ſo well as to expreſs himſelf fluently, he roſe, and telling the gentleman, that he ſaw he was unable to protect him from inſults at his own table, inſtantly left the houſe.

In the morning and evening viſits they treat with chocolate and ſweet-meats; but in the ſummer evenings with ſnow-water. People ſup between eight and nine, and ſoon after retire to reſt.

The uſual food of the common people is goſſio, fruit, and wine, with ſalt fiſh brought from the coaſt of Barbary. Some think their being ſo ſubject to the itch, is owing to their eating ſo much of this laſt food. In the ſummer ſeaſon freſh fiſh is pretty plentiful, but at other times more ſcarce and dear.

The houſes of people of rank are two ſtories high, and are handſome ſquare buildings, built of ſtone and mortar, with an open court in the middle like our publick inns in England, and like them have balconies running round, which are on a level with the floor of the ſecond ſtory. The ſtreet door is placed in the middle of the front of the houſe, and within that door is a ſecond, the ſpace between them being the breadth of the rooms of the houſe. The court-yard, which is on the inſide, is large or ſmall according to the ſize of the building, and is uſually paved with flags, pebbles, or other ſtones. In the center of the court is a ſquare or circular ſtone-wall about four feet high, filled with earth, in which are commonly planted orange, banana, or other trees.

All the lower ſtory of each quarter of the houſe conſiſts of ſtore-rooms, or cellars. The ſtairs leading to the ſecond ſtory uſually begin at the right or left hand corner of the entrance of the court, and conſiſt of two flights of ſteps, which lead into the gallery, from which one may enter any room on the ſecond ſtory. The principal apartments are generally in that quarter of the houſe facing the ſtreet, which contains a hall with an apartment at each end. Theſe rooms are the whole breadth of the quarter, and the hall is twice the length of any of the apartments at its extremities. The windows of theſe rooms are formed of wooden lattices, curiouſly wrought, and are all in the outſide wall, none of them looking inwards to the court.

In the middle of the front of ſome great houſes is a balcony on the outſide above the gate, equal with the floor of the ſecond ſtory; and ſome have a gallery which runs from one end of the front to the other, but this is unuſual on the outſide of the houſe.

The apartments are all white-waſhed, and thoſe at the extremities of the great halls, with ſome of the reſt, are lined with fine mats about five feet high, and the floor is ſometimes covered with the ſame. The ſides of the windows of all the rooms are lined with boards to prevent people's cloaths being whitened; for they commonly ſit in the window, there being benches on each ſide of it for that purpoſe; and when the maſter of the houſe intends to ſhow a ſtranger reſpect, he always conducts him to the window.

The walls of the great hall, and thoſe of ſome of the other apartments, are hung with paintings, repreſenting the virgin, the twelve apoſtles, ſaints, and martyrs, uſually drawn as large as the life, and diſtinguiſhed by ſome circumſtance of their hiſtory. Thus St. Peter is uſually repreſented looking at a cock and weeping, and a great bunch of keys always hangs at his girdle. One of their favourite paintings is Anthony preaching to the fiſhes.

They ſeldom uſe curtains to their beds, for theſe they conſider as receptacles for fleas and bugs, which abound here extremely. They chiefly uſe mattreſſes ſpread on the floor upon fine mats; beſides the ſheets, there is a blanket, and above that a ſilk quilt. The ſheets, pillows, and quilt are frequently fringed or pinked, like the ſhrouds uſed for the dead in Europe.

In a particular apartment is a place raiſed a ſtep higher than the floor, covered with mats or carpets: and there the women generally ſit together upon cuſhions, both to receive viſits from their own ſex, and perform their domeſtic offices.

Though the houſes of the peaſants and lower ſort of people are only one ſtory high, they are built of ſtone and lime, and the roofs either thatched or tiled. Theſe are generally neat, clean, and commodious. Indeed there is but little dirt or duſt in theſe iſlands to make them uncleanly; for the ground is moſtly rocky, and, from the almoſt continual fine weather, it is ſeldom wet.

The natives have a grave deportment, and at the ſame time great quickneſs and ſenſibility; the women, in particular, are remarkable for the ſprightlineſs and vivacity of their converſation, which is ſaid greatly to exceed that of the Engliſh, French, or other northern nations. The great families in theſe iſlands would be highly offended ſhould any one tell them, they are deſcended from the Moors, or even from the antient inhabitants of theſe iſlands; yet it would not perhaps be difficult to prove, that moſt of their cuſtoms have been handed down to them from thoſe people. The gentry boaſt much of their birth, and indeed they are deſcended from the beſt families in Spain.

The people hold in the greateſt contempt the employment of a butcher, taylor, miller, and porter. It is not indeed very ſurpriſing, that they ſhould not have any great eſteem for the profeſſion of a butcher, or that the employment of a taylor ſhould be conſidered as ſomewhat too effeminate for a man; but it is difficult to imagine, why millers and porters ſhould be deſpiſed, eſpecially the former; but it muſt be conſidered, that the millers here are generally eſteemed great thieves; and as the maſter of every family ſends his own corn to be ground, unleſs it be narrowly watched, the miller will take too much toll. It is ſaid, that when any criminal is to ſuffer death, and the executioner happens to be out of the way, the officers of juſtice have the power of ſeizing the firſt butcher, miller, or porter they can find, and of obliging him to diſcharge that office.

We cannot here forbear mentioning a circumſtance given us by Mr. Glas, who once touching at the iſland of Gomera to procure freſh water, hired ſome poor ragged fiſhermen to fill the water caſks, and bring them on board; but ſome time after, going to the watering-place to ſee what progreſs they had made, he found the caſks full, and all ready for rolling down to the beach, with the fiſhermen ſtanding by, and talking together, as if they had nothing farther to do. He reprimanded them for their lazineſs in not diſpatching the buſineſs in which he had employed them; when one of them, with a diſdainful air, replied, "What do you take us to be, Sir? "Do you imagine we are porters? No, Sir, we are "ſeamen." Notwithſtanding all his intreaties and promiſes of reward, he was unable to prevail on any of them to roll the caſks to the water-ſide; but was at laſt obliged to hire porters.

Though the gentry of theſe iſlands are uſually poor, yet they are extremely polite and well bred; the very peaſants and labouring people have a conſiderable ſhare of good-manners, with little of that ſurly ruſticity which is too common among the lower claſs of people in England; yet they do not ſeem to be abaſhed in the preſence of their ſuperiors. A beggar aſks charity of a gentleman, by ſaying, "For the love of God, Sir, pleaſe to give

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"me half a rial;" and if the other gives him nothing, he returns, "May your worſhip excuſe me, for the "love of God."

The ſervants and lower people are much addicted to pilfering, for which they are ſeldom puniſhed any other way than by being turned off, beaten, or impriſoned for a ſhort time. Robberies are ſeldom or never committed; but murder is more common than in England; and they have no notion of duels, for they cannot comprehend that a man's having the courage to fight can atone for the injury he has done his antagoniſt, or that it ought to give him a right to do him a greater. When the murderer has killed a man, he flies to a church for refuge, till he can find an opportunity to make his eſcape to another iſland; and if he had been greatly provoked or injured by the deceaſed, and did not kill him in cold blood, every body will be ready to aſſiſt him to eſcape, except the near relations of the perſon murdered; yet quarrels are far from being frequent here, which may be owing to the want of taverns and other public-houſes, to their temperance in drinking, their polite behaviour, and the little intercourſe between them.

The lower people never fight in public; but if one perſon puts another in a violent paſſion, the injured party, if able, takes his revenge in the beſt manner he can, without regard to what is called fair-play, till he thinks he has got ſufficient ſatisfaction.

The people are in general extremely temperate; and was a gentleman ſeen publickly drunk, it would be a laſting ſtain on his reputation. The evidence of a man who can be proved a drunkard, will not be taken in a court of juſtice; hence thoſe who are fond of wine ſhut themſelves up in their bed chambers, where, when they have drank their fill, they get into bed and ſleep it off.

In theſe iſlands perſons of all ranks are extremely amorous; but their notions of love are ſomewhat romantic, which is perhaps owing to the want of innocent freedom between the ſexes. They do not, however, ſeem to be inclined to jealouſy, any more than the Engliſh or French; and in every country, cuſtom has eſtabliſhed between the ſexes certain bounds of decency and decorum, beyond which no perſon will go, without a bad intention. It is uſual for young people here to fall in love at ſight; and if the parties agree to marry, but find their parents averſe to their union, they acquaint the curate of the pariſh with the affair, who goes to the houſe where the girl lives, and endeavours to perſuade them to agree to her marriage; but if they cannot be induced to give their conſent, he takes her away before their faces, without their being able to hinder him, and either places her in a nunnery, or with ſome of her relations, till he marries them.

It is ſaid not to be uncommon for a lady to ſend to a man an offer of her perſon in an honourable way, when, if he does not think proper to accept the offer, he keeps it ſecret till death: ſhould he do otherwiſe, he would be looked upon by all people in the moſt deſpicable light. Young men are not allowed to court young girls without any intention to marry them; for if a woman can prove that a man has, in any inſtance, endeavoured to engage her affections, ſhe can oblige him to marry her. This, like many other good laws, is abuſed; for looſe women take advantage of it, and frequently lay ſnares to entrap the ſimple and unwary; and ſometimes worthleſs young men form deſigns upon the fortunes of ladies, without having the leaſt regard for their perſons: however, there are not many mercenary lovers in this part of the world, their notions being in general too refined and romantic to admit the idea of that paſſion being made ſubſervient to their ambition or intereſt; and yet there are more unhappy marriages here than in the countries where innocent freedoms being allowed between the ſexes, lovers are not ſo blinded by their paſſions as not to perceive their miſtreſſes are frail and imperfect.

When a man loſes his wife by death, ſome of his relations come to his houſe, and reſide with him ſome time, in order to divert his grief, and do not leave him till another relation comes to relieve the firſt; the ſecond is relieved by a third; and thus they ſucceed each other till the term of a year is expired.

Every one of the Canary iſlands, and every town and village in them, has a particular ſaint for its patron, whoſe day is celebrated as a feſtival, by a ſermon preached in honour of the ſaint, and a ſervice ſuited to the occaſion. On theſe days the ſtreet near the church is ſtrewed with flowers and leaves, a multitude of wax candles are lighted, and a conſiderable quantity of gunpowder uſed in fireworks.

On the eve of theſe feſtivals is generally held a kind of fair, to which the people of the adjacent country reſort, and ſpend the greateſt part of the night in mirth, and dancing to the ſound of the guittar, accompanied with the voices not only of thoſe who play on that inſtrument, but by thoſe of the dancers.

The dances practiſed here are ſarabands and folias, which are ſlow dances; thoſe which are quick are the canario, firſt uſed by the antient Canarians; the fandango, which is chiefly practiſed by the vulgar; and the zapateo, which nearly reſembles our hornpipe. Some of theſe dances may be termed dramatic, as the men ſing verſes to their partners, who anſwer them in the ſame manner. The natives of theſe iſlands have generally excellent voices, and few of them are unable to play on the guittar.

At the feſtival of the tutelar ſaints of Tenerife, Canaria, and Palma, plays are acted in the ſtreets, for the entertainment of the populace; but the performers not being profeſſed actors, and only ſome of the inhabitants of the place, who ſeem to have a natural turn for acting, they cannot be ſuppoſed to ariſe to any great degree of perfection.

All the eminent families have alſo a particular ſaint, or patron, to whoſe honour they keep a feſtival at a great expence; and, on theſe occaſions, the gentry vie with each other in the ſplendor of their entertainments. The gentry frequently take the air on horſeback; but when the ladies are obliged to travel, they ride on aſſes, and inſtead of a ſaddle they uſe a kind of chair, in which they ſit very commodiouſly. The principal roads are paved with pebble ſtones, like thoſe uſed in the ſtreets of London. There are a few chariots in the city of Palmas in Canaria, the town of Santa Cruz, and the city of Laguna, in Tenerife: theſe are all drawn by mules; but they are kept rather for ſhew than uſe; for the roads, being ſteep and rocky, are not proper for wheel carriages.

The diverſions in uſe among the lower claſs of people, beſides dancing, ſinging, and playing on the guittar, are throwing a ball through a ring placed at a great diſtance, cards, wreſtling and quoits. The peaſants, particularly of Gomera, when they travel, have the art of leaping from rock to rock, which is thus performed: the long ſtaff, or pole uſed on theſe occaſions, has an iron ſpike at the end of it; and when a man wants to deſcend from one rock to another, he aims the point of his pole at the place where he intends to alight, and then throws himſelf towards it, pitching the end of the pole ſo as to bring it to a perpendicular, and then ſliding down it on the rock on which it ſtands.

Children are taught in the convents reading, writing, Latin, arithmetic, logic, and other branches of philoſophy. The ſcholars read the claſſics; but Greek is never taught here, and is entirely unknown even to the ſtudents of divinity: they are particularly fond of civil law and logic, which laſt is moſt eſteemed.

The natives of theſe iſlands have a genius for poetry, and compoſe verſes of different meaſures, which they ſet to muſic. Some of their ſongs, and other poetical pieces, would be greatly eſteemed in any country where a taſte for poetry prevails. Few of thoſe books which are called profane, only to diſtinguiſh them from thoſe of a religious kind, are read here, ſince they cannot be imported into the iſland without being firſt examined by the inquiſition, a court with which nobody cares to have any concern. However, the Hiſtory of the Wars in Granada is in every body's hands, and is read by people of all ranks; they have alſo ſome plays, moſt of which are very good ones. But the books moſt read by the laity are the Lives of the Saints and Martyrs, which may be conſidered as a kind of religious romances ſtuffed with legends, and the moſt improbable ſtories. Thomas a Kempis, and the Devout Pilgrim, are in every library, and much admired.

SECT.

SECT. XVI.

Of the Civil Government of Canaria, Tenerife, and Palma; of the eccleſiaſtical Government of all the Iſlands in general; and the Diſeaſes to which the Natives are ſubject.

WE have already deſcribed the government of Lancerota and Fuertaventura, and that of Gomera and Ferro nearly reſembles them; we ſhall now, therefore, proceed to the government of Canaria, Tenerife, and Palma, which are called the King's Iſlands.

The natives on their ſubmitting to the crown of Spain, were ſo far from being deprived of their liberty, that they were put on an equality with their conquerors, in which the Spaniards ſhewed the utmoſt wiſdom and policy; but how they came ſoon after to act in a quite contrary manner in America, is hard to determine. After the conqueſt of the Canary Iſlands, the Spaniards incorporated with the natives in ſuch a manner as to become one people with them, and in conſequence of this political union, the king of Spain is able to raiſe in theſe iſlands more ſoldiers and ſeamen than in any other part of his dominions of three times their extent.

The loweſt officer of juſtice, except the alguazils, is the alcalde, who is a juſtice of peace; and there is one of them in every town or village of note. Theſe magiſtrates are appointed by the royal audience of the city of Palmas, in Canaria: they hold their places only for a certain time, and, in caſes of property, can take cognizance of no diſputes where the value of what is contended for exceeds ſeventeen rials, or ſeven ſhillings ſterling. Over theſe magiſtrates is the alcalde major, who is appointed in the ſame manner as the other, and cannot decide any caſe relating to property that exceeds the ſum of two hundred dollars. From the deciſions of thoſe magiſtrates, appeals lie to the tiniente and corregidor: the firſt of whom is a lawyer, and nominated by the royal audience; but the latter, who is appointed by the king, is not obliged to be a lawyer, yet muſt have a ſecretary, clerk, or aſſiſtant bred to the law.

The corregidor generally holds his place five years, and ſometimes longer. Few of the natives enjoy this honourable office, which is commonly filled by native Spaniards. The proceedings in the corregidor's court, and in that of the tiniente, are the ſame; theſe courts ſeeming to have been originally intended as a check upon each other.

Appeals are made from the corregidor and tiniente to the royal audience of Gran Canaria; a tribunal compoſed of three oidores, or judges, a regent, and fiſcal, who are uſually natives of Spain, and are always appointed by the king. The governor-general is preſident of this court, though he reſides in Tenerife. In criminal cauſes there is no appeal from their determination; but, in matters relating to property, appeals are carried to the council or audience of Seville, in Spain.

The ſtanding forces in the Canary Iſlands amount only to about a hundred and fifty men; but there is a militia, of which the governor-general of the iſlands is always commander in chief, and the officers, as colonels, captains, and ſubalterns, are appointed by the king. There are alſo governors of forts and caſtles, ſome of which are appointed by the king, and others by the twelve regidores of the iſlands, called the cavildo; for ſome of the forts belong to the king, and the reſt are under the direction of the regidores.

The regidores alſo take care of the repairs of the highways, prevent nuiſances, and the plague from being brought into the iſland by ſhipping; for no man is allowed to land in theſe iſlands from any ſhip till the maſter produces a bill of health from the laſt port he left, or till the crew have been properly examined.

The king's revenue ariſes from the following articles: a third of the tithes, which ſcarcely amounts to a tenth part of them, the clergy appropriating almoſt the whole to themſelves. This third part was given by the pope to the king of Spain, in conſideration of his maintaining a perpetual war againſt the infidels.

The ſecond branch of the revenue conſiſts in the monopoly of tobacco and ſnuff, which the king's officers ſell on his account, no other perſons being allowed to deal in thoſe articles.

Another branch of the revenue ariſes from the orchilla weed, all of which in the iſlands of Tenerife, Canaria, and Palma, belong to the king, and is part of his revenue; but the orchilla of the other iſlands belongs to their reſpective proprietors.

The fourth branch conſiſts of the acknowledgment annually paid by the nobility to the king for their titles, which amounts to a mere trifle.

The fifth branch is a duty of ſeven per cent. on imports and exports: and the ſixth duty on the Canary Weſt India commerce. All theſe branches, the ſixth excepted, are ſaid not to bring into the king's treaſury above fifty thouſand pounds per annum, clear of the expences of government and all charges.

With reſpect to the eccleſiaſtical government of the Canary Iſlands in general, it muſt be obſerved, that the biſhop is a ſuffragan to the archbiſhop of Seville, in Spain, and has a revenue of ſix thouſand pounds ſterling per annum. He reſides in the city of Palma, in Canaria, where he is treated with as much reſpect and homage as a ſovereign prince.

The ſuperiors of the various orders of friars and nuns reſide in the city of St. Chriſtobal de la Laguna, and are only accountable to the generals of their reſpective orders at Rome.

In each of the iſlands is a houſe belonging to the inquiſition, with its proper officers, in order to prevent all appearance of hereſy or diſreſpect to the clergy. They have power to apprehend and confine ſuſpected perſons, without giving any reaſon for it to the civil magiſtrate; and, after examining them, they are either diſcharged, or ſent to the tribunal at Canaria.

When any foreign ſhips arrive at the iſlands, the firſt time the maſter comes a-ſhore, he is conducted to an officer of the inquiſition, who examines him, whether he has any books or pictures in his ſhip againſt the doctrine or ceremonies of the church of Rome; and he is obliged to ſign a paper, by which he engages, if he has any, not to land or expoſe them to view; and that, while he remains in the country, he will neither ſpeak againſt the Romiſh religion, nor ridicule its rites and ceremonies. As all the natives are zealous members of the Romiſh church, this tribunal has ſeldom an opportunity of exerciſing its extenſive authority.

As the gentry are generally poor, and unable to give fortunes to their younger ſons and daughters, many of the former are educated for the church; and not a few young ladies ſhut themſelves up in convents for life, becauſe they cannot find huſbands ſuitable to their rank, and are unwilling to depend on their elder brothers, or other relations, for ſubſiſtence; others take the ſame ſtep, from their having met with diſappointments in love; and a few, flattered by the nuns and clergy into a high conceit of their own ſanctity, from religious motives, take the veil.

The prieſts are here far from being ſatisfied with their tithes, or the friars with the revenues of their convents, and have therefore found means to load the inhabitants with many impoſitions which, though not eſtabliſhed by law, it would be dangerous for them to preſume to refuſe paying. Thus every fiſhing bark from the coaſt of Barbary is obliged to deliver a certain quantity of fiſh to each convent; and when the Mendicant friars go begging from houſe to houſe, they are liberally ſupplied; and, was any to refuſe giving them alms, they would be marked out as objects of their vengeance, and be expoſed to the inquiſition. In ſhort, all ranks of men, who have any great point in view, take care, in the firſt place, to ſecure in their intereſt the leading men of the clergy; and, when this is accompliſhed, it is eaſy to ſurmount every other obſtacle.

The Catholics of theſe iſlands ſeem to think, that all excellence is confined to thoſe of their religion; and when they ſee any of a different perſuaſion behave with common decency, they appear greatly ſurpriſed, imagining that thoſe they call heretics differ but little from brutes.

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All ſtrangers, who are not of the Romiſh religion, are ſtrongly importuned on their arrival to become proſelytes; and indeed it is not poſſible for a perſon to live in any of the Canary Iſlands, except Teneriſe, who is not a member of the church of Rome; and even in Teneriſe no profeſſed Jew, Mahometan, or Pagan can be a member of ſociety; nor indeed can any proteſtants, except they are eminent merchants. The clergy are unwilling to meddle with them, and probably have orders from Rome not to diſturb them, leſt it ſhould embroil them with the Engliſh or Dutch. Indeed formerly it was no uncommon thing for the inquiſition to ſeize on the Dutch and Engliſh conſuls.

All the foreigners in theſe iſlands make very juſt complaints of the want of good phyſicians and ſurgeons. The diſeaſes moſt predominant here, beſides the itch and venereal diſorders, which have been mentioned in another place, are the ſpotted fever, the flatos, a windy diſorder affecting the head, ſtomach and bowels, and the palſy. The ague is ſcarce known in any of the iſlands, except Gomera. A few of the natives are affected with the leproſy, and, as it is thought incurable, there is an hoſpital at Canaria for the reception of the unhappy ſufferers by that loathſome diſeaſe. A man of fortune is no ſooner found to be a leper, than all his effects are ſeized for the uſe of the hoſpital, without leaving any part for the ſupport of his family; while the poor, who are infected with that diſtemper, are left to ſubſiſt as well as they can, or to periſh in the ſtreets. The ſole judges of the leproſy are the directors of the hoſpital, and from their determination there is no appeal.

SECT. XVII.

Of the Manufactures and Commerce of Canaria, Tenerife, Palma, Gomera, and Ferro; with a particular Account of their Fiſhery on the Coaſt of Barbary; and of the Coin, Weights, and Meaſures uſed in the Canaries.

THE manufactures of theſe iſlands are taffeties, knit ſilk hoſe, ſilk garters, and quilts for beds. In Canaria and Tenerife coarſe linens and gauſe are made of the flax imported from Holland. In Canaria is alſo made white blankets, and coarſe cloths, from the wool of their own ſheep. The reſt of the iſlands alſo make a coarſe kind of cloth, which is worn by the peaſants; but on feſtivals, weddings, &c. the labouring people uſally wear Engliſh coarſe cloth. The exportation of raw ſilk is now prohibited, in order to encourage their ſilk manufactures. In the large towns men are employed in weaving, and as taylors; but in the villages thoſe trades are only exerciſed by the women.

The commerce of the Canary Iſlands may be divided into, that to Europe, and to the Engliſh colonies in America; that to the Spaniſh Weſt Indies; that carried on between the iſlands themſelves, and the fiſhery on the coaſt of Barbary.

Ferro and Gomera are ſo poor as to be viſited by no ſhips from Europe or America; nor are the natives of thoſe iſlands allowed any ſhare of the Spaniſh Weſt India commerce, they being not entirely under the juriſdiction of the crown of Spain, but ſubject to the count of Gomera, who is their lord and proprietor.

The trade to Europe and the Britiſh American colonies is centred in Tenerife. A few ſhips indeed go to Canaria and Palma: but theſe are not to be compared to the numbers that arrive at Tenerife. This trade is carried on almoſt entirely in foreign bottoms, eſpecially in Engliſh, the natives being afraid of ſailing in thoſe ſeas where they are in danger of being taken by the corſairs of Algiers, Sallee, and other ports of Barbary. The greateſt part of this trade is in the hands of the Iriſh Roman catholic merchants ſettled in Tenerife, Canaria, and Palma, and the deſcendants of the Iriſh who formerly ſettled there and married Spaniſh wives; and there are no proteſtants who reſide there, except the Engliſh and Dutch conſuls, and two or three merchants who live at Tenerife.

They import from Great Britain to theſe iſlands chiefly woollen goods of various kinds, hats, hardware, red-herrings, pilchards, and wheat, when it is ſcarce in the iſlands, with many other articles. The imports from Ireland chiefly conſiſt of beef, pork, pickled herrings, butter and candles. Linens of all ſorts are imported from Hamburgh and Holland, to a very great amount; as alſo gunpowder, cordage, coarſe flax, and other goods. A conſiderable quantity of bar iron is annually imported from Biſcay.

The imports from Majorca, Italy, Barcelona, Cadiz, and Seville, chiefly conſiſt of velvets, ſilks, oil, ſalt, and cordage made of baſs or ſpartum, with many little articles for the conſumption of the Canary Iſlands and the Spaniſh Weſt Indies. This trade is almoſt entirely carried on in French and Malteſe tartans. The Malteſe veſſels, before they ſail to theſe iſlands, make the tour of all the European harbours to the weſtward of Malta, trading from one port to another. From the Mediterranean they go to Cadiz, and from thence to the Canaries, where, beſides the commodities of Italy, France, and Spain, they ſell the cotton manufactures of their own iſland; all cottons imported into the Canary Iſlands, except thoſe from Malta, paying ſuch an exorbitant duty as almoſt amounts to a prohibition. This privilege is enjoyed by the Malteſe, on account of their maintaining a perpetual war againſt the Turks and Moors.

They import from the Britiſh colonies, in America, beef, pork, hams, baccalao, or dried cod, rice, bees-wax, deal boards, pipe ſtaves, and, when the crops in the iſlands fail, wheat, flour, and maize.

In return, theſe iſlands export to Great Britain and Ireland wine, orchilla-weed, Campeachy logwood, and a conſiderable quantity of Mexican dollars. To Holland and Hamburgh the ſame goods; but a greater quantity of dollars, and little or no orchilla-weed. To Marſeilles, Malta, Italy, and Spain, the commodities they receive from the Spaniſh Weſt Indies, particularly ſugar, hides, Campeachy logwood, ſome orchilla-weed, and dollars; and to the Britiſh colonies in America, a great quantity of wines, and nothing elſe.

All theſe goods, whether imported into the Canaries, or exported from thence, pay a duty of ſeven per cent, on the rated value.

The commerce of the Canary iſlands with the Spaniſh ſettlements in the Weſt-Indies, is under particular regulations, and no foreigners are permitted to have any ſhare in it; nor are any ſhips ſuffered to ſail to the Spaniſh ports of that part of America from any of the iſlands, except Tenerife, Canaria, and Palma; and the trade there is confined to the ports of the Havannah, Campeachy, and La Guaira on the coaſt of Caraccas, St. Domingo, Porto Rico, and Maracaiva: the three firſt are called the greater ports, and the others the leſſer, becauſe the trade of the latter is very trifling, when compared with that of the former.

In the city of St. Chriſtobal de la Laguna is a judge, a ſecretary, and other officers, who manage every thing relating to this trade: and, before a ſhip takes in her lading for any of theſe ports, ſhe muſt obtain a licence from the judge of the India trade, which is generally granted, if it be her turn; for here all ſhips are regiſtered, and muſt take their turns, though intereſt and money often prevail againſt juſtice.

The trade of the Canaries to the Spaniſh Weſt Indies is confined to their produce, as wines, brandy, almonds, raiſins, figs, &c. of which they can annually ſend one thouſand tons; and are only allowed beſides what is termed a general for each ſhip, which conſiſts of all the kinds of goods thought neceſſary for the uſe of the veſſel, crew, and paſſengers, during the voyage; and is more or leſs extenſive in proportion to the ſize of the ſhip. But tho' they are thus reſtricted by the rules, this trade is extended much farther; and, it is ſaid, they export at leaſt two thouſand tons of the produce of the iſlands, and alſo immenſe quantities of European commodities.

The cargoes brought from the Weſt Indies conſiſt of the commodities of the ports from whence they come, and are chiefly logwood, hides, cacao-nuts, ſugar, and Mexican dollars; all which they are obliged to land at Santa Cruz, in Tenerife; but cochineal and indigo are prohibited from being landed there. The ſilver they bring is limited to fifty Mexican dollars per ton, accord-

ing to the regiſtered tonnage; yet ſome of theſe ſhips are ſaid to bring home to Tenerife one hundred thouſand dollars.

The ſhips employed in this trade are commonly about two hundred and fifty or three hundred tons burthen. Some of them are built in the iſlands, and others at the Havannah, or Old Spain. No foreign bottoms can be employed in this trade; for which reaſon the freight from the Canaries to the Weſt Indies is extremely high; for the Canary ſhipping carry ſo many uſeleſs hands, particularly chaplains; lie ſo long in the road of Santa Cruz, waiting their turns; and are at ſuch a vaſt expence of anchors and cables, that the owners cannot afford to take leſs freight for a pipe of wine, from the Canaries to La Guaira, than ten pounds ſterling; and yet the run from Tenerife to that port being all the way before the wind, is uſually performed in leſs than thirty days; yet our author obſerves, that were the natives allowed to employ Engliſh ſhips in this trade, they would ſoon find a ſufficient number ready to carry their wine at the rate of twenty ſhillings for each pipe.

With reſpect to the trade carried on from one iſland to another it is as follows:

The natives of Canaria export to Tenerife ſome raw and wrought ſilk, coarſe woollen blankets, proviſions of all ſorts, particularly cattle and fowls, orchilla-weed, ſquare flags for pavements, ſome ſalt and filtering ſtone veſſels for purifying water. In return for theſe commodities, they chiefly receive caſh, and the other produce of the Spaniſh Weſt Indies.

Palma exports to Tenerife boards, pitch, raw ſilk, orchilla-weed, ſugar, almonds, and ſweetmeats; and receives in return European and Weſt India goods.

The natives of Gomera export to Tenerife cattle, brandy, orchilla-weed, a great deal of raw ſilk, and ſome wrought, and in return receive European and Weſt India goods.

The inhabitants of Ferro export to Tenerife ſmall cattle, brandy, and orchilla-weed.

Lancerota and Fuertaventura export a great quantity of corn to Tenerife, beſides cattle, fowls, and orchilla-weed; and, in return, generally receive European goods and caſh, with ſome wine. The natives of the ſame iſlands ſend corn to Palma, for which they receive ſugar, wine, caſh, boards, and other timber. The natives of Lancerota alſo export ſalt and ſome dried fiſh to Tenerife and Palma.

All the veſſels employed in this trade are built in the iſlands, and are from twenty to fifty tons burthen; they are about twenty-five in number, and each of them navigated by ten hands, on account of the great labour required in loading and unloading their cargoes.

We now come to the fiſhery carried on by the natives of the Canary Iſlands on the coaſt of Barbary. It employs about thirty veſſels, from fifteen to fifty tons burthen, the ſmalleſt carrying fifteen men, and the largeſt thirty. The owners having fitted out a veſſel for this voyage, put on board a quantity of ſalt ſufficient to cure the fiſh, with bread enough to ſerve the crew till their return. Each man has his own fiſhing tackle, which conſiſts of a few lines, hooks, one or two ſtout fiſhing-rods, a little braſs wire, and a knife, for cutting open the fiſh. If any of the crew carry wine, brandy, fleſh-meat, or any other ſtores, it muſt be at his own expence; for the owners furniſh only bread.

This fiſhery is bounded on the north by the ſouthern extremity of Mount Atlas, in the latitude of twenty-nine degrees, and on the ſouth by Cape Blanco, in the latitude twenty degrees thirty minutes, an extent of about ſix hundred miles; in all which tract there is no town, village, and few ſettled habitations. The wandering Arabs who frequent this part of the world live in tents, and have neither barks, boats, nor canoes; and the king of Morocco's cruiſers never venture ſo far to the ſouthward.

The fiſhermen no ſooner arrive on the coaſt, than they endeavour to catch bait, which is done as we do trouts with a fly, only the rod is three times as thick as ours, and does not taper ſo much towards the point. The line is formed of ſix braſs wires twiſted together; the hook is about five inches in length, and is not bearded; the ſhaft is loaded ſo as to lie horizontally on the ſurface of the water, and the hook is covered with a fiſh's ſkin, except where it bends to the point. The fiſhermen getting within a quarter or half a mile of the ſhore, carry ſo much ſail as to cauſe the bark to run about four miles an hour, when two or three men throw their lines over the ſtern, and let the hooks drag along the ſurface of the water. The fiſh taking the hooks for ſmall fiſh, ſnap at them; and they are no ſooner hooked, than the fiſhermen ſwing them into the barks with their rods.

Theſe fiſh, which the Canarians call taſſarte, have no ſcales, and are ſhaped like a mackarel, but are as large as a ſalmon; and they are ſo voracious, as to ſwallow all the hook, notwithſtanding its being ſo large; and was it bearded, it would be impoſſible to extract it, without cutting open the fiſh. Our author obſerves, that he has ſeen three men in the ſtern of a bark catch a hundred and fifty taſſarte in half an hour, and a bark will ſometimes complete her lading with theſe fiſh only. Another ſort of fiſh which they call anhoua is taken in the ſame manner: this is rather bigger than a large mackarel, and alſo ſerves for a bait; as does alſo another fiſh called cavallos, which is ſhaped like a mackarel, but is ſomewhat more flat and broad; it is about a ſpan long, and is catched with an angle-rod and line, with a very ſmall hook, baited with almoſt any thing that comes to hand.

When a bark has obtained a ſufficient ſtock of bait, ſhe leaves her boat with five or ſix men to catch more, and runs out to ſea till ſhe gets into a great depth of water; there ſhe anchors, and all the crew heave their lines and hooks over-board, baited with the above fiſh, in order to catch bream and cod. The lines are loaded ſo as to cauſe the hooks to ſink near the bottom of the ſea, where theſe fiſh ſwim; and when a bark meets with fine weather, and is well provided with bait, ſhe will be able to complete her cargo in four days.

Theſe people make but one meal in the whole day, which is in the evening, after they have cleaned and ſalted the fiſh they have taken; they then dreſs their ſupper in the following manner. In every bark the crew has a long flat ſtone for a hearth, upon which they light a fire, and hang a large kettle over it, in which they boil ſome fiſh: they then take a platter, with ſome broken biſcuit, onions ſhred ſmall, to which they add pepper and vinegar, and then pour in the broth of the fiſh, which is ſaid to be delicious. Having eaten of this excellent ſoup, they finiſh their meal with roaſted fiſh; for they throw that of which the ſoup was made into the ſea. Soon after this repaſt they lie down to ſleep in the moſt commodious part of the veſſel, for they have no bedding, and about five or ſix in the morning riſe, leave the boat near the ſhore, weigh anchor, and ſtand out to ſea as before, never taſting food before the ſame time the next evening.

Though the bulk of their cargoes conſiſts of large bream, yet they catch many other ſorts. The taſſarte juſt mentioned is a delicious fiſh, which taſtes like a large and a fat mackarel; but, when dried, is not to be diſtinguiſhed from ſalmon. The cod caught here is better than that of Newfoundland: the anhoua is extremely good; the corbino is a large fiſh that weighs about thirty pounds. There are alſo a number of flat fiſh, with many other ſorts.

Theſe fiſh are thus cured; they cut them open, and having thoroughly cleaned and waſhed them, chop off their heads and fins, and pile them up to drain off the water; after which they are ſalted, and ſtowed in bulk in the hold.

"It is ſtrange, ſays Mr. Glas, to think that the Spa-
"niards ſhould want to ſhare the Newfoundland fiſhery
"with the Engliſh, when they have one much better at
"their own doors. I ſay better, for the weather here,
"and every thing elſe, concurs to make it the beſt
"fiſhery in the univerſe. What can be a ſtronger proof
"of this, than the Moors on the continent drying and
"curing all their fiſh without ſalt, or any other proceſs
"than expoſing them to the ſun-beams? for the pure
"wholeſome air of that climate, and the ſtrong northerly
"wind which almoſt conſtantly prevails on this coaſt,

"totally prevents putrefaction, provided the fish are split "open, well washed, and exposed to the sun until they "are perfectly dry."

The Canarian barks make eight or nine voyages in a year; for having unloaded their cargoes, they leave the fish with their agents to sell them at their leisure, while they go in search of more. They are commonly sold at three half pence for a pound of thirty-two ounces, which is the weight used here for flesh and fish.

Instead of encouraging this useful and profitable branch of trade, the magistrates take every method to hurt it, by fixing the price of the fish, clogging the trade with unreasonable duties, and forbidding the fishermen to have any intercourse with the Moors on the coast, where they sometimes go to fish, which is a great hardship, as they are frequently obliged, when they meet with bad weather, to go a-shore for fewel and water. They, however, privately correspond, to their mutual advantage; for the Canarians give the inhabitants of the desart old ropes, which the latter untwist and spin into yarn or twine, for making fishing-nets: they also give them bread, potatoes, onions, and many kinds of fruit; in return for which the Moors allow them to take wood and water on their coast, whenever they are in want of these necessary articles, and make them presents of ostrich eggs and feathers.

The current coin in the Canaries is the Mexican dollar, and the half, quarter, eighth, and sixteenth parts of a dollar. There is also the provincial rial of plate, which is a small silver piece worth five-pence sterling. The quart, a copper coin of the value of a half-penny, ten of which make a rial of plate. The provincial silver coin is never exported, on account of its passing in the islands for more than its intrinsic value. Accounts are kept in imaginary money, that is, current dollars, of ten rials of vellon each. The rial of vellon is equal in value to eight of the above quarts, and the current dollar is exactly three shillings and four-pence; and, therefore, six of them make one pound sterling. Three sixteenths of the Mexican dollar pass for two rials of plate. Little or no gold coin is to be found in these islands.

The pound and smaller weights are nearly the same with ours. The quintal, which is their hundred weight, weighs only a hundred and four pounds. The arroba is twenty-five pounds.

The measures used in the Canaries are the fanega, or hanega, the almud, the liquid arroba, the quartillo, and the var. The fanega is a measure for corn, cacao, salt, and the like, and contains nearly the quantity of two English bushels. Twelve almuds make a fanega. The liquid arroba contains little more than three gallons, and the quartillo is nearly equal to our quart. The var is a measure for cloth, &c. and is somewhat less than the English yard.

We have now concluded our account of these islands, in which we have borrowed much from Mr. Glas, whose History of the Canary Islands must be esteemed both the best and the most entertaining that has been wrote on this subject; and it is a pleasure to us that, in the course of this work, we have an opportunity of doing justice to the merit of authors who have deserved well of their country and of mankind.

SECT. XVIII.

A concise Description of the Islands called the Salvages; their Situation and Produce.

IT will not be improper, before we describe the Maderas, to give a concise account of the islands or rocks named the Salvages, which lie between the Canary Islands just described, and Madera, and are situated twenty-seven leagues north from Point Nago, in Tenerife, in thirty degrees twenty minutes north latitude, and in sixteen degrees twenty-five minutes west longitude from London.

The principal island, which is high and rocky, is about three miles in circumference. Three or four leagues to the south-west of this island is another not unlike the largest Needle rock at the west end of the Isle of Wight. Between these islands are a considerable number of rocks and sands, some above and others under water, which render it dangerous for those unacquainted with these islands to approach them, except on the east side of the great island, which produces nothing but orchilla-weed. Here are great plenty of cormorants, or sea-fowls that nearly resemble them. Some barks and boats belonging to the Canary Islands frequent the Salvages in the summer season, in search of wrecks and those sea-fowls; for they catch the young in their nests, kill and salt them, and then carry them to Tenerife for sale.

The Salvages, though uninhabited, belong to the Portuguese, who consider them as dependant on the island of Madera, and, notwithstanding they scarcely ever visit them, will not allow the Spaniards to gather orchilla-weed there. A few years ago some fishermen went in a bark from Tenerife to these islands, in quest of wrecks; but finding none, went ashore, and gathered about half a ton of orchilla-weed. But this was no sooner known at Madera, than the Portuguese complained of it to the governor-general of the Canary Islands, and would not be satisfied till the master of the bark was thrown into prison, where he remained a long time.

SECT. XIX.

Of the MADERA, *or* MADEIRA *Islands.*

The Situation, Extent, and Produce, of Madera; with a Description of Fonchiale, its Capital; and a concise Account of the little Island of Porto Santo.

THE Maderas are two islands, situated to the north of the Salvages, and were thus named from the principal of them, which was called by the Portuguese Madera, signifying a wood or forest, from its being overgrown with trees.

The island of Madera was discovered, according to Mr. Ovington, by an English gentleman in 1344, and was taken by the Portuguese in 1431, when they found it uninhabited; and making a fire to warm themselves, it communicated itself to the trees, which continued burning for several years; but the ashes rendered the soil extremely fertile.

This island is situated under the thirty-second degree twenty-seven minutes north latitude, and extends, according to Lord Anson's Journal, from the eighteenth degree thirty minutes to the nineteenth degree thirty minutes west longitude from London, it being about sixty miles in length, about twenty in breadth, and a hundred and forty-four in circumference. It is composed of one continued hill of a considerable height, extending from east to west: the declivity of which, on the south side, is cultivated and interspersed with vineyards; and, in the midst of this slope, the merchants have fixed their country-seats, which help to form a very agreeable prospect.

The air of Madera is more moderate than in the Canary Islands, and the soil more fertile in corn, wine, sugar, and fruits; for, as it has five or six rivers, it is better watered than any of those islands. It has also the same cattle, birds, plants, and trees. Here is a perpetual spring, which produces blossoms and fruit throughout the whole year.

It produces plenty of citrons, bananas, peaches, apricots, plums, cherries, figs, and walnuts; with oranges of all sorts, and lemons of a prodigious size. Fruit-trees from Europe thrive here in perfection; and the natives are said to make the best sweetmeats of any in the world, and particularly greatly excel in preserving citrons and oranges, and in making marmalade and perfumed pastes, which greatly exceed those of Genoa. The sugar made here is very fine, and has the smell of violets; this, indeed, is said to be the first place in the West where this manufacture was set on foot, and from thence was carried to America: but afterwards the sugar plantations at Brazil prospering extremely, the greatest part of the sugar-canes in this island were pulled up, and vineyards planted in their stead, that produce excellent wines, which, the author of Lord Anson's Voyage observes, seems to be designed by Providence for the refreshment of the inhabitants of the torrid zone.

Of

Of theſe wines there are ſeveral ſorts; one is of the colour of champain, but is not much valued: another ſort is a white wine, much ſtronger than the former. A third ſort is excellent, and reſembles malmſey, it being of the ſame nature with that which grows in Tenerife: and another reſembles Alicant wine, but is much inferior to it in taſte, and is never drank alone, but mixed with the other ſorts, to which it gives a colour, and ſtrength to keep. It is obſervable of the Madera wines, that they are greatly improved by the heat of the ſun, when expoſed to it in the barrel, after the bung is taken out. In the whole iſland they annually make about twenty-eight thouſand pipes, eight thouſand of which are drank there, and the reſt exported, the greateſt part being ſent to the Weſt Indies, eſpecially to Barbadoes.

Among the timber trees are tall and ſtrait cedars, and naſſo-wood, the boards of which are of a bright roſe colour. There are alſo the maſtic and gum-dragon tree. Atkins mentions a curioſity which he found in the gardens of this iſland, called the everlaſting flower: for when plucked, it never fades. It grows like ſage, and the flower reſembles that of camomile. This author ſays, he plucked ſeveral, which a year after appeared as freſh as when firſt gathered.

There is but one conſiderable town in the whole iſland; it is named Fonchiale, and is ſeated on the ſouth part of the iſland at the bottom of a large bay. Towards the ſea it is fortified by a high wall, with a battery of cannon, beſides a caſtle on the Loo, which is a rock ſtanding in the water, at a ſmall diſtance from the ſhore. Fonchiale is the only place of trade, and indeed the only place where it is poſſible for a boat to land. And even here the beach is covered with large ſtones, and a violent ſurf continually beats upon it.

The churches here are well built, beautiful ſtructures, enriched with gilding, fine pictures and plate, and people are ſaid to meet in them upon buſineſs that has little relation to devotion. The town is very populous, but the majority of the inhabitants are not natural born Portugueſe; for there are a great number of Engliſh and French Roman catholics ſettled there, who live after the Portugueſe manner; ſome Engliſh proteſtants, and a prodigious number of negroes and mulattoes, both freemen and ſlaves. The ſtreets are ſtraight, and drawn by a line; the houſes are pretty well built, and the windows have lattice-work inſtead of ſaſhes.

The women, who have no domeſtic chapels, never go to church but on Sundays and holidays; when, if there be ſeveral daughters, they walk two and two before the mother, each having a large thin veil over her face; but their breaſt and ſhoulders are quite bare. By their ſide walks a venerable old man, with a ſtring of beads in his hand, and armed with a ſword and dagger.

The city is the ſee of a biſhop, who has the whole iſland under his ſpiritual juriſdiction, and is ſuffragan to the archbiſhop of Liſbon. Here alſo reſides the governor of the iſland.

There are two other towns, one called Manchico, which has a church named Santa Cruz, or the Holy Croſs, and a convent of Bernardine friars: the other town is named Moncerito. In ſhort, the iſland lately contained thirty-ſix pariſhes, a college and monaſtery of jeſuits, five other monaſteries, eighty-two hermitages, five hoſpitals, and there are ſeveral fine ſeats and caſtles about the country.

Porto Santo, which is generally termed one of the Madeira iſlands, lies to the north-eaſt of Madeira, in the thirty-ſecond degree thirty minutes north latitude, and in the ſixteenth degree five minutes weſt longitude from London, and is only about fifteen miles in circumference. It was diſcovered in the year 1412 by two Portugueſe gentlemen, ſent by prince Henry, ſon to John I. king of Portugal, to double cape Bajador, in order to make farther diſcoveries; but being ſurpriſed by a violent ſtorm, were driven out to ſea, and, when they gave themſelves over for loſt, had the happineſs to find this iſland, which proving a ſafe aſylum to them, they called it Porto Santo, or the Holy Port. This iſland produces wheat and other corn juſt ſufficient for the ſupport of the inhabitants: here alſo are plenty of oxen, wild hogs, and a vaſt number of rabbets. There are trees which produce the gum called dragons-blood, and likewiſe a little honey and wax, which are extremely good. It has properly no harbour, but there is good mooring in the road, which affords a convenient retreat to ſhips going to Africa, or coming from the Indies: ſo that merchantmen often ſtop there, which affords conſiderable profit to the inhabitants, who are deſcended from the Portugueſe, the iſland being ſubject to Portugal.

CHAP. XVII.

Of BARBARY, including MOROCCO, FEZ, ALGIERS, TUNIS, and TRIPOLY.

SECT. I.

Of BARBARY *in general.*

Its Situation, Extent, Climate, and Seaſons.

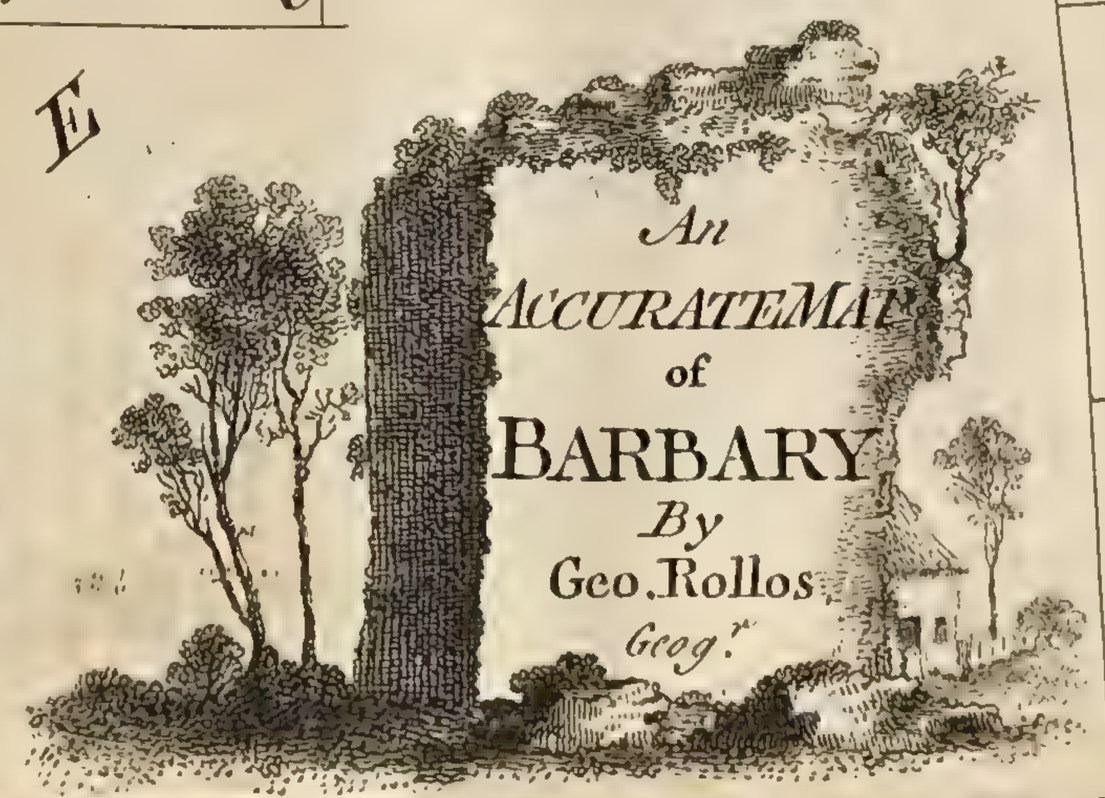
WE now proceed to the northern countries of Africa, uſually comprehended under the general name of Barbary, and, from its limits, ſituation, and commerce with Europe, better known than moſt parts of that extenſive continent we have already deſcribed. This country was by turns poſſeſſed by the Carthaginians, Romans, Greeks, Saracens, Vandals, Arabs, Moors, and Turks; beſides the various attempts made by the Spaniards, Portugueſe, and the European nations who have formed ſettlements in ſome parts of this coaſt, which ſtretches from eaſt to weſt near two thouſand miles in length, and in ſome places ſeven hundred and fifty in breadth. It was known to the antients by the name of Mauritania, Numidia, Africa Proper, and Lybia; and is the beſt country in all Africa, except Egypt and the country about the Cape of Good Hope.

Barbary begins on the weſt at Mount Atlas, extending north-eaſtward along the coaſt of the Atlantic Ocean to Cape Spartel, and then bending eaſtward, forms the ſouth coaſt of the Straights of Gibraltar, and afterwards the ſouth coaſt of the Mediterranean, as far as the city of Alexandria, which is the weſtern boundary of Egypt, where that country joins to Barbary. Both coaſts, whether that waſhed by the Atlantic Ocean, or by the Mediterranean, are extremely fertile in corn and paſtures; the former being watered by many large and ſmall rivers, which flow from Mount Atlas, and diſcharge themſelves into the ocean; while the other extends along the declivity of a vaſt range of mountains, ſome of them of a conſiderable height, and ſpread in depth above forty leagues into the inland country: all of them watered by a multitude of rivers, which, after a long courſe, and various windings, through a vaſt variety of pleaſant and fertile vallies, diſcharge themſelves into the Mediterranean.

The climate of this extenſive country is, during a great part of the year, neither extremely hot, nor very cold. There is, however, great quantities of ſnow in winter, and both Atlas and ſome other of the mountains have their tops covered with it all the year round.

Winter begins here about the middle of October, when the weather is frequently very ſharp. The rains uſually begin about the end of the month, and laſt till the end of January, and ſometimes longer; but how ſevere

An ACCURATE MAP of BARBARY By Geo. Rollos Geogr.



Longitude West from London. Longitude East from London.

SPAIN PART OF FRANCE Sicily THE Morea Rhodes

Malta Candia

Madera I. Porto Santo Funchal

Canary Is. Palma Teneriffe I. Gomera I. Ferro I. Lancerota Fuerte-ventura Peake of Teneriffe Canaria C. Bajador

Gibraltar Str. of Gibraltar Carthagena Malaga Almeria Algiers Bugia Constantina Bona Bona Tunis Biza Porto Farina Negro C. Blanco French Bastion

ALGIERS REP. OF TUNIS

MEDITERRANEAN SEA

EGYPT NUBIA

Tetuan Ceuta Medilla Oran Mazagan Sally Salle Larache Rabat Fez Mequinez Ruins of Mequinez Tedla Hauldaja Tefza Sebu Kairwan Suza Sfax Rugga Beſsara Casaba Tulga Lomat Tegorarin Wadsidi Jlaina Beghni Tezzus Capes Lake Faraon Cape Bay Corbis Tripoli Tolometa Derne Tabarca Bondaria Roratin C. Rasat Zoara Mesda Soukent Torane Nalis Sidra G. of Sidra Cullions Lum Tine Zoara Amara Al Bareton Siwah Desert of Barca

REP. OF MOROCCO KM. OF FEZ KM. OF MOROCCO KM. OF BARCA

BALEDULGERID Atlas Mts. Augila Santrioh

DESERT OF BARBARY

DESERT OF LEMTA

DESERT OF ZUENZIGA

DESERT OF TARGA

HAYR not so dry as the other Deserts

DESERT OF Ludaya

Ghir Desert

SAHARA OR ZANHAGA called the Sandy Sea

Tribes of Arabs

Salt Mines of Tanguza

Well of Azarad

Tropic of Cancer

Meridian of London.

Taffalla St. Cruz The Savages Taroudant Km. of the States Non Tedsi Tagaza Segelmelse Benigmihi Guadhe R. Tafilet Maraca Taragal Toserin Hills that produce Gold Golden R. Angra R. Telset C. Barbas White Rocks C. Blanco Fort Arguin abandoned Caragoli Tagazaarael Tombut Mirick Portendic Jl. of Cayar Cayar R. St. John the 7 Hills Forests affording Plenty of Gum Senegal Senegal R. Biurt Ghiolof Senegal R. C. Verde Rufisco Goree & Fort Palmerin Gambia R. Fort James Bissago Is. Gumala C. Tumbali C. Verga Nebrina Tamalma Tatanich M. Kouko Agadez Ancalies Gherma Tagura

1 Hour West from London. 0 1 Hour East from London.

ſevere ſoever the weather may be in the morning, the afternoons are commonly warm enough to diſpenſe with a fire. In February the air becomes milder, and the weather uſually changes three or four times in a day.

During the ſpring, which begins about the end of February, the weather is for the moſt part ſerene, except from the latter end of April to that of May, when kind refreſhing ſhowers begin to fall in great plenty, which, warmed by the moderate rays of the ſun, bring the produce of the earth to a gradual maturity; ſo that by the latter end of May, ripe figs and cherries are gathered in Tunis, Algiers, and ſome parts of Morocco. By the middle of July their apples, pears, and plumbs are in full maturity; and grapes, with all the latter fruits, are gathered by the latter end of September. Theſe are more or leſs plentiful, according to the quantity of rain that has fallen from the twenty-fifth of April to the twenty-fifth of May; on which account this rain is ſtiled naiſan, or water ſent from heaven; and the people ſave a quantity of it in veſſels for uſe.

Their ſummer begins on the twenty-eighth of May, and laſts till the twenty-ſixth of Auguſt; during which the heat is ſo exceſſive as to be dangerous, eſpecially if they have great rains in June and July, when the atmoſphere becomes ſo hot as to cauſe malignant fevers, and other diſeaſes of the peſtilential kind, which carry off a prodigious number of people, for want of proper caution in preventing, or ſufficient ſkill in curing of them. This is chiefly owing to a religious prejudice deeply rooted in the mind of every Mahometan, who imagines that all ſuch ſublunary diſaſters are pre-ordered by an unerring and unalterable decree of the Divine Providence; ſo that every precaution uſed either to prevent or avoid, and every remedy uſed againſt them, are not only fruitleſs, but impious. This notion has, however, been in ſome meaſure exploded among the more ſenſible part of the inhabitants of the coaſt, by their frequent commerce with, as well as the example of ſuch Chriſtians as were converſant with them; but the reſt ſtill eſteem it the greateſt impiety to go a ſtep out of their way to avoid the plague or any other diſaſtrous calamity, or to uſe any remedy againſt them.

Autumn begins on the twenty-ſeventh of Auguſt, when a ſenſible diminution of the heat begins to be felt. Winter begins on the ſeventeenth of November, and ends on the ſixteenth of February, when the people begin to plough and ſow their low lands; but that work is performed on the high lands and mountainous parts a month ſooner. They ſuppoſe the year to have forty days of exceſſive hot weather, and as many of exceſſive cold: the former begins about the twelfth of June, and the latter about the twelfth of December. At the two equinoxes they regulate all affairs relating to agriculture and navigation, and have many perſons among them who are very expert in directing and eſtabliſhing ſettled rules for both, though they can neither write nor read.

The natives of Barbary mention three winds which are dangerous and detrimental to them: theſe are the eaſt, ſouth-eaſt, and ſouth; and all of them are moſt prejudicial in the months of May and June, in which they ſeldom fail of blaſting a great deal of fruit, and burning up the grain, to which the fogs and miſts that uſually reign at thoſe times greatly contribute. During the latter end of autumn, the whole winter, and the beginning of ſpring, they are much expoſed to violent rains, ſnow, hail, thunder, and lightning. Thoſe who inhabit the high lands, eſpecially along the ridge of mountains of the great Atlas, reckon but two ſeaſons in the year, winter and ſummer, the former of which laſts from October to April, during which ſuch quantities of ſnow fall in the night, that they are frequently obliged in the morning to remove it with ſhovels from the doors. During their ſummer, which laſts from April to September, the vallies are exceſſive pleaſant; but the higher grounds more temperate and pleaſant, and the tops not warm enough to melt away the winter ſnow.

SECT. II.

Of the Vegetables, Beaſts, Reptiles, Birds, and flying inſects of Barbary in general.

BARBARY produces ſeveral kinds of grain, beſides all that are found in Europe, except oats, particularly rice, a white ſort of millet, and ſeveral ſorts of pulſe unknown in England. The Moors and Arabs ſtill follow the primitive cuſtoms obſerved in the Eaſt of treading out their corn, after which it is only winnowed by throwing it into the wind with ſhovels.

Dr. Shaw obſerves, that in Barbary all kinds of proviſions are extremely cheap; and that you may purchaſe a large piece of bread, a bundle of turnips, or a ſmall baſket of fruit, for the ſix hundredth and ninety-ſixth part of a dollar, of three ſhillings and ſixpence ſterling. Fowls are frequently bought for three half-pence a-piece, a ſheep for three ſhillings and ſix pence, and a cow and calf for a guinea. One year with another the people can purchaſe a buſhel of the beſt wheat for fifteen or eighteen pence. The inhabitants of theſe countries, as well as the Eaſtern nations in general, are great eaters of bread, and three perſons in four live entirely upon it, or upon ſuch food as is made of wheat and barley-flour.

All the fruits in Europe, beſides thoſe found in Egypt, are produced here, except the hazel-nut, the filbert, the gooſeberry and currant-tree. Their gardens are, however, laid out without the leaſt method and deſign, and are a confuſed intermixture of trees with beds of turnips, cabbages, beans, and ſometimes wheat and barley diſperſed among them. Parterres and fine walks would be conſidered as the loſs of ſo much ſoil and labour, and new improvements regarded as ſo many deviations from the practice of their anceſtors, which they think they ought to follow with the utmoſt reverence.

The beaſts of burthen in this extenſive country are camels, a few dromedaries, horſes, which are ſaid to have lately much degenerated, aſſes, mules, and a creature called the kumrah, which, Dr. Shaw ſays, is a little ſerviceable beaſt of burthen, begot between an aſs and a cow; it is ſingle hooſed like the aſs, but in every other reſpect different from it; the ſkin being ſleeker, and the tail and head, though without horns, reſembling that of a cow.

The cows of this country are ſmall, ſlender, and afford but little milk. Whence Abdy Baſha, dey of Algiers, and all his miniſters, were greatly ſurpriſed, when told by admiral Cavendiſh, that he had an Hampſhire cow on board the Canterbury, then in the road of Algiers, that every day gave a gallon of milk, which is as much as half a dozen of the beſt Barbary cows yield in the ſame time; beſides, theſe cattle always loſe their calves and their milk together.

The dairies are ſupplied by the ſheep and goats, the cheeſe being chiefly made of their milk. Inſtead of rennet they, during the ſummer, make uſe of the flowers of the great-headed thiſtle, or wild artichoke, to turn the milk. The curds are put into ſmall baſkets of ruſhes or palmetto leaves, and afterwards bound and preſſed. Theſe cheeſes are generally of the ſhape and ſize of a penny-loaf. Their butter has neither the ſubſtance nor the rich taſte of ours, and is only made by putting their cream into a goats-ſkin, which being ſuſpended from one ſide of the tent to the other, and preſſed to and fro, ſoon occaſions the ſeparation of the butter from the whey.

The ſheep are of two kinds: one of them, common all over the Levant, is diſtinguiſhed by its having a large broad tail, and is of the ſame ſpecies we have already deſcribed in treating of Syria. Thoſe of the other ſpecies are almoſt as tall as our fallow deer, and, excepting the head, are not much different from them in ſhape; but their fleſh is dry, and their fleeces as coarſe and hairy as thoſe of the goats. It is obſervable, that a gelding among the horſes, an ox among the horned cattle, or a weather among the ſheep, is ſeldom or never known in this country; for thoſe males that are more than ſufficient for the preſervation of the ſpecies, have, when they are about three months old, their teſticles only ſqueezed, the Mahometans thinking it an act of great cruelty to caſtrate any but their own ſpecies.

Of thoſe cattle that are not naturally tame are a kind of wild cows, which are remarkable for having a rounder turn of body, a flatter face, with horns bending more towards each other than the tame cattle. They are nearly of the ſize and colour of the red deer. The young calves of this ſpecies quickly grow tame, and herd with other cattle.

The lerwee, the moſt timorous ſpecies of the goat kind, is ſo fearful, that when purſued it will precipitate itſelf down rocks and precipices. It is of the ſize of a heifer, but the body is more rounded, and it has a tuft of ſhagged hair on the neck and knees: it is of the colour of red deer; but the horns, which are above a foot long, are wrinkled and turned back like thoſe of the goat. There are alſo ſeveral ſpecies of the antelope and deer-kind.

Among the ravenous beaſts are the lion and the panther, and in ſome parts of Barbary the tyger. Some authors pretend, that the women may without danger be familiar with the lion, and that upon taking up a ſtick he will immediately fly from the flocks they are attending. This may perhaps be the caſe when the lion is ſatiated with food; for then they loſe their fierceneſs ſo far that, the Arabs ſay, a woman may ſeize their prey, and reſcue it out of their jaws. But it much oftener happens, that, for want of other food, they devour women as well as men. They are indeed moſt afraid of fire; and yet, notwithſtanding the precautions taken by the Arabs in this reſpect, and the barking of their dogs all night, thoſe ravenous beaſts frequently outbrave theſe terrors, and leaping into the midſt of the circle encloſed by their tents, bring out a ſheep or a goat alive. If theſe ravages are repeated, the Arabs, obſerving where they enter, dig a pit, and covering it over ſlightly with cedars, or ſmall branches of trees, frequently catch them, and feed on their fleſh, which is much eſteemed, it having the taſte of veal.

The dubbah is, next to the lion and panther, the fierceſt of the wild beaſts of Barbary. It is of the ſize of a wolf; but has a flatter body, and naturally limps upon its hinder right leg; notwithſtanding which, it is tolerably ſwift. Its neck is ſo ſtiff, that in looking behind, or ſnatching obliquely at any object, it is obliged to move its whole body. It is of a dun or reddiſh buff colour, with ſome tranſverſe ſtreaks of a dark brown. It has a mane near a ſpan long, and its feet, which are well armed with claws, ſerve to dig up the roots of plants, and ſometimes the graves of the dead.

An animal which Dr. Shaw calls the faadh has ſpots like the leopard, but the ſkin is coarſer and of a deeper colour, and the animal is not naturally ſo fierce. The Arabs imagine that it is begot by a lion and a leopardeſs.

There are alſo two other animals marked like the leopard, but their ſpots are generally of a darker colour, and the fur ſofter and ſomewhat longer. One of the cat kind is about a third leſs than a full grown leopard, and may be taken for a ſpecies of the lynx. The other has a ſmall pointed head, with the feet, teeth, and ſome other parts reſembling thoſe of the weaſel. The body is only about a foot long, and is round and ſlender, with a regular ſucceſſion of black and white ringlets upon the tail.

Both the jackall, and an animal called the black-eared cat, are ſuppoſed to find out prey for the lion, and are thence called the lion's provider, though it may be much queſtioned whether any ſuch friendly intercourſe ſubſiſts between animals ſo different in their natures. Indeed in the night-time theſe, with other beaſts, prowl about in ſearch of prey, and have often been ſeen in the morning devouring ſuch carcaſes as the lion is ſuppoſed to have fed upon the night before. This, and the promiſcuous noiſe made by the jackall and the lion, are ſaid to be the only circumſtances in favour of this opinion. The lion is ſuppoſed to feed chiefly on the wild boar, who ſometimes defends himſelf with ſuch courage, that the carcaſſes of both have been found dead, lying together, covered with blood, and dreadfully mangled.

Barbary alſo produces bears, porcupines, foxes, apes, hares, rabbets, ferrets, weaſels, and moles; with cameleons, and ſeveral kinds of lizards.

The moſt remarkable of the ſerpent kind is the thaibanne, ſome of which are ſaid to be three or four yards long, and the people make purſes of their ſkins. The zurreike is about fifteen inches long, ſlender, and remarkable for darting along with great ſwiftneſs; but the moſt malignant of this tribe is the leffah, which appears to be the burning dipſas of the antients, and ſeldom exceeds a foot in length.

Among the birds are the rhaad, which is of two ſpecies: the ſmaller is of the ſize of an ordinary pullet, but the larger is almoſt as big as a capon, and differs from the leſſer in having a black head with a tuft of dark blue feathers immediately below it. The belly of both are white, the back and wings are of a buff colour, ſpotted with brown; but the tail is lighter, and marked all along with black tranſverſe ſtreaks.

The kitawiah frequents the moſt barren, as the rhaad does the moſt fertile parts of theſe countries. In its ſhape and ſize it reſembles a dove, and has ſhort feathered feet; but the body is of a livid colour, ſpotted with black; the belly is blackiſh, and upon the throat is a creſcent of a beautiful yellow. The tip of each feather of the tail has a white ſpot, and the middle one is long and pointed. The fleſh of both this bird and the rhaad has an agreeable taſte, and is eaſy of digeſtion.

The ſhagaray is of the ſize and ſhape of the jay, but has a ſmaller bill, and ſhorter legs. The body is browniſh, the head, neck, and belly of a light green, and on the wings and tail are rings of a deep blue.

The houbaara is as large as a capon, and of a light dun colour, marked all over with ſtreaks of brown. The wings are black, with a white ſpot in the middle, and the feathers of the neck are remarkable for their length, and for being erected when it is attacked or provoked; the bill is flat like the ſtarlings, and near an inch and a half long. There are alſo partridges, quails, and ſeveral other wild birds. Among the birds of prey are eagles, and ſeveral kinds of hawks. With reſpect to the ſmaller birds, the green thruſh is not inferior to the American birds in the richneſs of its plumage: the head, neck, and back are of a light green, the breaſt white and ſpotted, the wings of a lark colour, the rump of a beautiful yellow, and the extremities of the wings and tail are alſo tipt with yellow. This bird only appears in the ſummer months.

Among the ſmall birds with thick bills is the capſa ſparrow, which is of the ſize of a common houſe ſparrow; it is of a lark colour, but the breaſt, which is ſomewhat lighter, ſhines like that of a pigeon. This bird is remarkable for the ſweetneſs of his note, which infinitely exceeds that of the Canary bird or nightingale, but is of ſo delicate a nature as immediately to languiſh and pine away on its being removed into a different climate. Here are alſo ſeveral kinds of water fowls, beſides thoſe known in England.

The flying inſects are very numerous; among theſe is a curious ſpecies of the butterfly, which is near four inches from the tip of one wing to that of the other, and beautifully ſtreaked with murrey and yellow, except the edges of the lower wings, which being indented, and ending in a narrow ſtrip, or lappet, an inch in length, are elegantly bordered with yellow, and near the tail is a ſpot of carnation.

SECT. III.

Of the Natives of Barbary in general.

THIS country is chiefly inhabited by three different ſorts of people; the Moors, who are the original inhabitants; the Arabs, who had over-run this country; and the Turks, who have made themſelves maſters of ſome of the beſt provinces, and rendered the kingdoms of Algiers, Tunis, and Tripoly tributary to them; beſides a variety of foreign nations, as Chriſtians, Jews, and others, and an innumerable multitude of renegadoes, who to free themſelves from ſlavery, or from avarice, have renounced their faith.

The greateſt part of the Moors are involved in ignorance, ſuperſtition, and lewdneſs, many of them of the moſt unnatural kind; and are ſaid to be treacherous, fraudulent, and deceitful. Indeed it muſt be confeſſed, the cruel oppreſſions they ſuffer under their tyrannical governments have greatly contributed to their degeneracy; and one can hardly imagine a more abject and miſerable condition than theirs ſeems to be, when it is conſidered that they are cruſhed on the one hand by a heavy load of taxe,

taxes, and treated with the utmoſt cruelty by their governors, and on the other expoſed to the inroads of the Arabs, who ſtrip them of the ſmall pittance they are able to lay up; whence they dare not provide more than is barely ſufficient to ſerve them the year round, leſt their plenty ſhould induce thoſe freebooters to viſit them the oftener, or their Mooriſh landlords to raiſe their rents. Hence if, from an unexpected good crop, they obtain more corn than they want, they take the utmoſt pains to conceal it, by burying it under ground, or ſtowing it in caverns: whence they are in no leſs danger of being baſtinadoed, and even tortured by both, to oblige them to diſcover it. Thus, to avoid the cruel oppreſſions of the one, and the inſults and ravages of the other, they are contented to purchaſe their eaſe and ſafety by the moſt pinching penury.

Can we imagine a ſituation more adapted to depreſs the human mind, or render mankind completely miſerable? But it is far from producing this effect; from the unparalleled patience, under theſe various branches of what others would eſteem the greateſt wretchedneſs, they enjoy a tolerable ſhare of happineſs; for peace and contentment reign in every family; and what appears very aſtoniſhing, is, that their oppreſſion and miſery has not yet driven them to coin or adopt into their language any phraſes or expreſſions of impatience, diſcontent, or repining at their unhappy condition, much leſs of curſes and imprecations againſt the authors of their diſtreſs; and though nothing is more common from the mouths of renegadoes and profligate Chriſtian ſlaves, they ſeldom fail to rebuke them with marks of abhorrence.

To this we may add, that on ſeeing a circle of them ſitting at the doors of their poor cots, with naked bodies and empty bellies, ſome either ſmoaking or telling merry tales, others ſinging or dancing, and when weary lying ſupinely on the ground, one would conclude them to be a happy, though a lazy people. From this diſpoſition to be pleaſed with the rank in which they are placed, ariſes another virtue; they ſeldom quarrel or fight among themſelves, and when they do, uſe no other weapons than their fiſts, and the battle laſts no longer than the heat of paſſion.

The people we have here deſcribed are chiefly the Moors that live at large in the country, who, like ſome of the Arabs, are employed in agriculture and the breeding of cattle; but thoſe who live in the ſea-port towns along the coaſt follow a variety of trades and manufactures, and even carry on ſome commerce by ſea and land: but though theſe are leſs poor, they are equally oppreſſed with taxes, and, if poſſible, more cruelly treated by their lordly maſters; for the leaſt mark of diſreſpect to the meaneſt ſoldier, or the vileſt officer, is ſufficient to procure them, if poor, the chaſtiſement of the baſtinado; or a heavy fine, if they have any thing to pay.

Of the Arabs we have already given a particular account in treating of Arabia, and ſhall be obliged to take notice of ſome particularities relating to thoſe of the countries we ſhall ſoon deſcribe.

As to the Turks, theſe are by far the feweſt in number; they are alſo the worſt, and, except in their ſurpriſing power, the moſt contemptible of the three; theſe being a wretched crew of indigent, ragged, looſe, thieviſh, and idle fellows, inliſted in and about Conſtantinople, and ſent into Barbary once in three years to recruit the ſoldiery. Theſe wretches being furniſhed with a gun, a ſword, and other arms, are incorporated into ſome regiment, and inſtantly obtain a vote and ſhare in the government; and from thence are raiſed from one poſt to another, till they obtain thoſe of admiral, vizier, and even bey; in all which they treat with inſupportable inſolence and tyranny their Mooriſh vaſſals, the wealthieſt of whom tremble at the ſight of a Turkiſh common ſoldier.

SECT. IV.

Of the Kingdom of Morocco, *including that of* Fez.

Its Situation, Extent, Diviſions, Climate, Rivers, and Fertility of the Country.

THE kingdoms of Fez and Morocco, which now compoſe one empire, were once a part of the antient Mauritania, and are ſituated on the moſt weſtern borders of Barbary, they being bounded on that ſide by the Atlantic Ocean; on the eaſt by the river Mulvya, which ſeparates them from Algiers; on the north by the Streights of Gibraltar and the Mediterranean ſea; and on the ſouth by the river Sus, which divides Morocco from the province of Darha, and by part of the kingdom of Tafilet; the whole empire extending from twenty-eight to thirty-ſix degrees of north latitude, and from the fourth to the eleventh degree of weſt longitude from London. Its greateſt length, in a direct line from north to ſouth, is above five hundred miles, but in breadth it does not much exceed two hundred and ſixty.

Each of theſe kingdoms ſtill retains its antient name, though both the empire and emperors are chiefly called by that of Morocco, which is the moſt conſiderable.

This empire, or kingdom, is thrown into three grand diviſions, Fez, Morocco Propet, and Sus; beſides the kingdom of Tafilet and the large province of Geſula, both which are ſubject to the emperor.

The climate is almoſt every where hot, and much more ſo to the ſouth, yet it is generally healthier than that of Algiers or Tunis, it being pleaſantly diverſified, and the air rendered more moderate by its mountains and plains, and cooled by ſea-breezes from the Atlantic Ocean. The great Mount Atlas, which ſurrounds it on the ſouth like a creſcent, has, as hath been already obſerved, its tops covered with ſnow, and even in the vallies it ſometimes freezes in the night during the winter ſeaſon; but the ſnow that falls there is commonly melted away with the next day's ſun. Their rainy ſeaſon generally begins about October; but if it continues too long in the ſummer, it ſeldom fails of producing peſtilential fevers. The north-weſt winds, which begin to blow about March, ſometimes prove ſo ſharp and violent, as to injure the fruits and other produce of the earth. In other reſpects the inhabitants enjoy a clear and ſerene ſky, and a wholeſome air.

The country in general is well watered with ſprings and very conſiderable rivers, the largeſt of which have their ſources on Mount Atlas, and, after winding ſome hundreds of miles, diſcharge themſelves either into the Atlantic Ocean, or into the Mediterranean. The principal of theſe rivers are, firſt, the Mulvya, Marmol, or Mullooyah, which divides the kingdom of Fez from Algiers. It ſprings from the foot of Mount Atlas, in the province of Ceaus, runs through that deſart and between thoſe of Garret and Angued, then winding round the mountain of the Benizeri falls into the Mediterranean.

The Taga ſprings from the ſame mount, and diſcharges itſelf into the Mediterranean nearer to the Streights of Gibraltar. Theſe two are the only rivers of note which fall into that ſea, and the laſt is only remarkable for a city of its name built on its banks.

Thoſe that fall into the Atlantic Ocean are the Cebu, or Sebou, which runs from Mount Atlas, and in its courſe paſſes between two ſteep rocks of a prodigious height, falling into the ſea near Maimor. The mountaineers convey themſelves from the top of one of the rocks to the other over the dreadful chaſm through which this river paſſes, in a very ſingular and hazardous manner. They ſeat themſelves in a ſtrong baſket, big enough to hold about ten perſons, and which runs by a pully along a ſtout cable, faſtened at both ends to two beams fixed in the rock, and this is drawn by the people on the oppoſite ſide; ſo that if the baſket, or any of the tackle, happen to break, as it has ſometimes done, they fall into the river from the height of above fifteen hundred fathoms. This river abounds with moſt excellent fiſh, which the emperor farms out for about twenty thouſand ducats a year.

The next in rank is the Ommirabih, generally called the Marbea, which has its ſpring head on Mount Magrau, one of the heads of Atlas, near the confines of Fez; whence it runs through ſeveral plains and ſtraight vallies, and then diſcharges itſelf into the ocean, forming a capacious bay on the eaſt ſide of Azamor: it alſo abounds in fiſh.

The Tenſift is a deep and large river, which ſprings from the heights of Atlas near the town of Animmey, and running through Morocco, enters the ocean near the

the port of Saffi. It receives a conſiderable nnmber of other rivers in its courſe, and is for the moſt part very deep, though in many places it is fordable during the ſummer-ſeaſon, and has in the neighbourhood of the city of Morocco an handſome ſtone bridge of fifteen arches, built by the great Almanzor, eſteemed one of the nobleſt ſtructures in all Africa.

The laſt river of note is the Sus, which gives its name to the province through which it paſſes, in its courſe from the Atlas to the Atlantic Ocean, and is its ſouthern boundary. This river is very large, and is by the inhabitants cut into a multitude of canals, which render the province the moſt fruitful of any in this empire. Each ſide of its banks is variegated with rich corn and paſture-lands, gardens, and orchards: it alſo turns a great number of ſugar-mills; ſo that the inhabitants are numerous, and ſome of them wealthy.

There are beſides theſe ſix principal rivers a prodigious number that fall into them, ſome of which are alſo cut into a variety of channels, and greatly enrich the lands on both ſides; but have little elſe remarkable.

The lands in general are ſo good, that were they cultivated with more induſtry, they might be made to yield moſt of the products of other parts of the world, and in as great plenty: but this cannot be expected in a country which groans under the moſt deſpotic tyranny. It is commonly computed that the land of Morocco is capable of producing an hundred times more than is conſumed by the inhabitants, and will yield two or three crops in a year; yet it almoſt every where lies waſte, and without a proprietor, except about three or four leagues round their cities and great towns. The northern parts produce moſt corn, oil, wine, fruits, wax, honey, ſilk, and the fineſt wool; and the ſouthern dates, ſugar, cotton, indigo, variety of gums, and ginger.

SECT. V.

A Deſcription of the City of Morocco.

THE city of Morocco, from its agreeable ſituation, and the number and variety of its noble edifices, was once eſteemed not only the capital of the empire, but the richeſt and moſt conſiderable town in all Africa. It is conveniently ſituated between two rivers, the Nephtis and the Agmed, and upon that of the Tenſift, and ſtands on a ſpacious plain about fifty miles in length, ſixty miles north of Mount Atlas, and a hundred and ſeventy to the eaſt of the Atlantic Ocean. Morocco is encompaſſed with high ſtone-walls, the cement of which is ſo hard as to ſtrike fire; and though the city has been frequently beſieged and plundered, there is not the leaſt ſign of a breach to be ſeen in them. Theſe walls are flanked with ſtrong and lofty towers, with baſtions and other works, and alſo encompaſſed with a broad and deep ditch. They have twenty-four gates, which retain ſome ſigns of their former ſtrength and beauty; but the houſes, which once amounted to a hundred thouſand, are dwindled to leſs than one-third of that number; the ground on which they ſtood in ſome places lying waſte, and in others being turned into gardens, orchards, and corn-fields. Though many noble ſtructures are fallen to ruins, there ſtill remain in that part which is inhabited many ſtately buildings, particularly the royal palace, three magnificent moſques, and a few baths and hoſpitals.

The Al Caſſava, within which is the imperial palace, is a very large fortreſs on the ſouth ſide of the city, capable of containing within its walls above four thouſand houſes. Theſe walls are high, ſtrong, flanked with lofty towers, and ſurrounded with a good ditch; they have two gates, one to the ſouth, facing the adjacent country, and the other on the north, next the city; both of them guarded by a company of ſoldiers, to prevent the Chriſtian ſlaves going out without their keepers. This laſt gate faces a ſtrait and handſome ſtreet, at the end of which ſtands, in the center of a ſpacious court, a magnificent moſque, erected by Abdalmumem, king of the Almohedes; but being too low for its bulk, was raiſed fifty cubits higher by his grandſon Almanzor, who alſo built its great tower, or ſteeple, which is only to be equalled in height and beauty by thoſe of Rabet, in the kingdom of Tremeſen, and of Seville, in Spain; which were the works of the ſame architect. This noble ſtructure was alſo embelliſhed with carvings of jaſper, marble, and other coſtly ſtones; which, together with the noble gates of the cathedral of Seville, covered with relievo in braſs, that conqueror cauſed to be brought from Spain to enrich this new fabric. On the top of the above-mentioned tower were fixed on an iron ſpike four large balls of copper, plated ſo thick with gold, that they were thought to be made of that rich metal. Theſe were of different ſizes, the largeſt capable of containing eight ſacks, the ſecond four, the third two, and the uppermoſt one ſack of wheat; but Muley Iſhmael took them down, and had them put in his treaſury.

Under the floor of this extenſive moſque is a deep vault, of the ſame length and breadth with the building, in which is depoſited an immenſe quantity of corn belonging to the king; but it was originally deſigned for a capacious ciſtern to receive the rain-water that fell upon the leads, and was conveyed into it by leaden pipes. The battlements of the tower are of an amazing height, and from thence ariſes a ſpire of about ſeventy feet, on the top of which were fixed the above-mentioned balls.

But to return to the palace: before the removal of the court to Mequinez, the royal apartments, and thoſe for the king's wives and concubines, the ſtate-chambers, and the halls of audience, were extremely magnificent; and we are told, that the pillars, cielings, and mouldings were all richly gilt.

The gardens, though far from being regularly deſigned, had ſomething uncommonly grand and noble, they being adorned with terraces, fountains, ſpacious fiſh-ponds, and rich pavilions, ſhaded from the heat of the ſun by delightful groves of fragrant trees: but in the midſt of this ſplendor were the remains of other noble buildings, which before the removal of the court, were ſuffered to run to decay; and of four hundred aqueducts, ſome were broke down, and others ſhamefully neglected.

In the firſt court of the royal palace the apartments, though erected in the Moreſco ſtile, appeared with ſurpriſing grandeur, adorned with baſons and fountains of the fineſt marble, and moſt curious workmanſhip, ſhaded with citron, orange, and lemon-trees. The next court was embelliſhed with galleries and colonades of white marble, ſo exquiſitely wrought, that ſome of the niceſt judges in architecture among the Europeans have beheld them with the greateſt admiration, even in their decaying ſtate. In this court alſo ſtood a great number of marble vaſes, and baſons full of water, in which the Moors made frequent ablutions before prayer. The ſtables for camels, dromedaries, horſes, and mules, were extremely ſplendid. Near them were two granaries, each of which was capable of containing thirty thouſand loads of corn: theſe were two ſtories high, the lower for wheat, and the upper for oats and barley, which were conveyed on mules, by an eaſy aſcent, to the top of the building, and thence thrown by trap-doors into their proper chambers; whence they were diſtributed with the ſame eaſe, by proper conduits, into the ſtables and mangers.

The gardens at the farther end of the caſtle towards the country, and the park almoſt contiguous to them, ſhewed ſome eminent tokens of their former elegance. When Mouquet was there, theſe gardens had a prodigious variety of fruit and other trees, ſhrubs, and flowers; and were adorned with a noble ſquare, railed in with a marble baluſtrade: in the center ſtood a column, on which was placed a lion, both of the ſame ſtone. This lion threw from his mouth a fine ſtream of water into a large baſon within the rails, on the four corners of which were four leopards of white marble, beautifully ſpotted with round ſpots of green natural to the ſtone. In the park were to be ſeen a variety of wild beaſts, as elephants, lions, tygers, leopards, &c. which were kept in buildings prepared for their reception.

At a ſmall diſtance from the palace ſtands the quarter of the Jews, incloſed with its own walls, which have but one gate, and that is guarded by the Moors. We learn from Mouquet, that when he was there, four thouſand of thoſe people lived within that precinct. The

foreign agents, and even ambaſſadors, alſo chooſe to reſide there, rather than in any other part of the city; but the Chriſtian merchants commonly live near the Cuſtom-houſe, which is about three miles from the palace. The Jews have always been burthened with very heavy taxes, notwithſtanding which many of them are very rich; but it is their conſtant policy in all theſe deſpotic governments to make the meaneſt appearance in their dreſs and houſes, to avoid their being ſtill more oppreſſed; even the natural ſubjects of the kingdom are obliged to do the ſame to prevent their becoming a prey to the avarice of the monarch, or his miniſters. Hence the houſes of all the middling and common people in every part of the city, that is ſtill inhabited, make a miſerable appearance. Indeed thoſe of the alcades, nobles, military officers, and courtiers are ſtrong, well built, and lofty, encompaſſed with walls, and flat on the top, where they uſually ſpend the evening in freſco, after the African manner.

The river Teniſt, which runs through the city, has a handſome bridge over it, and turns a variety of mills on its banks. From this river water is conveyed into all the houſes and gardens.

SECT. VII.

Of the moſt conſiderable Cities in the Kingdom of Fez; particularly of the City of Fez, its antient Capital, Mequinez, the preſent Capital of the whole Empire, Sallee, Majagan, Tangier, Ceuta, and Tetuan.

THE city of Fez was formerly eſteemed the next in dignity, it being the capital of the once powerful kingdom of the ſame name, and is divided into the Old and New City. The firſt is moſt worthy of notice, it being near nine miles in compaſs, and one of the moſt populous cities in all Africa. Old Fez is ſituated on the declivity of two mountains, the valley lying between them, and is furrounded by a ſtrong wall of ſquare ſtone, flanked with towers. The houſes are ſquare, terraſſed on the top, without any windows fronting the ſtreet. Thoſe of the wealthy inhabitants, and alſo the colleges, moſques, baths, and hoſpitals, have ſpacious courts adorned within with galleries, fountains, baſons of fine marble and fiſh-ponds, and are ſhaded with lemon and orange trees, which are loaded with fruit throughout the year. Theſe ſtructures are plentifully ſupplied with water from the river Fez, which here divides itſelf into ſix branches, and turns about four hundred mills.

The city has ſeven gates, but no ſuburbs: the ſtreets are narrow, but moſtly ſtraight, and are ſhut up at night with gates placed at the end of them; ſo that no people can go out after that time, except upon extraordinary occaſions.

The moſques are ſaid to amount to five hundred, fifty of which are of the firſt rank; among theſe one exceeds all the reſt, and, including the college and cloiſter belonging to it, is near a mile and a half in compaſs. It has thirty ſtately gates: its roof is a hundred and fifty cubits in length, and eighty in breadth, divided into ſeventeen great domes, beſides a conſiderable number of inferior ones, and the whole ſupported by fifteen hundred pillars of white marble; every dome is adorned with lamps of a large ſize, and curiouſly wrought. There are ſaid to be four hundred ciſterns in the cloiſter, to which the people repair to make their uſual ablutions before prayer. Within the buildings of this moſque is a ſpacious college, in which divinity, philoſophy, and other ſciences are taught by their moſt learned men, the chief of whom is choſen preſident over the reſt, and raiſed to the dignity of grand mufti. In this college is alſo one of the largeſt libraries in all Africa.

The inhabitants of this city are ſaid to amount to three hundred thouſand, beſides the merchants and other foreigners. The principal magiſtrate, who is ſtiled provoſt of the merchants, has ſeveral inferior magiſtrates under him, and uſually reſides in one of the moſt populous ſtreets, that he may be near at hand to puniſh all delinquents. This magiſtrate is choſen from among the citizens. There is alſo a governor appointed by the king, who has a cady, or judge, under him to try criminal cauſes. When a perſon is condemned to ſuffer death, if he be a plebeian, he is led through the chief ſtreets of the city to the place of execution, with his hands tied behind him, and is obliged to proclaim as he goes his crime and puniſhment; and when he comes to the gallows, he is hung up by the feet, and has his throat cut; but if he be a perſon of high rank, his throat is cut beforehand, and the hangman marching before the body proclaims his crime. A man guilty of murder is conducted to the neareſt relation of the deceaſed, who may either condemn him to ſuffer what death he pleaſes, or compound with him for a ſum of money. But if he denies the crime, he is either baſtinadoed or ſcourged in ſo cruel a manner, that he commonly dies under the executioner's hands.

As Fez is the common emporium of all Barbary, to which all commodities are brought and exchanged, the ſtreets ſwarm with merchants and tradeſmen. The goods imported chiefly conſiſt of ſpices, vermillion, cochineal, braſs, iron, ſteel, wire, arms, ammunition, drugs, watches, ſmall looking-glaſſes, quickſilver, opium, tartar, aloes, allum, Engliſh woollen and linen cloths, muſlins, calicoes, fuſtians, ſilks of all kinds, brocades, damaſks, velvets, red woollen caps, toys of all ſorts, earthen-ware, combs, and paper.

The exports conſiſt in hides, and all ſorts of leather, particularly the Morocco, which is the manufacture of the country, wool, furs, ſkins, cotton and flax, cloth of the ſame materials, horſes, oſtrich feathers, potaſhes, almons, dates, raiſins, figs, olives, honey, ſilk of their own manufacture, gold duſt and ducats, of both which the Jews have the ſole brokerage.

Mequinez, the preſent capital of the empire, is ſituated in the kingdom of Fez, on the river Sebu, or Sabro, in a ſpacious and delightful plain, ſixty-ſix leagues to the weſtward of Fez, and three to the eaſt of Sallee. This city is ſurrounded with high walls, at the foot of which are pleaſant gardens. It has many moſques, colleges, baths, and other public buildings; and it has a continual market, to which the Arabs reſort from all parts to ſell their honey, wax, butter, dates, and other commodities.

The palace is about four miles in circumference, and is almoſt ſquare. It ſtands on even ground, and has no hill near it. The buildings are of rich mortar, without either brick or ſtone, except for pillars and arches; and the mortar ſo well wrought, that the walls reſemble one entire piece of terrace: they are formed in wooden caſes, within which the mortar is rammed down by the Chriſtian ſlaves, much in the ſame manner as the paviours among us drive down the ſtones; they all raiſe together heavy pieces of wood, and keep time in their ſtrokes. Theſe wooden caſes are built higher as the wall riſes; and when they are finiſhed, and dry enough to ſtand firmly without them, are removed. The whole building is exceeding maſſy, and the outer wall, which ſurrounds the whole, is twenty-five feet thick.

Mr. Windus, a gentleman in the retinue of Charles Stewart, Eſq; ambaſſador to the emperor of Morocco in the year 1720, attended his excellency to ſee the palace, when they were firſt ſhewn ſome large rooms full of men and boys making ſaddles, ſtocks for guns, ſcabbards for ſcymetars, and other things. From thence they paſſed through ſeveral large neat buildings, and at length entered the moſt inward and beautiful part of the palace, which has a garden in the middle, planted round with cypreſs and other trees. All the columns of this building, which form a colonade of vaſt length, are of marble, and ſaid to be antient Roman pillars brought thither from Sallee; the arches and doors of the apartments are finely adorned.

From thence they were conducted to another neat regular building, with piazzas all round. The area was chequer-work, and in the middle was a row of marble baſons at certain diſtances, with little channels cut in ſtone, conveying water from one to the other; and here is a magazine and treaſury. They afterwards viſited the inſide of an apartment, where one of the queens formerly lived. They alſo ſaw the baths, and ſome beautiful cobahs, belonging to that apartment. Theſe cobahs

are lofty and magnificent rooms, each covered with a dome painted with a ſky blue, adorned with ſtars, and a golden ſun in the middle of curious workmanſhip.

From thence they were led through ſeveral other buildings, conſiſting for the moſt part of oblong ſquares, with piazzas, under which the doors enter into the lodgings, which are generally ground rooms. The doors of each building are all of one ſize and form, finely inlaid, and ſome of them gilt. In one of theſe ſquares was a fountain, with channels of marble that formed a neat labyrinth.

The quarter of the Jews is in the heart of the city; and, in order for their ſecurity, they are allowed the privilege of ſhutting up their gates at night. They are, however, abuſed and inſulted by the Moors as they go along the ſtreets, who ſometimes call them cuckolds and dogs, and even pelt them with dirt. The noblemen ſometimes laſh them ſeverely with their whips, if they dare to come in their way as they ride along; and, as a ſtill greater mark of contempt, they are not ſuffered to go out of their quarter with either ſhoes or boots, but muſt be bare-footed and bare-legged. All this they endure with ſingular patience, it being death for them to lift up their hand againſt a Moor.

Cloſe to Mequinez, on the north-weſt ſide, and only divided from it by a road, ſtands a large negro town, that takes as much ground as the city; but the houſes are neither ſo high, nor ſo well built.

Sallee is ſituated on the banks of the river Buragra, which divides it into two parts; the northern, called by us Sallee, and by the natives Sela, is encompaſſed by a ſtrong wall about ſix fathoms high, and a yard in thickneſs, on the top of which are battlements flanked with towers of a conſiderable height and ſtrength. The ſouthern part, which is on the oppoſite ſide of the river, is called Rabat, or Ravat, and is of much greater extent; the high walls with which it is ſurrounded encloſing a great number of gardens, orchards, and corn-fields ſo extenſive, that wheat may be ſown in them ſufficient to ſerve fifteen thouſand men. On the ſouth-eaſt quarter ſtands a lofty tower, from which ſhips may be ſeen at a great diſtance; but it is now much lower than it was at firſt. This is owing to a clap of thunder which ſtruck off a part of the top, and cauſed a wide rent on the ſouth ſide, which runs from the top to the bottom. This tower is fifty feet ſquare, and is built of ſtone, joined by a ſtrong cement. It ſtill ſerves for a land-mark in the day-time, and for a light-houſe in the night; and under it are the two docks which belong to the town, the one for building of ſhips, and the other for them to winter in.

The harbour is large, but ſhallow, and ſeldom riſes above twelve feet at high water; ſo that the corſairs which belong to this city are obliged to put into the iſland of Fedal, which lies at a ſmall diſtance from it. This harbour is eſteemed one of the beſt in the country; and yet, on account of a bar that lies acroſs it, ſhips of the ſmalleſt draught are forced to unload and take out their guns before they can get into it. It is now defended by two caſtles, the old and the new; one ſtands at the mouth of the river, where the walls are built on rocks, and are ſo high as to ſhelter the governor's houſe from cannon-ſhot. Its fortifications are very irregular, and within the walls, which are moſtly of ſquare ſtone, is a fort juſt before the principal gate, that commands the whole town. Next to the ſea-ſide, facing the bar, is a baſtion mounted with five pieces of cannon, to ſecure the veſſels that lie at anchor in the road.

The new caſtle is ſeated on the weſt ſide, and is a ſquare building flanked with towers and battlements like the walls of the city. A communication is preſerved between one caſtle and the other by means of a high wall built upon arches, under which the people paſs and repaſs to and from the ſtrand. The king ſends thither a governor, who has a council choſen from among the citizens. All merchandize imported or exported pay a tenth part of their value to the government; but the chief wealth of the place ariſes from the plunder taken by the Sallee rovers, or pirates, which make prizes of all Chriſtian ſhips that come in their way, except there be a treaty to the contrary.

Mazagan is ſituated about ten leagues to the ſouth-ſouth-weſt of Sallee, and is a ſtrong well built town in the hands of the Portugueſe, who keep a good garriſon in it to prevent the Moors retaking it from them. It is ſurrounded with a ſtrong wall, ſo thick that ſix horſemen may ride abreaſt upon it all round the city, and is well furniſhed with cannon. The greateſt inconvenience is the pirates often intercepting the proviſions ſent to the garriſon, which obliges them, in return, to make incurſions againſt the neighbouring Arabs to obtain ſubſiſtence.

Tangier is ſituated about two miles within the Streights of Gibraltar. This town was antiently called Tingis, and was the capital of Mauritania Tingitana. It is ſituated in thirty-five degrees forty minutes north latitude, in a fine bay, and is ſaid by the African fabuliſts to have excelled all the cities upon earth in ſize and magnificence, and to have been ſurrounded by walls of braſs. It had, however, many handſome edifices and palaces; but being taken by the Portugueſe about the year 1471, or 1473, became more conſiderable for its ſtrength than its beauty. The Portugueſe at length finding the expence of keeping it greatly exceeded the advantages they reaped from it, readily gave it to the Engliſh, as a part of the dowry of the princeſs Catharine of Portugal, upon her marriage with king Charles II. who, at an immenſe expence, rendered it one of the ſtrongeſt places on all that coaſt; and built a deep mole, which ran three hundred fathoms into the ſea. But finding it too chargeable to keep, and the parliament refuſing to vote him the ſums he demanded for its maintenance, he cauſed all the fortifications to be blown up in 1684, ſince which time the Moors have endeavoured to repeople it, but have not yet been able to render it more than a mean fiſhing town.

Ceuta is as conſiderable for its advantageous ſituation at the entrance of the Mediterranean, as for the beauty of its public buildings, and the ſtrength of its walls and bulwarks, by which, and a good garriſon, it held out an obſtinate blockade againſt an army of Moors. It is ſituated on a riſing ground at the foot of the mountain of Apes, which projects into the Streights, and forms the neareſt point to the Spaniſh coaſt. It is ſtill a conſiderable place and a biſhop's ſee, and has both a good palace and a noble cathedral.

Twenty-one miles to the ſouth of Ceuta is the city of Tetuan, which ſtands upon the riſing of a rocky hill on the Streights mouth; but is neither large nor ſtrong, it being only ſurrounded by a wall made of mud and mortar, framed in wooden caſes, and dried in the ſun. It does not contain above eight hundred houſes; but the inhabitants, by piracy, and a good trade for raiſins, honey, wax, and leather, are generally in pretty good circumſtances, though they dare not let it be known, leſt the government ſhould fleece and oppreſs them.

The ſhops, which are very ſmall, have no doors; but the maſter, having opened the ſhutters, jumps in, and ſits croſs-legged upon a place raiſed about the height of a counter. The goods are diſpoſed round about him in drawers, which he can for the moſt part reach, without moving out of his place, his cuſtomers ſtanding in the ſtreet while they are ſerved.

The chief ſtrength of the city conſiſts in a garriſon of about five hundred men, and four hundred horſe. The port is defended by a ſquare caſtle, flanked with towers of the ſame materials with the town walls, and in time of danger can entertain a garriſon of five hundred men. This harbour affords a ſafe ſhelter to the corſairs, who reſort thither in great numbers to take in proviſions; on which account the Spaniards attempted to choak up the mouth of the river, by ſinking veſſels loaded with ſtones; but the Moors found means to open it again.

In the heart of the city is a large dungeon, in which they lock up the Chriſtian ſlaves at night. Theſe are very numerous, and uſed with as much ſeverity as in any part of Barbary. The inhabitants are chiefly the deſcendants of the Moors and Jews, who are driven from Spain, the latter of whom carry on a conſiderable commerce.

The houſes are kept ſo continually white-waſhed on the outſide, as well as within, that the eyes of the beholders

holders are dazzled by the reflection of the ſun. The baſha's palace is both a curious and magnificent ſtructure; as is likewiſe his villa, about two miles out of town. The moſques, and other public ſtructures, make a noble appearance; though built in the Moreſco taſte.

The Jews of this city are computed to amount to about five thouſand, and are allowed to make wine and brandy. They have ſeven ſynagogues, and yet are ſaid to have no more than a hundred and ſeventy houſes.

The city is ſurrounded with a fine country covered with gardens, orchards, and villas; and on an adjacent eminence is a ſpacious burying-ground, adorned with ſuch a variety of cupolas, pyramids, and other monuments, that at a diſtance it reſembles a fine city in miniature. If to this be added its proſpect towards the ſea, and of the adjacent hills and plains, and the courteouſneſs and affability of the people, which exceeds that even in the moſt celebrated capital of this empire, we ſhall not ſcruple to acknowledge this to be one of the moſt agreeable cities in all Barbary.

SECT. VIII.

Of the Province of Suz; with a conciſe Account of the Cities of Meſſa, Teſſut, Tagoſt, Tarudant, and Tedſi.

AS we have now taken a view of the principal cities of Morocco and Fez, we ſhall ſay ſomething of Suz, or Sus. The province of Suz is interſected by ſeveral ridges of Mount Atlas, from which many ſprings flow, and render the country fruitful in corn, riee, ſugar, dates, vines, and indigo. The river Suz, like the Nile in Egypt, overflows all the low lands, and, by having canals cut from it, enriches all the country through which it paſſes. This, and the inferior rivers, turn a great number of ſugar and corn-mills; and the indigo, which grows wild in all the low grounds, is of a very bright colour, and is prepared and exported in great quantities. The inhabitants, who are chiefly Berebers, are diſtinguiſhed by their induſtry; and many of them who live in towns become wealthy, and are much more polite than the natives of Fez and Morocco: but the cities of this province are neither conſiderable for their ſtrength, ſize, nor beauty.

The city of Meſſa is ſeated on the river Suz, where it diſcharges itſelf into the ſea, and is divided into three diſtinct quarters about a mile diſtant from each other, and each quarter encloſed by its own walls. The inhabitants cultivate the adjacent lands which are fertilized by the overflowing of the Suz; but when it fails to riſe above its banks, the natives are obliged to live chiefly on dates, which are here much coarſer than in other parts of Africa. As the river forms no harbour, the natives have little or no foreign commerce; and the ſhore being flat and ſhallow, whales are ſometimes caſt upon it.

About three or four miles from Meſſa, on the ſame river, ſtands Teſſut, or Teceut, which, like the former, is divided into three parts; but is much larger and more populous. In the center is erected a ſtately moſque, through which runs a branch of the river. Teſſut is ſuppoſed to contain four thouſand families, moſt of which are induſtrious and in good circumſtances; for the ſugar manufactory flouriſhes here, and the fineſt Morocco leather is dreſſed in this place and exported from thence in great quantities.

Tagoaſt, or Tagoſt, the largeſt city in the province, is built in a ſpacious and fertile plain, and was ſurrounded with walls, which are now decayed. It is ſaid to contain eight thouſand families, four hundred of which are Jews; and though the reſt are Mahometans, they nevertheleſs preſerve a kind of religious veneration for St. Auſtin, who, they ſay, was born there. It enjoys two markets in a week, to which the Arabs and Moors reſort with their commodities, and the negroes to buy cloth.

Tarudant is ſituated near the Atlantic Ocean, in latitude thirty degrees, and, though a ſmall place, is in a flouriſhing condition, and carries on a conſiderable commerce with the Berebers, who reſort to its markets. Its buildings are handſome, and the adjacent plains fertile. It was once the reſidence of its own princes, who adorned it with handſome edifices, as it is now that of the governors of the province.

Tedſi is a conſiderable town, which chiefly ſubſiſts by the cultivation of ſugar, and contains about five hundred inhabitants. Its market on Mondays is reſorted to by merchants from many diſtant parts of Barbary, and even from Nigritia. Its trade conſiſts in cattle, leather, linen, and woollen cloths, ſugar, wax, honey, butter, and iron tools. The Jews are here rich and numerous, and the people of the town are much commended for their courteous behaviour to ſtrangers.

SECT. IX.

A conciſe Deſcription of Tafilet and Geſula.

WE ſhall now give a conciſe account of Tafilet, which was once a kingdom of itſelf, though now ſubject to Morocco. This kingdom has its name from its capital, and is a long tract of dry and barren ground, which runs almoſt eaſt and weſt, it being bounded on the north by Fez and Tremeſen; on the ſouth by Zahara, or the Deſart; on the eaſt by the country of the Berebers; and on the weſt by Morocco and Suz. Its extent, including the provinces of Itaat, Darha, Sakrah, and Tuet, is very conſiderable, and variouſly computed; but the country is, for the moſt part, ſo hot and ſandy, that it produces little corn and fruit. The only place where they can raiſe barley is along the banks of the river, and even there it grows in ſmall quantities; ſo that none but perſons of diſtinction are able to purchaſe it, while the common people live chiefly upon dates and the fleſh of camels, both which are here in great plenty: yet indigo grows without art or culture, and yields a more vivid and laſting blue than that produced in our American plantations. They have abundance of oſtriches of a prodigious ſize, the fleſh of which they eat. The chief commerce of the natives of Tafilet, beſides the indigo above-mentioned, conſiſts in their dates, and in a ſort of leather made of the hides of a creature called the dantos. They alſo make a ſort of ſtriped ſilk of various colours, much uſed by the Moors and negroes; alſo fine caſſocks and caps for the men, veils for the women, curious carpets, and the like.

The king, or emperor, of Morocco, among his other titles, takes that of lord of Tafilet and Darha, and frequently permits the prince, whom he ſends thither governor, to take that of king of Tafilet.

The city of Tafilet, which is the capital of this kingdom, is ſeated on the river of the ſame name, and has a ſtrong caſtle, ſuppoſed to have been built by the Berebers, who have here the name of Fitelis, and are induſtrious and rich in camels, horſes, and other cattle. This city is reſorted to by merchants, not only from ſeveral parts of Barbary, but even from Europe. The people are affable and civil to ſtrangers, but the Arabs are much addicted to ſuperſtition.

Adjoining to this kingdom is Geſula, which is alſo ſubject to Morocco, and is bounded by Tafilet on the eaſt, by Darha on the ſouth, by Suz on the weſt, and by Morocco on the north; but its extent and boundaries are too uncertain to be determined with any degree of exactneſs.

Though the country is moſtly dry and barren, it has many mines of copper and iron, which are worked by the natives, who alſo fabricate thoſe metals into all the utenſils uſed in Barbary; and theſe they exchange for horſes, linen and woollen cloths, ſpices, and the other commodities they want, either by carrying them into other parts of Barbary, or by the frequent fairs they hold in their plains, or in their large towns, ſome of which contain a thouſand houſes, or more. They have one fair in particular, kept in a large plain, that laſts two months, to which ſtrangers reſort from moſt parts of Barbary and Nigritia; and, it is ſaid, that though theſe ſtrangers amount to at leaſt ten thouſand perſons, beſides their ſervants and cattle, they are all maintained at the public expence, there being perſons appointed to dreſs their proviſions, and to furniſh them with all other neceſſaries, which is d onewithout tumult or diſturbance. Two cap-

tains,

tains, with a ſufficient body of ſoldiers, prevent all diſorders; and if a thief be taken, he is immediately put to death, and his fleſh thrown to the dogs.

They have a remarkable cuſtom, which is, that let them be at war with whomſoever they will, they obſerve a truce three days in the week with all ſtrangers, for the encouragement of trade; and this is likewiſe done during the two months of the above fair.

This country produces very little wheat, but plenty of barley, dates, good paſture, and variety of cattle. The inhabitants are ſaid to be ſo numerous, as to be able to bring ſixty thouſand men into the field. Their dreſs is only a ſhort ſtriped woollen or linen jacket, with half ſleeves, over which they throw a long coat or gown of coarſe woollen cloth, under which hangs either a dagger, or a ſhort two-edged ſword. Their other weapons, when at war, are the ſcimitar, ſpear, and ſhort gun.

A part of this country was once conquered by the Portugueſe; but the natives ſoon recovered their liberty, which they enjoyed till they were ſubdued by the emperor of Morocco.

SECT. X.

Of the different Inhabitants of Morocco. Their Perſons, Dreſs, Entertainments, Manners, and Cuſtoms.

THE inhabitants of this empire are compoſed of a mixture of different nations, particularly of the Moors, who are chiefly the deſcendants of thoſe who were driven out of Spain; and, though poor and oppreſſed, are very numerous, eſpecially on the ſea-coaſt; but they have no trading veſſels, nor carry on any immediate commerce with foreign nations. Theſe are ſaid to be covetous, ſuperſtitious, great cheats, jealous, vindictive, and treacherous.

The Berebers, or, as they ſtile themſelves, the antient natives, are people who ſtill follow their own cuſtoms, uſe their antient language, and live in huts on the mountains, for the ſake of enjoying their liberty, they having never yet been entirely ſubdued.

The Arabs are here very numerous, and range from place to place with their herds, cultivate the plains, and ſow corn on the moſt fertile ſpots. Theſe are equally fond of liberty; and though they pay a kind of tribute, live under cheyks of their own race and chooſing. Some of their tribes live rather upon plunder than induſtry, and cannot eaſily be ſuppreſſed, as they generally live in ſome of the moſt inacceſſible parts of the mountains, from which they make their excurſions into the low lands, and attack the caravans who come in their way.

The Jews were alſo for the moſt part obliged to fly out of Spain and Portugal; and, though they have a very bad character, are ſuffered to be the chief traders, factors, minters, and bankers in the empire; and it is ſaid, that, by their frauds and impoſitions, they make themſelves ample amends for the heavy taxes with which they are loaded.

The renegadoes, though leſs numerous than in Algiers and Tunis, yet made a diſtinct claſs of people; but are almoſt as much deteſted by the reſt of the inhabitants as by the Chriſtians. Theſe guard the gates of the royal palaces and fortified places; and ſome of them are diſtributed among the governors of the provinces, who are to employ them as occaſion offers.

The ſlaves make another conſiderable claſs; they are here alſo very numerous, and are much more inhumanly treated than in Algiers and Tunis. Theſe all belong to the king, who cauſes them to be employed in the hardeſt labour, and the vileſt offices, almoſt without intermiſſion. The poor pittance allowed them daily conſiſts of a pound cake of coarſe barley-bread, dipped in a little oil, which they are ſometimes forced to put in their mouths with one hand, while the other is employed in ſome painful drudgery. Their dreſs conſiſts of a long coarſe woollen coat, with a hood, which ſerves them for cap, ſhirt, coat, and breeches. In this wretched ſituation they are harneſſed in carts with mules and aſſes, and more unmercifully laſhed for the leaſt inadvertency or intermiſſion of their labour, though perhaps ſolely owing to their ſtrength being quite exhauſted by hunger, thirſt, and fatigue. Their lodging at night is a ſubterraneous dungeon, about ten yards in diameter, into which they deſcend by a rope-ladder, which is afterwards drawn up, and the mouth of the priſon covered with an iron grate. In ſhort, theſe cruel wretches take a ſingular pleaſure in tormenting theſe unhappy people: they, however, except thoſe that are married from hard labour, a favour which is indulged the women, on account of their breeding and nurſing a new brood of ſlaves; but theſe are neither better fed, clothed, or lodged than the reſt.

The language of this country is the Arabeſk, or modern Arabic, which is ſpoken not only in all the cities, towns, villages, and tents of this empire, but is underſtood throughout all Barbary, and indeed throughout the Turkiſh dominions.

The dreſs of the people of Morocco is not ungraceful: The men wear ſhort ſhirts, with very broad ſleeves that ſometimes hang down; but are more frequently tucked up to keep them cool. They have linen breeches tied about their waiſt next their ſkin. Over their ſhirt they wear a cloth-veſt, or waiſtcoat, very ſhort, made to fit cloſe to the body, and faſtened with ſmall buttons and loops ſet cloſe together, which is often embroidered with gold or ſilver thread. Round the waiſt they tie a ſcarf of ſilk or ſtuff, in which they ſtick large knives, with the handles either of ſome valuable metal or ivory inlaid, and the ſheaths are tipt with ſilver. Their outer garment is either the alhague, or the albornooce; the former is a piece of fine white woollen ſtuff, five or ſix yards in length, and about one and a half broad, which they wrap round them above and below their arms, a dreſs which reſembles the drapery of antique figures: the albornooce is either made of cloth or woollen ſtuff napped, and has ſome reſemblance to a ſhort cloak; but is joined a little way before, from the neck downwards, having two or three rows of ſhort ſtripes worked in the ſtuff, and fringed at the ends: the bottom and ſides are edged with a deep fringe, and at the neck behind there hangs a peaked cowl, with a toſſel at the end. With this cowl they can cover their heads to keep off the weather. On their heads, which they always keep ſhaved, they wear a little red cap, which they make into a turban by rolling muſlin about it; but when they go into the country they wear a handſome cane hat, to keep off the ſun. The alcaides have a broad leather belt, embroidered with gold, in which they hang their ſcimitars. They all go bare-legged, but wear ſlippers of red or yellow leather, without heels.

The Moors in general dreſs after this manner, without any other difference than in the richneſs and fineneſs of the ſtuffs, only the upper garment worn by the poor is a coarſe, thick, woollen cloth with holes at the top to put their arms through, inſtead of ſleeves: this reaches to their knees, and hangs looſe about their bodies.

Whenever the women go abroad, they dreſs nearly like the men, their upper garment being the alhague juſt mentioned, with which they cover their heads, bringing it down over their foreheads cloſe to their eyes, and underneath tie a piece of white cloth to hide the lower part of the face. The alhague covers all but their legs, which, when they are at home, or viſit from the tops of their houſes, are generally naked; only ſome ladies of ſuperior rank have their drawers ſo long that they reach to their feet, and hang in great looſe folds about their legs. They wear the ſame kind of ſlippers as the men. Within doors they have only a ſingle binder about their foreheads, and their hair hangs behind in two large plaits at full length. They alſo wear at home a veſt open from the boſom to the waiſt, to ſhew their embroidered ſmocks, and faſten large pieces of muſlin to the ſleeves of their veſt, which hang down very low, in the manner of ruffles. They wear a ſhort petticoat over their drawers, have large earrings in their ears, with bracelets on their arms and legs.

The women are remarkable for their fine eyes, and ſome of them have very beautiful ſkins, which Mr. Windus, one of the Engliſh ambaſſador's retinue, in the year 1720, ſays they had ſometimes an opportunity of obſerving; and though a man might live a year in one of their towns without ſeeing the face of a Mooriſh woman in the ſtreets, yet when theſe Engliſh gentlemen met them in the fields, or ſaw them on the houſe-tops, if none of the

Moors

Moors were in ſight, they would unveil, and laugh till the appearance of one obliged them to conceal their faces again.

The above author obſerves, that the men are of a ſwarthy complexion, intermixed with a race of well-looking men, ſomewhat fairer than the reſt. They are generally luſty, ſtrong-limbed, active, laborious, and enduring with ſurpriſing reſolution the heats of ſummer and the cold rains of winter. Thus a meſſenger will go from Tetuan to Mequinez, which is a hundred and fifty miles, for a Barbary ducat, of the value of three ſhillings and ſix-pence; and when caught in a ſtorm of rain, will only look out for a buſh or high ſtone, and ſitting down on his hams, with his back towards it, remain in that poſture the whole night; or, if the weather be fair, will wrap himſelf up in his cloaths, and paſs the night ſleeping on the graſs. 'Tis ſaid that the moſt famous footmen will go a hundred and eighty miles in three days. They ſwim the rivers, even in the depth of winter, if not deterred by the rapidity of the current; and when they take a journey of ſeven or eight days, carry only a little meal and a few raiſins or figs in a ſmall goat's ſkin. They have no poſts for carrying letters in this country; the uſual way of ſending them being by footmen, who are almoſt as expeditious as horſes: nor have they any kind of wheel-carriage; for they remove their light goods from place to place on horſes, but make uſe of camels when they carry a conſiderable diſtance, great quantities of corn, hides, or the like.

Their viſits are generally ſhort, and laſt no longer than the buſineſs which occaſions them requires; the viſitor being only treated with coffee, or ſherbet, and a pipe of tobacco, except on particular occaſions. The women have their peculiar apartments, where they receive their female viſitors; and from which even their huſbands are excluded.

When a Moor is diſpoſed to give an entertainment to his neighbours, his women go to the top of the houſe, where they continue till the gueſts are gone. Their entert ainments generally conſiſt of cuſcuſu, which is thus made: they put fine flour into a large flat pan, and moiſtening it with water, roll it up into ſmall balls. Theſe they put into a kind of cullender, that ſerves for the cover of a pot, in which meat and fowls are ſtewing; whence it receives the heat and ſteam. As ſoon as it is enough, it is put into a diſh, and ſtrong broth being poured over it, they put in the meat and fowls, and ſerve it up. Their diſhes are either pewter or earthen-ware, wide at the top and narrow at the bottom, ſomewhat like a high crowned hat turned with the crown downwards.

They ſit croſs-legged on the floor, placing their diſhes on a large piece of Morocco leather, that ſerves both for table and table-cloth. While they eat a ſervant ſtands by with a great bowl of water in one hand, and a narrow long piece of blue linen in the other, to wipe their right hands, with which they pull the victuals to pieces, it being generally ſtewed to rags. They never uſe the left hand in eating, becauſe that is always uſed on neceſſary and leſs cleanly occaſions.

They eat without ſpeaking, and after their meals drink water or ſherbet, their religion forbidding them the uſe of wine and all other intoxicating liquors; yet moſt of them will get drunk with ſtrong drink of any kind, if they can get it. They are ſo very fond of butter-milk, which is their chief deſert, that when they would ſpeak of the extraordinary ſweetneſs of any thing, they compare it with that. A large black pitcher of it is uſually brought in with a wooden ladle, which is preſented to the moſt conſiderable perſon, and from him it paſſes ſeveral times round the company.

They bury their butter in the ground to make it keep, and do not diſlike it when it is three or four years old.

They alſo wrap up the cauls, ſuet, and fat of cows, ſheep, and goats, in great rolls, which in winter are ſold to the poor inſtead of butter. Their bread is, however, extremely cheap and good.

When they are in their houſes they are always ſitting or lying on mats; and if they ever go out on foot, it is never farther than to make a viſit, unleſs their buſineſs requires it; but they daily ſpend five or ſix hours before their doors, ſitting on their hams, for they think it extremely ridiculous for any one to walk up and down a room: "Why, ſay they, ſhould a man remove from "one end of the room to the other, without apparent "cauſe? Cannot he as well ſtay where he is, as go "to the other end, meerly to come back again?"

It is here reckoned ſo ſhameful a thing for a man to make water in a ſtanding poſture, that thoſe who are found guilty of it are excluded from being evidence in any trial. Whether this be in order to prevent any drop of their urine falling upon their cloaths, which they eſteem a legal defilement, is not eaſily determined; they are, however, very careful to ſquat down, like the females, whenever they make this evacuation.

The women in labour have alſo a ſtrange ſuperſtitious cuſtom of ſending to a ſchool for five little boys, four of whom are directed to hold the four corners of a cloth, in each of which an egg is tied, and running with it through the ſtreets, ſing prayers alternately; upon which the Moors come out of their houſes with bottles or pitchers of water, which they pour into the middle of the cloth; and by this means they expect to have an eaſy and quick delivery.

SECT. XI.

Of the Government of Morocco, the deſpotic Power of the Emperor, his Titles, Laws, Revenue, Navy, Land-Forces, Manner of making War, and the Puniſhments inflicted on Criminals.

THERE is not, perhaps, upon earth a more deſpotic government than that of Morocco; for their religion, laws, antient cuſtoms, and inbred prejudices, all conſpire to render the monarch abſolute, and to confirm the ſubjects in the moſt abſolute ſlavery. The king, or emperor, who has the title of ſharif, is not only allowed to have an uncontroulable property and power over the lives and fortunes of his ſubjects, but even over their conſciences too, he being the only perſon who, as the ſucceſſor of Mahomet, ſets up for being the principal interpreter of the Koran, and appoints all the judges under him. Whenever therefore any of his laws are enacted and proclaimed, as they are commonly done by his governors in all places of his dominions, that none may plead ignorance, they are every where received with an implicit and religious ſubmiſſion. His ſubjects are even bred up with a notion, that thoſe that die in the execution of his commands are immediately admitted into Paradiſe; and thoſe that have the honour to die by his hand to a ſtill greater degree of happineſs there. Whence it is not ſurpriſing that we find on the one ſide ſuch cruelty, oppreſſion, and tyranny; and on the other ſuch paſſive ſubmiſſion and abject ſlavery.

When the honourable Charles Stuart, ambaſſador from England, appeared before the emperor of Morocco, he was mounted on a black horſe, which the negroes fanned, and beat off the flies with cloths, while an umbrella was kept conſtantly twirling over the emperor's head, to produce a little wind; the man that carried it taking care to move as the horſe did, that the ſun might not ſhine upon him. His dreſs differed little from that of his baſhas; but the hilt of his ſcimitar was of gold, ſet with large emeralds; his ſaddle was covered with ſcarlet cloth, embroidered with gold, with one piſtol in a cloth caſe on the left ſide. His baſhas proſtrated themſelves before him, kiſſed the ground, and riſing, went up to him and kiſſed his feet: which they all do very often when he talks to them, and then retire backwards into their places.

The emperor treated the ambaſſador with great civility; he was named Muley Abdallah, and was eighty-ſeven years of age, about fifty of which he had ſpent on the throne; but though his behaviour to the Engliſh was full of civility, our author obſerves, he might juſtly be termed a monſter in the human form, and one of the moſt bloody tyrants that ever plagued mankind; for his life was one continued ſcene of exactions, murders, and the moſt horrid acts of cruelty, daily exerciſed on his ſlaves and his wretched ſubjects: yet this monſter was eſteemed a ſaint; he was continually proſtrating himſelf on the

earth, to offer up his petitions to heaven, and perpetually exerciſing wanton acts of inhumanity. By his four wives, and the many thouſand women he had had in his ſeraglio, during his long reign, he is ſaid to have had ſeven hundred ſons able to mount a horſe; but the number of his daughters is unknown.

On the ambaſſador's going to viſit one of the emperor's ſons, the prince received him ſitting on a ſilk carpet, wrought with gold in large flowers. He had two black boys fanning him, one of them dreſſed in a veſt of black and white flowered velvet, the other's was of yellow velvet ſpeckled with black. The prince's garment was of rich cloth of gold. The Engliſh had chairs brought them, and ſat down for ſome time, the ambaſſador talking to the prince by one of the captives, who reſted himſelf on his hands and knees at the threſhold of the door; and, when he ſpoke to the prince, proſtrated himſelf almoſt cloſe to the ground.

The tyranny of the emperors of Morocco is chiefly exerciſed on the Moors and ſlaves; for the Arabs, who pay an involuntary tribute, are not to be treated with ſuch rigour. The zeal and attachment of the negroes who enjoy the principal power at court, entitle them to better treatment. During the laſt reign they gained a great aſcendency from Muley Iſhmael's mother being a negro. Theſe are better ſoldiers than the Moors; and the tyrant who raiſes them to the higheſt poſt of truſt and authority, commits his perſon, treaſure, and concubines to their care; and encourages them, by his own example, to tyrannize over and oppreſs the natives.

The emperor has here eſtabliſhed a branch of deſpotiſm, which renders him extremely powerful and formidable; that is, his being the ſole heir to all his ſubjects, in virtue of which he ſeizes on all their effects, and makes only ſuch proviſion for their families as he thinks proper; frequently leaveing them entirely deſtitute of ſupport. To preſerve, however, ſome ſpecious ſhadow of juſtice, he allows the mufti a kind of ſuperiority in ſpirituals, and the meaneſt ſubject the power of ſummoning him before the mufti's tribunal; but the danger of ſuch an attempt, which would probably be no leſs than death, is alone ſufficient to deter any man from it.

The titles aſſumed by the emperors of Morocco are thoſt of moſt gracious, mighty, and noble emperor of Africa, king of Fez and Morocco, Tafilet, Suz, Dahra, and all the Algarbe and its territories in Africa; grand ſharif, or xarif, (that is ſucceſſor, or vicegerent) of the great prophet Mahomet.

The judges are either ſpiritual or temporal, or rather eccleſiaſtical and military: the mufti and cadis are judges in all religious and civil affairs; and the baſhas, governors, alcaides, and other military officers, of thoſe affairs that relate to the ſtate and the army. Theſe are all the moſt obſequious ſlaves to their prince, and the moſt rapacious tyrants to his ſubjects; for from them they can obtain neither juſtice nor favour, without a bribe. Indeed it cannot be otherwiſe in an arbitrary government, where the higheſt poſts are bought of the prince at a moſt extravagant rate, and only enjoyed by paying an exorbitant tribute to him; and bribing the courtiers about the monarch's perſon to prevent their being ſupplanted by ſlanderers, or higher bidders.

Another very conſiderable branch of the revenue ariſes from the piratical trade, which brings the greater ſums into the emperor's treaſury, as he is at no expence, either in fitting out veſſels, or maintaining the men, and yet has a tenth both of all the cargo and of all the captives: beſides which he obtains all the reſt by paying fifty crowns per head; by which means he engroſſes all the ſlaves, whoſe ranſom he fixes at a very high rate; and, while they ſtay, has all the profit of their labour, without allowing them any other maintenance than a little bread and oil; nor any other aſſiſtance, when ſick, than what medicines they receive gratis from a Spaniſh convent, which he tolerates, and which is forced to pay him an annual preſent for that toleration, beſides furniſhing the court with medicines, and the ſlaves who are unable to work with lodging and diet.

Another branch of his revenue conſiſts in the tenth part of all cattle, corn, fruit, honey, wax, hides, and other produce, which is exacted of the Arabs and Berebers, as well as of the natives, and are farmed by his baſhas, governors, and alcaides.

The Jews and Chriſtians alſo pay a capitation; the former of ſix crowns per head on all males from fifteen years and upwards, beſides arbitrary impoſts and fines. That on the Chriſtians for the liberty of trading in his dominions riſes and falls according to their number, and the commerce they carry on; and when once ſettled there, they cannot leave the country without forfeiting all their debts and effects to the crown.

The duties on imports and exports is another branch of his income; but as the trade of Morocco is not very conſiderable, the amount of it cannot be great. Indeed conſul Hatfield has computed the whole annual revenue to amount to no more than five hundred quintals of ſilver, each quintal, or hundred weight, worth ſomewhat above three hundred and thirty pounds ſterling; ſo that the whole, according to him, amounts to no more than one hundred ſixty-five thouſand pounds, a very ſmall revenue for ſo large an empire; but the prince has little occaſion for money, ſince he has almoſt every thing without it; beſides, the neceſſaries and luxuries or life are exceeding cheap.

The navy of Morocco is in the utmoſt degree inconſiderable; in Mr. Braithwait's time, it conſiſted only of two ſhips of twenty guns each, the largeſt not above two hundred tons burthen; a French brigantine they had lately taken, and a few row veſſels; yet with theſe well manned, they made a great number of prizes. It is a ſingular happineſs to the Chriſtian traders, that in this whole empire there is not one good harbour, that of Sallee, which is the beſt, being almoſt dry at low water, and has beſides a very inconvenient bar, which prevents ſhips of any burthen from entering; for had they better ports, they might be induced to make a greater figure at ſea. They alſo want timber for building of ſhips, and tackle for rigging them, with which, as well as with powder and ſhot, they are furniſhed by England and Holland. So little formidable are they at ſea, that about forty years ago a ſmall Engliſh frigate of twenty guns, with an active commander, by taking ſome of their ſhips, and running others aſhore, ſtruck ſuch terror among them, that the name of captain Delgarno, like that of ſome other warriors of diſtinguiſhed bravery, was uſed by the women of Sallee and Mamora to ſtill their peeviſh children.

The land forces, among which are the greateſt part of the renegadoes, are diſperſed in diſtant parts, to garriſon the caſtles, and forts on the frontiers. The pay of theſe foot ſoldiers is no more than about three ſhillings and four-pence a month, with a ſmall allowance of flour; and they appear half naked, and half ſtarved. The Moors are neither much better paid, nor equipped; but the choiceſt troops, both of horſe and foot are the negroes, who being brought hither from the other ſide of the river Senegal, when young, are trained up for the army, and commonly make the beſt ſoldiers. Theſe are computed to amount, including both horſe and foot, to about forty thouſand, and the Moors are pretty near as many. Theſe laſt forces are, however, neither raiſed, paid, nor armed at the emperor's expence; but upon any expedition are ſent to him by the alcaides, every one of which is obliged to furniſh his particular quota, according to the extent of his government: every town and village being obliged to maintain a number proportionable to its bigneſs, to be ready to march ready armed upon the firſt notice.

Their martial ſkill and diſcipline is amazingly rude and imperfect, except in their dexterity in riding and horſemanſhip. When they engage an enemy, they place the horſe on the two wings, and the foot in the center, in the form of a creſcent, and where the ground will allow it, the infantry are never more than two ranks deep; but theſe have neither diſcipline nor order, and are in ſuch dread of the cavalry of the enemy, that five hundred foot will be put to flight by fifty horſemen. They at beſt make but a poor figure in the field; for the only mark of courage they ſhew, is their beginning the attack with a loud ſhout, which is followed by a ſhort ejaculatory prayer for victory. The cavalry neareſt to the emperor chiefly conſiſts of negroes armed with guns, piſtols,

piſtols, and ſcymiters, and that fartheſt from him only with muſquets and lances. The infantry are variouſly armed, ſome with guns, others with bows, ſlings, broad ſwords, ſhort pikes, and clubs. With theſe weapons they engage the enemy with a kind of enthuſiaſtic fury, rather than like a well diſciplined army; but if they meet with a brave oppoſition, or an unexpected repulſe, are eaſily routed; and when this is the caſe, are with great difficulty rallied again; eſpecially if the enemy be of the ſame religion as themſelves.

The Arabs and Berebers are ſeldom called in as auxiliaries; becauſe being under a forced ſubjection, they cannot be ſafely truſted. They are, however, required to furniſh the emperor's troops with corn, barley, cattle, butter, oil, honey, &c. wherever they encamp. The Arabs, who are very numerous, and at the ſame time brave and fond of liberty, would ſoon ſhake off the yoke, were they not kept under by the want of good arms.

The puniſhments inflicted on criminals are the ſame as thoſe we ſhall find deſcribed in other parts of Barbary, except ſuch as flow from the arbitrary ſentence of their monarchs, as ſawing aſunder, either length or croſs-wiſe; burning by ſlow fires, and other inſtances of cruelty, that fill the mind with horror at the bare repetition; eſpecially as they are frequently inflicted on the innocent, aud are the effects of jealouſy, revenge, detraction, and frequently of drunkenneſs or diſappointment. The renegadoes on attempting to return to Chriſtianity, are ſtripped quite naked, and anointed all over with tallow, and having a chain faſtened about their loins, are dragged from priſon to the place of execution, and there burned.

SECT. XII.

Of the Religion, Superſtitions and Ignorance of the people of Morocco.

THE eſtabliſhed religion both among the Moors and Arabs is the Mahometan, of the ſect of Melech. The Moors are in particular extremely ſuperſtitious, and expreſs a more than common abhorrence againſt all Chriſtians, to whom they uſually give the name of dogs. They on particular days are ſaid to place a variety of proviſions on the tombs of their deceaſed relations; and bury with them gold, ſilver, jewels, and other treaſures, to enable them to live the more at their eaſe in the other world. But theſe are rather Pagan than Mahometan ſuperſtitions. They are alſo ſaid to dig their graves narrow at the top, and broad at the bottom, in order to give the deceaſed more room, and greater facility in gathering up their bones at the reſurrection; on which account they never inter two perſons in one grave. They pay a great veneration to theſe ſepulchres embelliſhing them with tomb-ſtones, cupolas and other ornaments, forbidding all Chriſtians to approach them. Every Friday, which is their ſabbath, theſe ſepulchres, are crowded with men and women in a blue dreſs; but moſtly by the latter, they being allowed to repair thither to pay their tribute of tears and prayers for the dead; and by prieſts who have generally cells in the neighbourhood of the burying places, which are out of town, and for a little money join their devotions with a ſeeming zeal and fervency.

In their moſques they behave with great decency, and ſeeming devotion, and if a man be convicted of having abſented himſelf from them during eight days, he is for the firſt fault rendered incapable of being a witneſs in any court of judicature, is fined for the ſecond, and burnt as a heretic for the third: but as for the women, they are never permitted to enter them, they being obliged to pray at home, or at the ſepulchres juſt mentioned.

They allow ſalvation for all of what nation or religion ſoever that die before they are fifteen years of age; but to none beyond it, except to the Mahometans of their own ſect. They, like the other Mahometans, reckon ideots and madmen among their ſaints of the firſt claſs, and build chapels to them after their death, which are viſited with great devotion, and are eſteemed ſanctuaries for all crimes, except treaſon. As the Koran forbids all games of chance, that prohibition is ſo ſtrictly obſerved in Morocco, that the people of all ranks content themſelves with playing at cheſs, draughts, and the like games, and expreſs the utmoſt abhorrence for cards, dice, &c. and if any perſon has loſt his money at any game and complains of it to the cady, he will order it to be immediately reſtored to him, and the winner to be baſtinadoed or fined. Indeed they uſually play only for a treat of coffee, or ſome other trifle.

They ſuffer neither Chriſtians nor Jews to enter into their moſques, or to have any carnal converſation with their women; and if any of them are found guilty of either, they muſt turn Mahometans, or be burned or impaled alive. They are ſtrict obſervers of their ramadan or lent; and the very corſairs, though the baſeſt villains under the ſun, will keep this long faſt on ſhip-board, and if a renegado is found to neglect it, he is puniſhed with one or two hundred blows on the ſoles of his feet.

It muſt, however, be acknowledged that they pay the utmoſt regard to the name of God, and expreſs great abhorrence of the impious cuſtom ſo much in vogue among many who call themſelves Chriſtians, of ſwearing upon the moſt trivial occaſions, which the greateſt reſentment cannot provoke them to, much leſs to uſe blaſphemous, and indecent expreſſions, in ſpeaking of the Supreme Being. Nor are they ever guilty of duelling or murder; they never kill but in war; for their religion allows of no pardon for murder, and it is with the utmoſt reluctance that they ever engage in battle with thoſe of their own religion.

They are no leſs commendable for their obſervance of ſome of their ſocial duties. Their reſpect and obedience to their parents, ſuperiors, and even a younger brother to an elder, is very remarkable; for before them, they neither dare to ſit or ſpeak without being bid. They are extremely jealous of the honour of their wives, and impatient of the leaſt blemiſh, or ſuſpicion that is caſt upon it. They are moderate in their eating, and with reſpect to drinking wine and other intoxicating liquors, it is forbidden by their law; and though this prohibition is perhaps the leaſt obſerved, many even of their great men indulging themſelves with drinking them privately. However, thoſe perſons, of whatever rank, who abſtain from them, and regale themſelves only with coffee, ſherbet, and ſuch ſober liquors, are the moſt eſteemed.

The prieſts and doctors of the law are the only perſons of any learning, though a few of the people can read, write, and caſt accounts; even theſe are much neglected by their princes and nobles, many of whom, like the late emperor Muley Iſhmael, can neither write nor read. The people are, however, fond of the pretended ſcience of aſtrology, and place great confidence in charms. There are, however, ſome regular ſchools in all their cities and great towns, for teaching children to read, write, and caſt accounts; but all the books they are taught conſiſt only of ſome ſhort catechiſms, and the Koran. When a boy has once gone through the laſt, he is handſomely dreſſed, ſet upon a horſe, and led in triumph through the town by the reſt of the ſchool boys.

SECT. XIII.

Of the Trade and Coins of Morocco.

THE commerce carried on here is almoſt entirely confined to the Jews and Chriſtians, the Moors neither underſtand it, nor have any trading veſſels of their own; whence the whole navigation is carried on by European ſhips, chiefly thoſe belonging to the Engliſh and French; but this trade is not a fourth part ſo extenſive as it might be.

The principal goods exported are elephants teeth, oſtrich feathers, copper, tin, wool, hides, honey, wax, dates, raiſins, olives, almonds, gum arabic, ſandrac, and fine mats.

The

The uſual imports are arms, bullets, gun-powder, hard ware, iron in bars, lead, linen and woollen cloths, all which formerly paid a duty of ten per cent. but now only eight; beſides which the ſhips trading to Morocco pay a barrel of gun-powder for entrance, with twelve more for loading and anchorage, and twelve to the captain of the port. Yet veſſels ſailing to and from Gibraltar, pay but half that duty, this being an indulgence granted by the late Muley Iſhmael, who had a particular regard for the Engliſh, more than for any other Europeans. The Engliſh and French conſulage is eight dollars, and every French and Spaniſh ſhip pays three more to the hoſpital or convent of Spaniſh friars, founded there for the benefit of Chriſtian ſlaves. But what is extremely detrimental to their commerce, is their diſhoneſty; for they are ſaid to cheat all the ſtrangers they can, both in their weights and meaſures, particularly in their ſilver coin, which beſides its wear, is generally clipped by the Jews; ſo that if a man does not carry a pair of ſcales in his pocket, he is ſure to be cheated.

They alſo carry on a conſiderable trade by land by their caravans, which ſet out twice a year from Fez to Mecca and Medina, and carry variety of their woollen manufactures, ſome of which are very fine and beautiful; beſides Morocco leather, cochineal, indigo, and oſtrich feathers: in return for which they bring ſilks, muſlins, and a variety of drugs. They likewiſe ſend large caravans into Nigritia, conſiſting of many thouſand camels, which the length of the way and the difficulty of the paſſage, through deſarts void of proviſions and water, render abſolutely neceſſary, every other camel being loaded with water and proviſions: the others carry ſilk and woollen goods, oil, ſalt, beads, &c. which they exchange with the natives for negro ſlaves, oſtrich feathers, ivory, and gold duſt.

The coin of Morocco is of three ſorts, the loweſt, called a fluce, is a ſmall piece of copper a little leſs than a farthing; twenty of theſe make a blankit, which is a ſmall ſilver coin worth about two-pence Engliſh. This laſt is moſt in uſe, and for want of being milled is ſo liable to be clipt by the Jews, that if care be not taken to weigh them, one is ſure to be a loſer; for though both the Jews and Moors will uſe their utmoſt endeavours to put them off, yet if they be light they will refuſe to take them, except by weight, in order to be melted again; for the Jews being both clippers and coiners, get conſiderably by both. They alſo exchange good money for bad; for which, beſides the payment of the difference, they extort an extravagant premium. This renders trading very troubleſome, becauſe if one of theſe pieces be but cracked it will be refuſed; and yet large payments are generally made in that coin, gold being very ſcarce.

The only gold coin current in this country is the ducat, which is not unlike that of Hungary, and is worth about nine ſhillings ſterling; and three of them make a moidore. Merchants accompts are kept by ounces, each of which contains four blankits, and four of theſe laſt make a ducat accompt, or, as they ſtile it, a metical. But in payments to the government they require no leſs than ſeventeen and a half for a gold ducat. Theſe laſt ounces and ducats, or meticals, are imaginary. With reſpect to the three real ſpecies above-mentioned, the Mahometan religion not permitting them to bear the effigy of the prince, or of any other perſon, they are only ſtamped with ſome Arabic characters.

With reſpect to gold or ſilver foreign coin, it is only valued according to its weight, and as if it was to be melted. The Jews here make a conſiderable profit, not only in the exchange of it, but in leſſening and even debaſing it, which renders it dangerous to take any from them without the touch-ſtone and the ſcales.

SECT. XIV.

Of the Kingdom of ALGIERS.

Its Situation, Extent, Provinces, Soil, and Climate.

WE now come to the kingdom of Algiers, which is bounded on the north by the Mediterranean ſea; on the eaſt by the river Zaine, the antient Tuſca, which ſeparates it from Tunis; on the ſouth by the Zahara, or the Deſart; and on the weſt by the village of Twunt, and the mountains of Trara, which ſeparates it from Morocco; extending in length, according to Dr. Shaw, from ſixteen minutes weſt longitude from London to the river Zaine in nine degrees ſixteen minutes eaſt, or four hundred and ſixty miles. To the weſt it is generally about ſixty miles broad, but the eaſtern part is no where leſs than a hundred miles in breadth.

This country is at preſent divided into three provinces, that of Tremeſen, or Tlemſen, to the weſt; the province of Titterie, which lies to the ſouth; and Conſtantia, which lies to the eaſt. Each of theſe provinces is governed by a bey, or viceroy, appointed and removed at pleaſure by the dey of Algiers.

The remarkable chain of mountains, ſometimes placed between this country and the Zahara, and at others reckoned within the dominions of Algiers, is thought to be a continuation of Mount Atlas; though theſe mountains are far from being ſo high as they have been repreſented by the antients; for the above excellent author obſerves, that thoſe parts which he has ſeen are nearly equal to ſome of the moſt lofty mountains in our iſland; and he queſtions whether they are any where ſo high as the Alps or the Appenines. "If you form, ſays he, "the idea of a number of hills of the perpendicular "height of four, five, or ſix hundred yards, with an "eaſy aſcent, adorned with groves of fruit and foreſt-"trees, riſing ſucceſſively one behind another, with here "and there a rocky precipice, and place upon its ſide or "ſummit a village, encompaſſed with a mud-wall, you "will have a juſt and lively idea of one of theſe moun-"tains, and will have no occaſion to heighten the pic-"ture with the imaginary nocturnal flames, the melo-"dious ſounds, or the laſcivious revels of the fictitious "beings attributed to them by the antients."

Twunt and the mountains of Trara form the weſtern confines of the province of Tremeſen, as the river Maſaffran, at near two hundred miles diſtance, bounds it to the eaſt. This province is almoſt equally diſtributed into mountains and valleys. Twunt, the frontier village of the Algerines, is ſituated about four leagues to the ſouth-weſt of Cape Hone, and is defended by a ſmall fort. This Cape is the largeſt and one of the moſt conſpicuous promontories to the eaſtward of the river Malva.

The climate of Algiers is for the moſt part ſo moderate, that the country enjoys a conſtant verdure, the leaves of the trees being neither parched by the heat of ſummer nor nipt by the cold of winter. They begin to bud in February; in April the fruit is in its full ſize, and moſt of it is ripe in May. The grapes are fit to gather in June; and their figs, olives, and nuts in Auguſt: but this is not every where the caſe, for the ſoil differs greatly, ſome parts being exceſſively hot, dry, and barren; and on that account lie uncultivated, the inhabitants in general being very negligent about agriculture: other parts, eſpecially the mountainous places of Tenez, Bugia, and Algiers Proper, are fertile in corn and other grain, and variety of fruits; others afford plenty of excellent paſturage, eſpecially the northern coaſt of Tremeſen; while the ſouthern ſide, and other parts at a diſtance from the ſea-coaſt, being wild and barren, harbour a great variety of wild beaſts, as lions, tygers, buffaloes, wild boars, ſtags, porcupines, oſtriches, and wild fowl; on which account they have few towns, and thoſe but thinly peopled, when compared with the cities near the ſea; yet being advantageouſly ſituated for an inland trade, carry on a conſiderable commerce with Biledulgerid, and other countries to the ſouth.

SECT. XV.

A Deſcription of the principal Places in the Weſtern Government of Algiers; particularly the Cities of Tremeſen, Oran, Arzew, Moſtagan, and Tenez.

WE ſhall begin in the weſtern government of Algiers with the deſcription of Tremeſen, or, according to the pronounciation of the Moors and Arabs, Tlemſen, which is ſituated on the ſouthern part of the province of the

the ſame name, in thirty-four degrees forty minutes north latitude, and in three degrees ten minutes weſt longitude, about thirty miles from the ſea, and ninety ſouth-weſt of the city of Oran. It is ſeated on a riſing ground below a range of rocky precipices, upon the firſt ridge of which is a long narrow piece of level ground, watered by many ſprings, which, uniting their ſtreams, fall in a variety of caſcades, on their deſcent towards the city; the weſtermoſt of theſe rivulets turning a variety of mills.

Tremeſen is ſurrounded by a ſtrong wall, forty cubits high, flanked with towers, and made of mortar compoſed of lime, ſand, and ſmall pebbles, which being well tempered and wrought in a frame, in the ſame manner as thoſe deſcribed at Mequinez, have acquired a ſolidity and ſtrength not inferior to that of ſtone. The gates of the city, which are five in number, have draw-bridges before them, with other fortifications; and it is alſo defended by a ſpacious caſtle, built in the modern way with courts, halls, and convenient barracks for the janizaries. In the city is a large reſervoir of water, conducted thither by a ſubterraneous channel, and from thence the uſual demands of the city are ſupplied; for which purpoſe the water is conducted from thence to the caſtle, the moſques, and other places.

In the weſt part of the city is a ſquare baſon, of Mooriſh workmanſhip, two hundred yards long, and about half as broad; in which, according to a tradition of the inhabitants, the kings of Tremeſen took the diverſion of ſailing; while, at the ſame time, their ſubjects were taught the art of navigation: but it appears more probable, that this baſon was deſigned as a reſervoir in caſe of a ſiege, and to preſerve at all other times a quantity of water ſufficient to refreſh and fertilize the fine gardens and plantations below the city.

Tremeſen, while it was the capital of the kingdom, was divided into ſeveral wards, or partitions, by ſtrong walls, in order, perhaps, the better to put a ſtop to any inteſtine commotion, or to prolong a ſiege. There were two of theſe diviſions in the time of Edreſi, each of which might be conſidered as a diſtinct city, theſe being of an oblong ſquare figure, incloſed by a wall of the ſame ſtructure with that of the city. In the year 1562 Tremeſen contained no leſs than twenty-five thouſand well built houſes, with large ſtreets, and a multitude of fine public buildings; particularly five large colleges, beſides baths, hoſpitals, &c. But, about the year 1670, Haſſan, dey of Algiers, laid the greateſt part of the city in ruins, as a puniſhment for the diſaffection of its inhabitants; ſo that now ſcarcely a ſixth part remains of this famous metropolis, which was about four miles in circumference. Out of a hundred and fifty moſques there remain no more than eight, each of which has a tower of the Doric order, adorned with marble columns; and of a hundred and ſixty public baths, only four are now remaining. The Jews had ten ſynagogues, but all of them are gone to decay; and among the ruins are ſeveral ſhafts of pillars and other fragments of Roman antiquities.

The firſt town on the coaſt worthy of notice, on proceeding from the dominions of Morocco, is the city of Oran, the reſidence of a bey. This was formerly a place of great reſort, and contained ſix thouſand houſes, chiefly inhabited by clothiers and weavers; and thither came the Venetian, Genoeſe, and Catalonian merchants, for the ſake of trade. It is ſituated in the thirty-ſeventh degree forty minutes north latitude, and had ſeveral noble moſques, beſides caravanſeras, hoſpitals, baths, and other public buildings; but it is now much reduced from its antient extent and grandeur, and is no more than about a mile in compaſs.

It is ſituated on the ſea-coaſt upon the declivity, and near the foot, of a high mountain, on the ſummit of which are two caſtles. Within half a furlong of this mountain is another caſtle, in a ſituation ſomewhat higher than the two former, with a large valley between them; whence their reſpective ridges are ſo remarkably diſunited, that they not only form a moſt convenient land-mark, but render all the approaches from the latter to the former impracticable. To the ſouth and ſouth-eaſt two other caſtles are erected upon the ſame level with the lower part of the town, but ſeparated from it by a deep winding valley, which ſerves as a natural trench to the ſouth ſide of the city. In the upper part of this valley is a ſpring of excellent water, which, forming a rivulet, adapts its courſe to the ſeveral windings of the valley, and, paſſing under the walls, plentifully ſupplies the city with water. At every opening of this valley appears a proſpect perfectly romantic, conſiſting of the intermingled view of precipices, plantations of orange-trees, and rills of water trickling down from the rocks, and forming cool and delightful retreats. Near this fine ſpring is another caſtle, which is alſo an important defence to the city. Three of theſe caſtles are regular poligons; but the higheſt upon the ridge, and the eaſtermoſt of thoſe before the town, are built like our old Engliſh caſtles, with battlements and loop-holes.

Oran has only two gates, and both of theſe open into the valley. That neareſt to the port is named the Gate of the ſea, and has over it a large ſquare tower, which upon occaſion might be converted into a fort. Adjoining to the upper gate is an oblong battery; and a citadel, raiſed on the higheſt part of the city towards the north-weſt, has all its angles mounted with cannon, while the lower and oppoſite corner is defended by a regular baſtion.

This city was taken by the Spaniards in the year 1505, after which they built ſeveral beautiful churches and other edifices in the Roman ſtile; and alſo imitated the Romans in carving upon the friezes, and other convenient places, inſcriptions in their own language in large characters: but after this city had continued in the poſſeſſion of the Spaniards above two hundred years, it was retaken by the Algerines in the year 1708.

At the diſtance of three miles from Oran is Arzew, the antient Arſenaria, behind which the country extends in rich champain grounds; but on the other ſide is a view of the ſea from precipices that are a natural ſafe-guard to the place. The water now uſed by the inhabitants is drawn from wells below theſe precipices; but being beneath the ſurface of the ſea, it is brackiſh. In order to procure the advantage of freſh water, the antient city was erected on ciſterns cut in the rock, which received that which fell in rains; but though theſe reſervoirs ſtill ſubſiſt, they are applied to a very different uſe, and ſerve the inhabitants as caves to dwell in. Some ruins of the antient city are ſtill to be ſeen; capitals, ſhafts, and baſes of columns being ſcattered about. Dr. Shaw obſerves, that a well wrought Corinthian capital of Parian marble, when he was there, ſupported a ſmith's anvil; and that he accidentally diſcovered a beautiful Moſaic pavement through the rents of a ragged carpet ſpread over it; and that there is here alſo a ſepulchral chamber, fifteen feet ſquare, built plain, without niches or any other ornaments, though there are ſeveral Latin inſcriptions in Roman capitals on the walls.

At the diſtance of five miles to the ſouthward of Arzew is a large ſpace of ground filled with pits, from which the neighbouring people are ſupplied with ſalt. Theſe ſalt-pits take up an area of about ſix miles in compaſs, ſurrounded with mountains. This ſpace is in winter a lake, but in ſummer the water is exhaled by the heat of the ſun, and the ſalt left behind cryſtallized. This commodity, from the facility of digging it, and the ſhortneſs of carriage to the adjacent port, would, under any other government, be an invaluable branch of trade, the pits being inexhauſtible.

About ſixty miles to the eaſt of Oran is Moſtagan, or Moſtagannin, which is built in the form of a theatre, with a full proſpect of the ſea; and on every other ſide is ſurrounded with hills, which hang over it. In one of the vacant ſpaces, about the middle of the town, are the remains of an old Mooriſh caſtle, which, from its form, appears to have been built before the invention of fire-arms. The north-weſt corner of the city, which overlooks the park, is encompaſſed with a wall of hewn-ſtone, and has another caſtle built in a more regular manner, and defended by a Turkiſh garriſon. But theſe being over-looked by the adjacent hills, the chief ſecurity of the place lies in the citadel, which, being erected upon one of the juſt mentioned eminences, commands both the city and the adjacent country. The town is well ſupplied with water, and its haven is ſafe and commodious. Behind it runs Mount Magaraba, which is ſo called from the Magarabas, its inhabitants, who are de-

ſcended

ſcended from the Berebers. This mount extends about thirty miles from eaſt to weſt along the coaſt of the Mediterranean. Theſe Magarabas live in tents, feed a great quantity of flocks, and annually pay ten thouſand crowns to the dey of Algiers.

About fifty miles to the eaſt of Moſtagan, is the city of Tenez, ſituated at the foot of a hill, and about a league from the ſea, where it has a convenient port. This city with its territory were once ſubject to the kings of Tremiſen; but the inhabitants taking advantage of the inteſtine broils by which that kingdom was divided, choſe a king of their own: yet they enjoyed their independence but a ſhort time; for their little ſtate became ſoon after a prey to the Algerines, who have kept a ſtrong garriſon in it ever ſince. The governor reſides in the caſtle, which was once the royal palace. The adjacent territory is very fertile in corn, fruits, and paſturage, and produces honey and wax.

Still farther to the eaſtward is the city of Sherſhel, the inhabitants of which are famous for making earthen veſſels, ſteel and ſuch hard-ware as is wanted by the neighbouring Arabs. It only conſiſts of low tiled houſes, and is a mile in circumference, though it was once the ſeat of one of the petty kings of the country. It is ſituated amidſt the ruins of a city that was once little inferior in extent to Carthage. Theſe ruins are a proof of its former magnificence; for they abound with fine capitals, the ſhafts of columns, capacious ciſterns, and beautiful Moſaic pavements. The water of the river Haſhem, as it is now called, was conveyed thither through a large and noble aqueduct, little inferior to that of Carthage, in the loftineſs and ſtrength of its arches, ſeveral fragments of which are to be found among the neighbouring mountains and vallies, and are inconteſtible proofs of the grandeur and beauty of the workmanſhip. Two conduits were alſo brought from the mountains to the ſouth and ſouth-weſt; theſe ſtill ſubſiſt, and as they furniſh Sherſhel with excellent water, while that of the wells are brackiſh, they may be conſidered as two legacies of ineſtimable value, left to the inhabitants of this town by the ancients.

The ſituation of this place was nobly adapted to anſwer the purpoſes of ſtrength and beauty. It was ſecured from the incroachment of the ſea by a wall near forty feet high, ſupported by buttreſſes, and winding near two miles along the ſeveral creeks of the ſea-ſhore. The city was on a level for two furlongs within this wall, and afterwards gradually roſe for the ſpace of a mile, to a conſiderable height, extending over a variety of ſmall hills and vallies.

This ancient city appears, by many circumſtances, to have been the Julia Cæſaria of the Romans, which was the ſee of a biſhop. The inhabitants have a tradition, that the city was deſtroyed by an earthquake, and that the port, which was once large and commodious, was reduced to its preſent wretched ſtate, by the arſenal, and the other adjacent buildings being thrown into it by the concuſſions. The Cothon, which had a communication with the weſtern part of the port, affords a proof of the truth of this tradition; for when the ſea is low and calm, there are diſcovered all over the area, maſſy pillars, and pieces of great walls, that can ſcarcely be conceived to come there by any other means than by ſome violent ſhocks of an earthquake. Indeed, no place could be better contrived for the ſafety of their veſſels than this Cothon, which was fifty yards ſquare, and in every part of it ſecure from the wind, the ſwell and the current of the ſea, which are troubleſome enough in the port.

The country round the city is extremely fertile, and well watered by ſeveral brooks. On the banks of one them is an old ruined town, under a high rocky precipice, and at ſome diſtance near theſe ſprings, the Algerines have a fortreſs, in which is a garriſon of Moors and Arabs.

SECT. XVI.

Of the Southern Province named Tittere, with a particular Deſcription of the city of Algiers.

TITTERE, the ſouthern province of Algiers, is much inferior to the weſtern in extent, it being ſcarce ſixty miles either in breadth or length. The ſea coaſt to the breadth of five or ſix leagues chiefly abounds in rich champain ground, behind which is a range of rugged mountains, that run almoſt in a direct line through a great part of the province, and beyond them are extenſive plains. In this province is ſituated Algiers, the capital of the kingdom, in the thirty-ſixth degree thirty minutes north latitude, which has for ſeveral ages braved the reſentment of the greateſt powers in Chriſtendom; though it is not much above a mile and a half in circumference; but little as it is, it is ſaid to contain a hundred thouſand Mahometans, fifteen thouſand Jews, and two thouſand Chriſtian ſlaves.

It is waſhed on the north, and north-eaſt ſide by the Mediterranean, over which it has a full proſpect, it being built on the declivity of a hill, upon which the houſes riſe ſo gradually above each other, that there is ſcarce one in the city that has not a view of the ſea, and from thence it affords a beautiful proſpect, from the advantage of that declivity, and the whiteneſs of the terraſſes. The walls of the upper part of the city are thirty feet in height, and forty at the lower end towards the ſea. They are twelve feet thick, and flanked with ſquare towers; but all of them ſo decayed as to be of little defence, except where they are ſtrengthened by additional fortifications. The ditch with which they are ſurrounded was twenty feet wide, and ſeven deep; but it is now almoſt filled up with mud.

The city has ſix gates kept open, each of them guarded by ſome out-works, and there have been others which are now walled up. The citadel, which is built upon the higheſt part of the city at the weſtern angle, is of an octagonal figure, and each of the ſides in view has port-holes or embraſures.

The whole city is over-looked by a ridge of hills on the weſtern ſide, which run almoſt on a level with the uppermoſt gate, and upon it are erected two ſtrong forts; one of which is called from its five acute angels, the Star-caſtle, and commands the Sandy-bay, and the mouth of the river Elved. The other, called the Emperor's caſtle, ſtands at half a mile diſtance from the upper gate, and has the command both of the Star-fort, and of the whole ridge, as well as of the Sandy-bay, and the mouth of the river Rebat, on the ſouth ſide of the city.

The city is much better fortified on the ſea-ſide. The mole was the work of Cheredin, the ſon of Barbaroſſa. Before his time the port lay open, and rather reſembled a road than a harbour; but he no ſooner became maſter of the place, than he employed all the Chriſtian ſlaves in building the mole, which they completed in three years time. It extends from one of the extremities of the ſmall iſland that faces the town, in the form of a large ſemi-circle, to the mole gate; and from the other extremity of the iſland towards the walls of the town, leaving a handſome opening into the haven, where the largeſt veſſels may ride in ſafety, from the violence of the waves. This is defended at one angle by an old round caſtle built by the Spaniards, when they were maſters of the place, and now called the Fanal Caſtle, or Light Houſe Fort. It is ſeated on the ſolid rock, and a fire is carefully kept in it for the ſecurity of the ſhips: it has three batteries of fine cannon.

At the ſouth end of the iſland is another fort, conſiſting of three batteries to defend the entrance of the harbour, which according to Dr. Shaw is of an oblong figure, one hundred and thirty fathoms in length, about eighty in breadth, and fifteen in depth. The above batteries that guard its entrance, are ſaid to be bomb-proof. They have each of them their lower embraſures mounted with thirty-ſix pounders. However, as none of the fortifications are aſſiſted with either mines or outworks, and as the ſoldiers who are to guard and defend them, cannot be kept to any regular courſe of duty and attendance, a few reſolute battalions protected by a ſmall ſquadron of ſhips, it is ſaid, might ſoon make themſelves maſters of the ſtrongeſt of them. The embraſures of the caſtle and batteries have all braſs guns in good order. The battery of the Mole-gate, at the eaſt angle of the city, is mounted with long pieces of ordnance, one of which, our author thinks, hath ſeven cylinders,

each

each of them three inches in diameter. Half a furlong to the weſt-ſouth-weſt of the harbour is the battery of Fiſher's Gate, or the Gate of the Sea, which conſiſts of a double row of cannon, and commands the entrance into the port, and the road before it.

There is but one handſome ſtreet in the city, which reaches from the weſt to the eaſt end, and is in ſome parts wider than in others; but in all much broader than any of the reſt. It has on the wideſt part the houſes of the chief merchants, handſome ſhops, and a market for corn and proviſions. All the other ſtreets are ſo narrow, that two perſons can hardly walk a-breaſt, and the middle being much lower than the ſides, added to the uſual naſtineſs of theſe ſtreets or lanes, renders it very diſagreeable to walk through them, eſpecially as camels, horſes, mules, and aſſes, are continually paſſing and repaſſing, to which one muſt give way at the firſt warning, by ſqueezing up cloſe to the houſes. It is ſtill more dangerous to meet with a Turkiſh ſoldier in theſe ſtreets; for the wealthieſt Chriſtian muſt take care to give him the way, and ſtand cloſe till he has paſſed by, or be in danger of feeling ſome ſhocking effect of his brutal reſentment. The narrowneſs of theſe ſtreets is commonly thought to be deſigned as a ſhelter from the heat; it may alſo be occaſioned by the frequency of the earthquakes, in order to prevent their falling, ſince the fronts of moſt of them are ſupported by pieces of timber, extending a-croſs the ſtreets from one to the other.

The houſes are computed to amount to about fifteen thouſand, and are built of brick or ſtone, round a ſquare court. They are obliged to white-waſh them, both on the inſide and without, once a year; but commonly do it againſt the approach of their grand feſtivals. The moſt magnificent of all is the dey's palace, which ſtands in the heart of the city. This is a ſpacious and ſtately edifice, the front, which faces the inner court, being ſurrounded with two noble galleries, one over the other, ſupported with marble pillars, and has two ſpacious halls, in one of which the dowan or divan meets every Sunday, Monday, and Tueſday. The barracks for the Turkiſh ſoldiers are very handſome ſtructures, kept clean, at the charge of the government, by the ſlaves that attend them. Every barrack contains ſix hundred Turkiſh ſoldiers, each of whom has an apartment allotted him, and all the courts of theſe barracks have fountains to waſh in, before they go to prayers.

The married men, who are moſtly renegadoes, are, however, excluded the benefit of theſe barracks, and obliged to provide themſelves lodgings at their own expence, in ſome other parts of the town; as are likewiſe the ſingle men who will not conform to the regulations obſerved in theſe public buildings. In either caſe they are obliged to hire private houſes, or to take up their quarters, in one of the four albergas or fondaias of the town.

Theſe are large ſtructures belonging to private perſons, conſiſting of ſeveral courts, in which are warehouſes and a variety of apartments to let, and are much frequented by the Levantine merchants; for neither Algiers, nor any other town in the kingdom, has either inns, taverns, or public places for the accommodation of ſtrangers, like the caravanſeras in Turkey. The few Chriſtians who reſort thither either lodge with ſome perſons to whom they are recommended, or with the conſul of their nation, who is always ready to accommodate them with an apartment in his own houſe, or at his table, if they are perſons of diſtinction. As to the Greeks, and other mean travellers, there are plenty of cooks-ſhops and public taverns kept by the ſlaves of the deylik, for their accommodation. The Jews alſo keep ſuch houſes and apartments to let, for the uſe of thoſe of their nation.

Their moſques are ſo numerous, that they are ſaid to amount to about a hundred and ſeven; ſome of theſe are handſome ſtructures; and as they are chiefly ſituated near the ſea-ſide, they make a very fine ſhew, and greatly add to the beautiful proſpect of the city. The baths are alſo very numerous, the Turks reſorting to them not only before the time of their five daily prayers, but whenever their affairs will permit. Some are large and handſome, finely paved with marble, and elegantly furniſhed; others are ſmall and mean, ſuited to the lower rank; but they are all built much after the ſame manner. The women have alſo their particular baths, attended by perſons of their own ſex, into which no man is allowed to enter upon any pretence whatever.

Beſides theſe public baths they have ſix other buildings, called baſios, which are little better than ſtinking priſons, wherein they lock up the ſlaves at night. In each of theſe the poor wretches have a chapel for the free exerciſe of their religion; and every ſlave is allowed three ſmall loaves, and a little matraſs and rug for his bed. To theſe baſios they muſt all repair at a ſtated hour in the evening, and the next morning they are again let out to go to their reſpective labours.

There are alſo ſome handſome edifices without the walls of the city, which add to the beauty of the proſpect on viewing it from the ſea; as the hall where the officers of the marine hold their aſſemblies, at the foot of the mole; and a great number of tombs belonging to men of eminence, ſome of which are very neat, and moſt of them are adorned with chapels and oratories, which are reſorted to by men and women every Friday.

Algiers had formerly neither wells nor fountains, their only water being the rain which they ſave in ciſterns. However, in the laſt century, a Moor, driven thither from Spain, diſcovered a way of conveying as much of it, by the help of two aqueducts, as ſupply a hundred fountains at proper diſtances from each other. This water, which is allowed to be excellent, is brought thither by a long courſe of pipes and conduits, from a great variety of rivulets that have their ſources on the adjacent mountains. Theſe pipes likewiſe ſupply the country ſeats, and the adjoining orchards and gardens.

The territory about Algiers is very fertile, and the hills and vallies beautified with groves, gardens, and country-ſeats, to which the rich retire during the ſummer ſeaſon. Theſe villas are ſmall white houſes, ſhaded with a variety of fruit-trees and other verdure, and watered by a multitude of fountains, which afford ſingular pleaſure and benefit in theſe hot countries, as by this means every thing is kept conſtantly green. The people are too negligent to prune their trees; they even ſuffer their vines to run up to the top of the moſt lofty of them, and extend themſelves from one tree to another, by which means they indeed form natural and delightful bowers; but would yield much better fruit were they frequently pruned. The ſame may be ſaid of their citron, orange, and other fruit-trees, which, though they are very numerous, never come to that perfection as thoſe cultivated by ſtrangers, particularly by the European conſuls, at whoſe villas the trees produce much more excellent fruit than thoſe which belong to the natives.

SECT. XVII.

Of Conſtantina, the eaſtern Province of Algiers; with a Deſcription of the Cities of Bugia, Bona, Hippo, Conſtantina, the Inchanted Baths, and the Mountains of Aureſs.

THE eaſtern province of Algiers, diſtinguiſhed by the name of Conſtantina, is nearly equal in extent to the other two, for it is two hundred and thirty miles long, and about a hundred broad. The ſea-coaſt is rocky almoſt through its whole extent.

The firſt town worthy of notice on the weſt is that of Bugia. The port is larger than either that of Oran or Arzew, though it is formed like theirs by a narrow neck of land running out with the ſea, a great part of which was once faced with a wall of hewn-ſtone, and there was likewiſe an aqueduct for bringing freſh water to the fort; but at preſent both the wall, the aqueduct, and the baſons into which the water flowed, are deſtroyed.

The town of Bugia is built upon the ruins of the antient city, at the foot of a higher mountain. Beſides the caſtle which commands the city, there are two others at the bottom of the mountain for the ſecurity of the port, and upon the walls of one of them are ſtill remaining the marks of a cannon ball fired againſt it by admiral Spragg, in his famous expedition againſt this place.

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This town is defended by a garriſon, notwithſtanding which the neighbouring Arabs lay it in a manner under perpetual blockade. However, the inhabitants carry on a conſiderable trade in plough-ſhares, mattocks, and other utenſils, which they forge out of the iron ore dug out of the neighbouring mountains; great quantities of wax and oil are alſo brought there every market-day by the Arabs, and ſhipped off for Europe and the Levant. Yet theſe laſt raiſe ſtrange diſturbances in the town every market-day: every thing indeed is tranſacted with the utmoſt tranquility while the market continues; but it is no ſooner over than the whole place is in an uproar, and the day is ſeldom concluded without ſome flagrant inſtance of rapine and barbarity.

At a conſiderable diſtance to the eaſt ſtands the city of Bona, on the ſouth-eaſt ſide of a hill, on the top of which the Algerines have a caſtle and garriſon. Beſides the capacious road which lies before it to the eaſt, this city had formerly a ſmall convenient port under its very walls to the ſouthward; but by the conſtant diſcharge of ballaſt into the one, and the neglect of cleanſing the other, both are daily rendered leſs ſafe and commodious; yet a conſiderable quantity of hides, wool, corn, and wax, are annually exported from thence.

A mile farther to the ſouth are the ruins of the antient Hippo, called Hippo Regius, from its being one of the royal cities of the Numidian kings; it having the advantage of great ſtrength, and of being commodiouſly ſituated both for commerce and for hunting. It enjoys a healthful air, and affords ſo fine a proſpect, that at one view the eye takes in the ſpacious harbour, a number of mountains covered with trees, and plains finely watered. The ruins of the city take up about a mile and a half in compaſs, and chiefly conſiſt of large broken walls and ciſterns. St. Auguſtine was biſhop of this city, and the Moors ſhew a part of the ruins which they ſay belonged to his convent.

At a ſmall diſtance to the eaſt of Cape Roſa is a baſtion on a ſmall creek, and the ruins of a fort which once belonged to a French factory; but the unhealthineſs of the place, from the neighbouring ponds and marſhes, obliged them to remove to La Celle, another creek three leagues farther to the eaſt, where they have a magnificent houſe and garden, a company of ſoldiers, a conſiderable quantity of arms, and ſome pieces of ordnance. They command the trade of the whole country, and beſides a coral fiſhery, which they carry on here, wherein they employ three hundred men, they monopolize the trade of hides, wool, corn, and wax at Bona and other places. For theſe privileges they annually pay the dey of Algiers, the magiſtrates of Bona, and the chiefs of the neighbouring Arabs, thirty thouſand dollars, or about five thouſand guineas.

Among the mountains of Beni Abbeſs, in this province, is a narrow winding defile, which, for near half a mile, extends between precipices that riſe to a great height on each ſide. At every winding a rock, which originally went acroſs it, and ſeparated one valley from another, is cut in the form of a door-caſe, ſix or ſeven feet wide; and theſe are named by the Turks, The Gates of Iron. Few perſons can paſs them without horror, and a handful of men might defend the paſs againſt a numerous army.

At the diſtance of ſix miles to the ſouth-ſouth-eaſt is another dangerous paſs, named the Acaba, or the Aſcent; this being the reverſe of the former, the road extending along a narrow ridge, with precipices and deep valleys on each ſide. Here the leaſt deviation from the beaten-path expoſes the traveller to the danger of being daſhed to pieces by falling to the bottom; yet the common road from the city of Algiers to the eaſtward lies through the above paſs and over this ridge.

Conſtantina, or Cirta, as it was antiently called, is ſituated forty-eight miles from the ſea, and was both one of the principal, as well as one of the ſtrongeſt cities of Numidia. The greateſt part of it has been built on a rock that may be termed a peninſular promontory, inacceſſable on all ſides, except towards the ſouth-weſt. This is computed to be above a mile in circuit, ending to the northward in a perpendicular precipice, at leaſt a hundred fathoms deep. On that ſide is a beautiful landſcape of a great variety of mountains, vales, and rivers, extending to a great diſtance. To the eaſtward the view is bounded by a range of rocks much higher than the city; but towards the ſouth-eaſt the country is more open, and the proſpect is terminated by diſtinct mountains. On that ſide the eminence is ſeparated from the neighbouring plains by a deep narrow valley, perpendicular on both ſides, where the river Rummel conveys its ſtream, over which was formerly a bridge of admirable workmanſhip. To the ſouth-weſt is a neck of land about half a furlong broad, near which ſtood the principal gate of the city: this is entirely covered with broken walls, ciſterns, and other ruins, that are continued quite down to the river, and are from thence extended along a narrow piece of plain ground that runs parallel with the valley already mentioned. This was the ſituation of the antient Cirta; but the preſent city is entirely confined to the eminence which Dr. Shaw has termed the peninſular promontory.

Among the ruins ſcattered over this place, there are ſtill remaining, near the center of the city, a ſet of ciſterns, which receive the water conveyed thither by an aqueduct: theſe are about twenty in number, forming an area fifty yards ſquare. This aqueduct, though in a more ruinous condition than the ciſterns, demonſtrates the public ſpirit of the inhabitants of Cirta, in erecting a ſtructure that required ſuch an immenſe quantity of materials.

Near the brink of the precipice to the north are the remains of a magnificent edifice, in which the Turkiſh garriſon is now lodged. Four baſes, each ſeven feet in diamater, with their pedeſtals, are yet ſtanding, and ſeem to have belonged to a portico; theſe are a black ſtone little inferior to marble. The ſide-poſts of the principal gates of the city are of a beautiful reddiſh marble, and are neatly moulded and pannelled. An altar of white marble alſo forms part of a neighbouring wall. The gate towards the ſouth-eaſt reſembles the other, though it is much ſmaller, and leads to the bridge built over this part of the valley. This bridge was a fine piece of workmanſhip. The gallery and the piers of the arches were adorned with cornices and feſtoons, oxes-heads and garlands, and the keys of the arches are embelliſhed with caducei and other ornaments. Between the two principal arches is the figure of a woman treading upon two elephants, with a large ſcollop-ſhell for her canopy. This is well executed in a bold relief. The elephants, which ſtand with their faces turned towards each other, twiſt their trunks together; and the woman, who is dreſſed in her hair, with a cloſe-bodied garment like an Engliſh riding-habit, raiſes up her petticoats with her right hand, looking ſcornfully at the city. This group, in any other ſituation, might be ſuppoſed to belong to ſome fountain; theſe being ſometimes ornamented with ſuch wanton deſigns.

The river Rummel begins to turn to the northward juſt below the bridge, and continues that courſe through a ſubterranean paſſage in the rocks, which ſeems to have been an extraordinary proviſion of nature for the reception of this river, that muſt otherwiſe have formed a prodigious lake, and have laid a great part of the neighbouring country under water, before it found a paſſage to the ſea. This river falls from its ſubterranean cavity in a large cataract, a quarter of a mile to the eaſtward of a place called Seedy Meemon.

Amidſt the ruins to the ſouth-weſt of the bridge is a great part of a triumphal arch, named The Caſtle of the Giant. All the mouldings and friezes are embelliſhed with the figures of battle-axes, flowers, and other ornaments. On each ſide of the grand arch, which is between two ſmaller ones, are pilaſters of the Corinthian order, pannelled like the ſide-poſts of the city-gates, in a taſte that ſeems peculiar to this city.

At the diſtance of ſome leagues to the eaſt of Conſtantina are the Inchanted Baths, ſituated on a low ground ſurrounded with mountains. There are here ſeveral ſprings of an intenſe heat, and at a ſmall diſtance are others extremely cold. The hot ſprings have a ſtrong ſulphureous ſteam; and Dr. Shaw obſerves, that their heat is ſo great

as to boil a large piece of mutton very tender in a quarter of an hour, and that the rocky ground over which the water runs is, for the ſpace of an hundred feet, in a manner calcined by it. The ſame author adds, that theſe rocks being originally ſoft and uniform, the water, by making every way equal impreſſions, leaves them in the ſhape of cones and hemiſpheres; which being ſix feet high, and nearly of the ſame diameter, the Arabs believe to be the tents of their predeceſſors metamorphoſed into ſtone. But where theſe rocks, beſides their uſual chalky ſubſtance, alſo contain ſome layers of a harder matter not ſo eaſily diſſolved, there appears a confuſion of traces and channels, forming figures, which the Arabs diſtinguiſh into camels, horſes, and ſheep; with men, women, and children, whom they ſuppoſe to have undergone the ſame fate with their habitations.

There are here alſo other natural curioſities; for the chalky ſtone diſſolving into a fine impalpable powder, and being carried along with the ſtream, ſometimes clings to the twigs, ſtraws, and other bodies in its way; and immediately hardening and ſhooting into a bright fibrous ſubſtance, like the aſbeſtos, forms itſelf at the ſame time into a variety of glittering figures and beautiful chryſtallizations.

To the ſouthward of Conſtantina are the mountains of Aureſs. Theſe are a knot of eminences running into one another, with ſeveral little plains and vallies between them. Both the higher and lower parts are in general extremely fertile, and eſteemed the garden of Algiers. They are about a hundred and thirty miles in compaſs, and over them are ſpread a number of ruins, the moſt remarkable of which are thoſe of Lerba, or Tezzoute, the Lambeſe of the antients. Theſe ruins are near three leagues in compaſs; and, among others, conſiſt of the magnificent remains of ſeveral of the gates of that city: theſe, according to a tradition of the Arabs, were forty in number; and the city could ſend forty thouſand men out of each. There are ſtill to be ſeen the frontiſpiece of a beautiful temple of the Ionic order, dedicated to Æſculapius; part of an amphitheatre; a ſmall, but elegant mauſoleum, erected in the form of a doom, ſupported by Corinthian columns. Theſe, and other ſtructures of the like kind, are a ſufficient proof of the antient ſplendor of this city.

It is very remarkable, that the natives of the mountains of Aureſs have a very different complexion and mien from their neighbours; for they are ſo far from being ſwarthy, that they are fair and ruddy; and their hair, which among the Arabs of the other mountains is dark, is with them of a deep yellow.

SECT. XVIII.

Of the different Inhabitants of Algiers; with their Perſons, Dreſs, Manners, and Cuſtoms.

THE Algerines who inhabit the ſea-coaſt are a mixture of various nations; but are for the moſt part Moors, driven thither from Catalonia, Arragon, and other parts of Spain. Here are alſo many Turks beſides thoſe in the army, whom poverty ſends hither from the Levant to ſeek their fortunes. The Jews alſo ſwarm along the coaſt; and there are a great number of Chriſtian priſoners taken at ſea, and brought hither to be ſold for ſlaves. There are alſo other Chriſtians who are free, and trade unmoleſted with the reſt of the inhabitants.

The Berebers are ſome of the moſt antient people of theſe parts, and are ſuppoſed to be deſcended from the Sabeans, who came hither from Arabia Felix, under the conduct of one of their princes. Theſe are diſperſed all over Barbary, and divided into a multitude of tribes, under their reſpective chiefs, moſt of whom inhabit the mountainous countries; ſome live in tents, or portable huts, and range from place to place, while others are ſcattered in villages; yet they have for the moſt part kept themſelves from being intermixed with other nations. Theſe are eſteemed the richeſt, go better cloathed, and carry on a much larger traffic in cattle, hides, iron, wax, and other commodities.

The moſt numerous of the inhabitants are the Moors and Arabs. The Moors, who are thus called from Mauritania, their antient country, are of two ſorts, thoſe who inhabit the cities and towns, and carry on ſome commerce, either by land or ſea, bearing offices in relation to the concerns of their own nation, under the commiſſion of the dey, beys, or agas of the places where they live; ſome follow trades and manufactures; others are farmers, gardeners, and graſiers; and having houſes and lands of their own, may be ſtiled the citizens of Algiers. Many of theſe grow ſo rich, as to purchaſe eſtates and ſhares in the ſhips that cruiſe abroad.

The other ſort of Moors are of the wandering kind, without lands or patrimony, and are in all reſpects very poor. Theſe are divided into a prodigious number of tribes, diſtinguiſhed either by the names of their chiefs or the places of their abode, or by both. Each forms a kind of itinerant village, or adowar, as they term it, and every family living in a particular tent or portable hut. Each of theſe adowars has a cheyk, or chief, who, in conjunction with his aſſiſtance, govern the whole community with great equity and tenderneſs. They live ſolely on the produce of ſuch lands as they farm from the other Moors, and pay their rent in kind, whether in corn, fruit, herbs, honey, and wax, ſelling the remainder to the inhabitants of the neighbouring towns. They are ſkilful in the choice of the moſt advantageous ſoil for every ſeaſon, and take great care to avoid the neighbourhood of the Turkiſh troops. Each adowar pays the dey a tax in proportion to the number of its families, their chief being anſwerable to him; and the whole community for each individual.

As theſe wandering Moors are ſcattered over all this part of Africa, it will be proper here to take ſome notice of their manners, religion, and cuſtoms. Their dreſs conſiſts in a haik, or coarſe piece of cloth four or five ells long, which they wrap about their ſhoulders; this hangs down to their ankles, and to this they add a cap of the ſame cloth. The dreſs of the cheyk is a ſhirt and a cloak all of one piece, which comes down to the calf of the leg. On the upper part of the cloak is a hood of a finer ſort of cloth. Both the boys and girls go quite naked, till they are about ſeven or eight years of age, when they tie a rag or two about them. Their mothers carry them while they ſuck, and have often two in a bag tied behind their backs when they go to fetch wood or water; but theſe children are generally ſo ſtrong, that they begin to walk when ſix months old.

The Mooriſh women dreſs in only a piece of woollen ſtuff, which covers their bodies from the ſhoulders down to the knees. They wear their hair braided, and adorn it with bugles, coral, glaſs, fiſhes, teeth, and other baubles; and on their legs and arms wear bracelets of horn or ivory. Their cheeks, foreheads, arms, fingers-ends, and legs are embelliſhed with black ſpots from their very infancy, which is done by pricking thoſe places with a needle, and then rubbing them with a black powder. Their complexion is in general very ſwarthy, but their conſtitution robuſt and lively; they marry while very young, the boys at fourteen or fifteen, and the daughters at nine or ten years of age; and as they are generally very fruitful, it is not uncommon to ſee them ſuckling their children at ten or eleven.

When a youth has obtained the parent's conſent to have his daughter, he brings the number of cattle agreed upon to her father's hut, where ſhe, without any reluctance, receives him for her ſpouſe; when ſome of the by-ſtanders aſking what his bride coſt him, he anſwers, "A virtuous "and induſtrious woman cannot be bought too dear." After the mutual congratulations, the young women of the adowar are invited to the marriage-feaſt, and the bride being ſet upon the bridegroom's horſe, is carried to his tent, amidſt the acclamations of the people; and being arrived at the entrance, is offered a mixture of milk and honey; and while ſhe drinks, the reſt of the company ſing an epithalamium, concluding with their good wiſhes to the new-married couple. The bride then alighting, her companions put a ſtick into her hand, which ſhe thruſts as far as ſhe is able into the ground, ſaying, As the ſtick cannot be removed without force, ſo neither

will ſhe quit her huſband, except he forces her from him. Before ſhe is admitted into the tent, he places his flock before her, which ſhe muſt lead to ſome neighbouring paſture; by which ſhe is informed, that he expects her to labour, and to take care of his flocks and family.

Upon her return, ſhe and her retinue are admitted. The feaſt begins and ends with ſinging and dancing, which are continued till the evening, when the bride being preſented to her huſband, the company take their leave. She is afterwards to wear a veil over her face during a whole month, and not to ſtir out of the tent till that term is expired, from which time ſhe enters into that branch of the family œconomy that is allotted to the reſt of the married women.

Theſe wandering Moors are generally ſtrong, warlike, and ſkilful horſemen; they value themſelves on not being confined to towns like the other Moors, whom they regard as ſlaves always at the mercy of the Turks: ſo that if they receive any inſult or ill uſage from the Turkiſh aga, they inſtantly return it in a hoſtile manner, till the town Moors, who are unable to ſubſiſt without being ſupplied with proviſions from them, have mediated a peace between them. To keep up this martial ſpirit, the chief perſons of every adowar meet in a circle round their cheyk, every evening, to diſcuſs public affairs; after which they perform their uſual exerciſes on horſeback, in which they are ſo dextrous, that they can take up any thing from the ground with their lance in full ſpeed. Their uſual weapons are a broad cutlaſs, which hangs juſt below the left elbow, and a ſhort lance, which they always carry in the hand.

Theſe wandering Moors are generally ſo addicted to robbery, that it is dangerous travelling at a diſtance from the towns without a guard, or at leaſt a marabut, that is, one of their prieſts, or monks; for as they conſider themſelves as the original proprietors of the country, and not only as diſpoſſeſſed by the reſt of the inhabitants, but reduced by them to the loweſt ſtate of poverty, they make no ſcruple to plunder all they meet, by way of reprizal.

The other conſiderable nation ſcattered through all the provinces, not only of the Algerine dominions, but thro' the other parts of Barbary, is that of the Arabs, which is a mixture of many tribes deſcended from the Mahometan Arabians, who once over-run this part of Africa, from which being driven by the Turks, they fled to the mountainous parts to ſave themſelves, their cattle, and effects, where they have ever ſince enjoyed their liberty; and, by their labour and induſtry, have improved theſe barren and deſart lands into pleaſant and fertile territories. They are divided into a multitude of little governments, under their reſpective chiefs, and value themſelves highly on their having preſerved their blood untainted by a mixture with other nations, expreſſing the utmoſt contempt for thoſe who, preferring their antient habitations in cities and towns, ſubmitted to a foreign yoke, whom they therefore in deriſion call citizens and courtiers; and, from their having intermarried with ſtrangers, are eſteemed by them no better than Moors. Indeed the Algerines, who make no diſtinction between theſe two ſorts of Arabs, any more than they do between the wandering and city Moors, call them all four by the common name of Moors, an inaccuracy in which they have been imitated by ſeveral European writers, who, confounding the various nations, ſeem to make no diſtinction between the Turks, Moors, and Arabians of this part of Barbary.

When the Turks firſt ſubdued this country, they were ſo little acquainted with the mountainous and deſart parts of it, that they gave the Arabs an opportunity of ſeizing upon the paſſes that led to the kingdoms of Fez and Tunis; but afterwards raiſing fortifications on the moſt advantageous poſts, they in a ſhort time obliged them either to retire, or ſubmit; which was the more eaſily accompliſhed, as they had the uſe of fire-arms, which were unknown to the Arabs; and as their ſtrength was increaſed by the arrival of many thouſands of Moors and Jews, who came thither from Spain. Hence many of the Arabs rather choſe to become tributary to them, than to abandon their old habitations; while others, ſcorning a foreign yoke, retired into the more inacceſſible parts of the kingdom, and lived free from tribute; and a third part compromiſed matters with the new conquerors, by entering into a mutual obligation of not moleſting each other. Theſe two laſt, however, ſtand in little or no awe of the Algerine government, which, on account of their martial ſpirit, and happy ſituation, dares not venture to give them any moleſtation; for whenever ſuch attempts have been made, either upon their freedom or effects, they immediately conceal their corn and other proviſions in ſome ſpacious caves in the rocks, and drive their cattle towards Biledulgerid, or ſome inacceſſible mountainous parts, when they not only bid them defiance, but plague them by their frequent incurſions.

There is another ſort of theſe Arabs that wander along the banks of ſeveral rivers of Algiers, and never take the trouble of tilling the ground, but range in ſearch of paſture, and live chiefly upon the plunder, not only of villages, but of town and cities.

Several clans of the Arabs go bare-headed all the year round, like Maſſiniſſa of old, binding their temples only with a narrow fillet, to prevent their hair being troubleſome; but ſome of the richer clans wear, like the Turks and Moors, a ſmall cap of ſcarlet woollen cloth of the manufacture of the country, round the bottom of which is folded the turban. The Arabs wear a looſe garment like that worn by the wandering Moors, and above it alſo a cloak called a burnooſe, which is wove in one piece with a kind of hood for the head; it is tight about the neck, and widens below: but they only wear this in rainy and cold weather; ſome of them wear next their ſkins a cloſe-bodied frock, or tunic, with or without ſleeves, which, as well as the looſe garment above it, is girded about their bodies. Their girdles are uſually of worſted, wove into a variety of figures, and made to wrap ſeveral times round their bodies: one end, being doubled and ſewed along the edges, ſerves for a purſe. In this girdle the Turks and Arabs fix their knives and poniards; while the writers diſtinguiſh themſelves by having an inkhorn, the badge of their office, ſuſpended in a like ſituation.

The dreſs of the Turks of this kingdom is plain and light, eſpecially among the common people: but perſons of diſtinction affect a more ſumptuous apparel, not unlike that worn in Turky; it being moſtly of fine cloth or ſilk: their veſts are richly flowered, their turbans very expenſive and curiouſly done up, and their legs are covered with boots of fine ſhining leather.

The garments worn by the women differ only from thoſe of the men, in their lightneſs and length, their ſhifts and veſts reaching down to their feet. Their hair is generally tied behind, and adorned either with jewels or leſs expenſive ornaments, according to their rank and circumſtances, over which they wear a cap of ſilk or linen. They are likewiſe fond of adorning their necks, arms, and wriſts with collars and bracelets ſet with jewels, and their ears with large pendants. When they go abroad, they uſually throw a thin linen veil over their faces: this they faſten to their girdle, and wrap an upper garment over their uſual dreſs; ſo that they are commonly known only by the ſlaves by whom they are attended. Thoſe of a higher rank are conveyed about in litters made of oſier twigs, and covered with a thin painted cloth; but ſo low that they muſt ſit croſs-legged upon them, yet wide enough to contain two perſons in that poſture: thus they can ſee without being ſeen, and travel free from wind, duſt, and rain; as well as from the too great heat of the ſun.

None but the viceroy, ſome of his principal officers, and the chief members of the divan, are allowed to ride on horſeback; at leaſt in the metropolis, and other places of concourſe: the reſt muſt either ride on aſſes, or walk.

The Chriſtians who are free are allowed to wear their own country dreſs; but the ſlaves, who are much more numerous, have nothing but a coarſe grey ſuit, and a ſeaman's cap.

The ſharifs, who are deſcended from Mahomet, have the privilege of diſtinguiſhing themſelves by the colour of their turbans, which are of green ſilk; the pilgrims who have performed their voyage to Mecca, and are eſteemed hadgies, or ſaints, likewiſe wear a mark of diſtinction in their dreſs.

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As for the common people, they wear a linen pair of drawers over their ſhirts, and an open white woollen jacket, with a kind of hood behind; and ſome wrap themſelves up, eſpecially when they go abroad, in a black mantle that reaches down to their heels.

SECT. XIX.

Of the Government of Algiers, the Election of the Dey, and the different Orders of which the Divan is compoſed. The Manner of knowing the Opinion of the Divan. The Revenue of the Dey; his Forces; the Manner in which they march and engage an Enemy. Of the Power of the Algerines at Sea; and the Regulations with reſpect to their Ships.

THE government of Algiers is conducted by the dey and a common-council, compoſed of thirty yiah baſhas; and, upon ſome emergencies, the mufti, the cady, and ſometimes the ſoldiery, are called in to give their votes. Affairs of moment are ſometimes agreed upon by this aſſembly, before they paſs into laws, and the dey is entruſted with the execution of them; but lately little account has been made of this body, which is at preſent only convened to give their conſent to what has been before concerted between the dey and his favourites.

The dey is choſen out of the army, the moſt inferior perſon of which having an equal right to that dignity with the higheſt, every bold and aſpiring ſoldier, though but lately taken from the plough, may be conſidered as heir apparent to the throne. Indeed they are not aſhamed to own the meanneſs of their extraction. Dr. Shaw obſerves, that Mahomet Baſha, who was dey when he was at Algiers, in a diſpute with a deputy conſul of a neighbouring nation, freely mentioned the meanneſs of his birth: "My mother, ſaid he, ſold ſheeps trotters, "and my father neats tongues; but they would have "been aſhamed to have expoſed to ſale ſo worthleſs a "tongue as thine."

He who aſpires to this high rank ſeldom waits till ſickneſs or age has removed the preſent poſſeſſor; it is enough if he be able to protect himſelf with the ſame ſcymetar which he boldly ſheathes in the bowels of his predeceſſor; for ſcarcely one in ten of them dies in his bed. Even the few who have had a more peaceful exit, cannot be ſaid to have owed it to the high regard the army had for them; but rather to their good fortune or foreſight in nipping a new inſurrection in the bud, before the conſpirators could put their deſigns in execution. Neither their mal-adminiſtration, tyranny, or avarice, ſerve to haſten their ruin; nor can the contrary amiable qualities prevent it. The want of ſucceſs in an enterprize, though ever ſo wiſely concerted and carried on, is a ſufficient crime with theſe ſuperſtitious and mutinous troops to cauſe an inſurrection, and coſt the moſt ſagacious dey, or officer, his life: nay, they are often ſlain from no other motive, than a deſire of change, blown up by ſome bold aſpirer to the ſupreme power. This, however, helps to keep up the ſhew of a divan, which might otherwiſe have been aboliſhed; and the deys are frequently obliged to aſſemble, and conſult them on important affairs, merely to ſcreen themſelves from popular diſcontents; though in reality the chief members being for the moſt part his creatures, he may be ſaid to act with a deſpotic authority, there being no appeal from this ſupreme tribunal. This factious humour, however, ſeems to be ſomewhat allayed by the many ſeaſonable executions that have been made of theſe aſpiring members. The grand ſignior, however, ſtill ſtiles the dey his viceroy, or baſha, as he does the people his ſubjects, and claims the right of approving or diſapproving of his election; though he has ſeldom ventured to diſannul it, for fear of loſing the ſhadow of authority he claims over them.

As the loweſt perſon has a right to vote in the election of a dey, as well as the higheſt, and as there are uſually ſeveral candidates for that dignity, the election is ſeldom carried on without ſome tumult, if not blood-ſhed; but when the choice is fixed, the perſon elected is ſaluted by the words, Alla barik, that is, God bleſs, or proſper you; and immediately after he is inveſted with the caftan, or inſignia of ſovereignty; while the cady, or chief judge, addreſſes him in a congratulatory ſpeech, that is generally cloſed with a pathetic exhortation to this purpoſe: That as it has now pleaſed the Almighty to raiſe him to the ſupreme dignity of the kingdom, it is his duty to govern it with juſtice and equity, to preſerve the rights and liberties of his new ſubjects, and to take the utmoſt care to promote their ſafety and welfare.

The officer next in power and dignity to the dey is the aga, or general of the janizaries, who is one of the oldeſt officers in the army: he enjoys his poſt only two months, and is then ſucceeded by the chiah, or next ſenior officer, or eldeſt yiah baſha. During thoſe two months, the keys of the metropolis are in his cuſtody; all military orders are iſſued in his name, and the ſentence of the dey, upon any offending ſoldier, whether only corporal or capital, is executed in the court of his palace. He has no ſooner ſerved this ſhort office, than he is conſidered as ſuperannuated; yet regularly receives his pay, like all the reſt of the ſoldiers, every two months, and is exempt from all farther duties, except giving his advice at the grand council, to which he has a right to come whenever he pleaſes, though he has no vote in it.

The next in dignity is the ſecretary of ſtate, who regiſters all the public acts; and next to him are thirty chiah baſhas, or chief colonels, under the aga, who ſit next to him in the ſame gallery in the divan. Out of this claſs are commonly choſen thoſe ſent on embaſſies into foreign countries, or to convey the dey's orders throughout the province of Algiers. Next to them are eight hundred bolluk baſhas, or eldeſt captains, who are raiſed to the rank of chiah baſhas according to their ſeniority. The oldak baſhas, or lieutenants, who are the next in rank, amount to four hundred, and are regularly raiſed to the poſt of captains, and to other employments in the ſtate, according to their abilities. Theſe, by way of diſtinction, wear a leather ſtrap hanging down behind to the middle of their backs. One rule is ſtrictly obſerved in riſing to the above offices; this is the right of ſeniority, one ſingle infringement of which would cauſe a revolt, and endanger, if not coſt the life of the dey. This ſeniority, however, is not that of age, but of ſtanding; and yet, with the dey's permiſſion, may be purchaſed by a junior, in which caſe the latter deſcends to the rank of the former.

The other military officers of note are the purveyors of the army; the peys, who are the four eldeſt ſoldiers, and neareſt to preferment; the ſoulaks, who are the eight next in ſeniority to them, and are part of the dey's bodyguard: theſe all march before him when he takes the field, and are diſtinguiſhed by their carbines, gilt ſcymetars, and a braſs gun on their caps. The kayts, or Turkiſh ſoldiers, each band of whom has the government of one or more Mooriſh adowars, and collect the taxes for the dey; and the ſagiards, who are Turkiſh lancemen, a hundred of whom attend the army. To theſe may be added, the three beys, or governors, of the three great provinces. All theſe officers compoſe the great council; but none of an inferior rank to the thirty chiah baſhas, have a right to ſit in the gallery next after the dey; the reſt are obliged to ſtand in the hall or council-chamber, with their arms a-croſs, and as much as poſſible without motion; nor are they permitted to enter it with any offenſive weapon. Thoſe who have any ſuit or affairs to tranſact with the divan muſt ſtand without the gates, let the weather be ever ſo bad; but they are generally preſented with coffee by ſome of the chiahs, or inferior officers, till they are diſpatched.

The manner of knowing the opinion of the divan is ſomewhat ſingular. The aga, or preſident, firſt propoſes the queſtion, which is immediately repeated with a loud voice by the chiah baſhas, and from them echoed again by four inferior officers, and then is repeated from one member of the divan to another, with ſtrange geſtures and contortions; and when they do not approve the queſtion, with a moſt hideous noiſe from all, by which the aga eaſily concludes to which ſide the majority is inclined, and proclaims it accordingly. Hence the deys have of late years taken great pains to ſuppreſs thoſe whom they knew to be ill affected to their meaſures, and to ſummon as few as poſſible,

poſſible, beſides their own creatures. It has alſo been lately cuſtomary with them, immediately after their election, to cauſe all the officers of the divan, who had oppoſed it, to be ſtrangled, and to fill up the vacancies with thoſe who had been moſt zealous in promoting it; by which means the far greateſt part of that ſupreme court becomes entirely devoted to his will.

The dey of Algiers pays no other revenue to the Porte than that of a certain number of handſome youths, and ſome other preſents annually ſent thither. His income is variouſly computed, and probably riſes and falls according to the opportunities he has of fleecing and oppreſſing both the natives and foreigners: and, according to Dr. Shaw, the taxes of the whole kingdom bring into the treaſury no more than three hundred thouſand dollars; but he ſuppoſes, that the eighth part of the prizes, the effects of thoſe perſons who die without children, added to the yearly contributions raiſed by the government, preſents from foreigners, fines, and oppreſſions, bring in as much more.

The whole force of Algiers, conſiſting of Turks and Cologlies, who are the ſons of ſuch ſoldiers as have been permitted to marry at Algiers, is, according to the lateſt and moſt accurate writers, computed at about ſix thouſand five hundred, two thouſand of whom are ſuppoſed to be old and excuſed from duty; and of the four thouſand five hundred, one thouſand are conſtantly employed in their garriſons; while the reſt are either to arm out their cruizers, or form the three flying camps ſent every ſummer to collect the taxes. To theſe Turkiſh troops may be added about two hundred Mooriſh horſe and foot, kept in conſtant pay; but, being the hereditary enemies of the Turks, are conſidered as adding but little to the ſtrength of the government. This extenſive country is indeed kept in obedience leſs by force of arms, than by carefully obſerving the old political maxim, "Divide "and command;" for there being continual jealouſies and diſputes between the Arabian tribes, the provincial viceroys have nothing to do but to keep up the ferment, and at proper times throw in new matter for diſcord. Thus, by playing one tribe againſt another, they are able to maintain their ground againſt all oppoſition.

The diſcipline of the Turkiſh ſoldiery, in time of war, is commonly ſtrict and ſevere; and in one particular is highly commendable, that is, in expreſsly forbidding all kind of plundering during an engagement; which law is ſo ſtrictly obſerved, that they leave that to the Moors and ſlaves, as being beneath the dignity of a Turkiſh ſoldier.

They have, like the Europeans, their cavalry, infantry, and artillery. The army is commanded by the aga of the janizaries. All the officers and ſoldiers of the infantry march on foot, except the bey, aga, and chiah; each ſoldier carrying only his ſabre and muſket, without any other incumbrance, the ſtate furniſhing horſes for carrying their proviſions, baggage, and tents, each of which holds twenty men. The order of marching is regulated by the commanding officers, till they enter an enemy's country; when the bey, having ordered the horſe and foot to unite, forms them into ſquadrons and battalions, each under its proper officers and ſtandards. The van is compoſed of a body of infantry; the wings of two ſquadrons, a little towards the rear: the reſt of the infantry in two files, with the baggage in the middle; and two ſquadrons, forming two wings, behind; with a ſmall battalion of foot which forms the rear.

When they engage, the baggage being left under a ſtrong guard, a large body of infantry leads the van, with two wings of cavalry, ſupported by others at ſome diſtance. The main body makes the center, behind which both the horſe and foot retreat to rally, and out of it freſh men are draughted to reinforce the van.

They fight more deſperately againſt the Chriſtians than againſt any other enemy, becauſe thoſe who are taken priſoners are never exchanged or redeemed; but being looked upon as dead to the ſtate, their effects are ſeized, if they have neither children nor brothers to claim them.

The Algerines are indeed more formidable at ſea than any other power along the coaſts of Barbary; and tho' the commanders of their ſhips are not allowed any concern in the affairs of ſtate, or in the election of the dey, yet they are held in great eſteem. Their navy, however, ſeldom exceeds twenty ſhips, only one of which belongs to the government, and is aſſigned to the admiral; this is ſtiled the deylik, or royal ſhip, and has her particular ſtore-houſes: all the reſt belong to private perſons, and have likewiſe their ſtore-houſes well provided, the captains never failing to ſtrip their prizes of all the conveniencies they find in them. Indeed it is no wonder that a people who look upon all the reſt of the world as their tributaries or ſlaves, ſhould be ſo addicted to piracy, and treat their captives with ſuch arrogance and inhumanity.

The captains of theſe ſhips have commonly a ſhare in thoſe they command, if they are not the ſole owners, and accordingly may fit them out when they will, and cruize where they pleaſe; but are obliged, when required, to attend the ſervice of the ſtate, in tranſporting men or proviſions, or in ſailing on any particular cruize; and all this at the expence of the owners. They have alſo an aga bachi, or ſome old experienced officer, appointed by the dey; without whoſe conſent they can neither give chace nor return, nor even puniſh their ſailors. On their returning to port, this aga makes his report how the captain has behaved; who, if found guilty of any miſdemeanor, is ſure of being chaſtiſed. The captain muſt alſo give an account of his ſucceſs to the government, which claims an eighth part of all the prizes, ſlaves, and cargo; the reſt being divided among the proprietors and ſhip's company, in ſuch proportions as are agreed upon between them. Whatever is found on board theſe prizes that will fit their purpoſe, they make uſe of, without troubling themſelves whether it be of the ſame ſize as the reſt; for they give themſelves little concern about the proportions of their yards, cables, or anchors; and range their guns without regard to their ſize. They have neither hammocks nor cheſts on board, nor any other food but biſket, rice, and water.

The naval force of Algiers is ſaid to have been for a conſiderable number of years on the decline. In the year 1732 they had only ſix capital ſhips, from thirty-ſix to fifty guns, beſides brigantines and row-boats; and, at the ſame time, had not half that number of brave and experienced captains. A general peace with the three trading nations, and the impoſſibility of keeping up a proper diſcipline, where every private ſeaman diſputes authority with his officer, are ſome of the principal reaſons why ſo ſmall a number of veſſels are fitted out, and why ſo few perſons of courage are willing to command them.

SECT. XX.

The Manner in which Cauſes are tried, and Criminals puniſhed in Algiers; with the Treatment of the Slaves.

IN the diſtribution of juſtice the cady is judge. He is generally educated in the ſeminaries of Conſtantinople, or Grand Cairo, where, 'tis ſaid, the Roman codes and pandects, tranſlated into the Arabic tongue, are taught and explained: he is obliged to attend once or twice a day at the courts of juſtice, where he determines the ſuits that are brought before him; but as he is generally ſuppoſed guilty of receiving bribes, all affairs of moment are laid before the dey; or, in his abſence, before the treaſurer, or other principal officer of the regency, who ſits in the gate of the palace for that purpoſe.

All the formality uſed in the divan, and other courts, is hearing the complaint and witneſſes, immediately after which they proceed to give ſentence, there being neither counſellors nor attornies to retard the adminiſtration of juſtice. When the women have any ſuit to them, they come veiled, crying aloud, and often repeating the words Char Alla, that is, Juſtice in God's name; and theſe are generally accompanied with a crowd of their own ſex, to back the petition with their joint out cries.

Juſtice is, however, adminiſtered in the moſt venal manner, with reſpect to the puniſhment of offenders; and more particularly when theſe are the Turkiſh ſoldiers, who behave with the greateſt inſolence, and commit acts

of violence with impunity; for they ſeldom ſuffer death for any crimes except that of rebellion, in which caſe they are commonly ſtrangled with a bow-ſtring. For ſome ſmaller offences they are either baſtinadoed, fined, or their pay ſtopped; and, if officers, reduced to the rank of common ſoldiers, whence they may gradually riſe to their former ſtations.

For clipping or debaſing the public coin, the old Egyptian puniſhment is inflicted, which is cutting off the hands.

If a Jew or Chriſtian is guilty of murder, or any other capital crime, he is burnt alive without the gates of the city; but for the ſame crimes the Moors and Arabs are either impaled, hung up by the neck over the battlements of the city, or thrown upon hooks fixed in the walls below; where they ſometimes hang thirty or forty hours in the moſt dreadful agonies, before they expire.

Moors found guilty of robbery or burglary have their right hand cut off, and hung about their necks; and are made to ride through the city on an aſs, with their faces towards the tail.

The Jews and Chriſtians for certain offences, as ſpeaking againſt Mahomet and his religion, muſt either turn Mahometans, or be impaled; which is certainly one of the greateſt indignities and barbarities that can be offered to a human being. The patient is laid on his face, and a ſtake, made ſharp at one end, and about eight or nine feet long, is forced up his fundament; and then taking him by the legs, they draw on his body, till the point of the ſtake appears at his ſhoulders; after which they erect the ſtake, and faſten it in a hole dug in the ground.

The ancient inhuman cuſtom of ſawing in ſunder is ſtill retained: this is done by laying the condemned perſon between two boards of the ſame length and breadth, and beginning to ſaw at the head.

Small offences are puniſhed with the baſtinado, which is given either upon the belly, back, or ſoles of the feet, according to the nature of the crime, or the arbitrary will of the cady, or judge, who alſo appoints the number of ſtrokes to be given with ſticks of the thickneſs of one's little finger; and theſe ſtrokes ſometimes amount to two or three hundred; but the number may be leſſened, either by the influence of a bribe, or the interpoſition of friends. But though the offender frequently dies for want of one of theſe powerful advocates, yet this puniſhment is neither reckoned capital, nor is the judge called to an account for cauſing it to be inflicted in that inhuman degree.

In caſes of debt, the debtor is uſually detained in priſon till the chouſes, or bailiffs, have ſeized upon, and ſold his effects: when, if the ſale amounts to more than the debt, the overplus is returned to the priſoner; or if it comes ſhort, he is releaſed, and no future demands are made upon him.

When the women offend, they are not expoſed to the populace, but ſent to a private houſe of correction; or if the crime be capital, they are tied up in a ſack, carried out to the ſea, and drowned.

Having given the puniſhments inflicted on malefactors, we ſhall conclude this ſection with their treatment of the Chriſtian ſlaves, who, though innocent, may be ſaid to be under a perpetual ſtate of puniſhment.

As ſoon as theſe ſlaves are made priſoners, the corſairs make a ſtrict enquiry into their country, condition, and quality, which is often done by baſtinadoing them to extort a true confeſſion; after which, having ſtripped them almoſt naked, they are brought to the palace of the dey, to which the European conſuls repair, in order to examine whether any of them belong to their reſpective nations; and if any were only paſſengers, to reclaim them. But if it be proved that they have ſerved for pay to any nation at war with Algiers, they cannot be releaſed without paying their full ranſom. Of theſe the dey has the choice of every eighth man, and chooſes thoſe who have ſome uſeful trades or profeſſions, as ſurgeons mates, carpenters, &c. becauſe they ſell for a great price; and if of quality, for a ſtill greater. The reſt, who are left to the owners and captors, are carried to the beſiſtan, or ſlave-market, where a price is ſet upon them according to their profeſſion, age, ſtrength, and ability. From thence they are led to the court before the dey's palace, where they are ſold by auction; and whatever is bid above the price ſet upon them, belongs to the government.

Theſe unhappy men have then an iron ring put round one of their ancles, and a long or ſhort chain faſtened to it, according as they imagine them more or leſs inclined to attempt their eſcape: but if any of theſe can procure a little money from their friends, or by way of charity, they are allowed to keep wine cellars; but muſt pay a certain tribute to the dey, according to the quantity they ſell; by which means many of them grow rich enough in time to purchaſe their liberty; though, beſides their tribute to the dey, they are obliged to contribute towards the maintenance of their poor ſick brethren, and of the Chriſtian chapels allowed for their uſe. As for the reſt, who have neither trades, nor can put themſelves in any way of living, they are uſed with very great ſeverity; they fare and work hard all day, and at night are locked up in public priſons, where they lie on the bare ground, without any other covering than the ſky, whence they are ſometimes almoſt ſtifled in mud and water. In the cities and towns they are put to the loweſt and hardeſt kinds of labour; in the country they are ſometimes made to draw the plough inſtead of horſes and oxen; and in all other reſpects, are treated with ſuch inhumanity, as would be ſeverely puniſhed, if exerciſed on the loweſt rank of brutes. The women ſlaves are treated with leſs ſeverity, and, if handſome and witty, are commonly made concubines, and ſometimes gain a perfect aſcendency over their maſters; but if any of them refuſe to comply, they ſpare neither threats nor cruelty to force them to it; and if application be made to the government in their behalf, the common anſwer is, that they are their maſter's property, and he is at liberty to put them to what uſe he thinks proper. Thoſe who want youth and beauty, are uſually conſigned to ſome of the lower offices of the family, and are liable to be ſeverely chaſtiſed for every ſlight miſcarriage, eſpecially in point of cleanlineſs, which they, in common with the Turks, affect to a very high degree, both with reſpect to their cloaths, proviſions, utenſils, and furniture.

The popiſh prieſts and monks who are ſlaves, are generally uſed with more gentleneſs, on account of their being better ſupplied with money, by which they procure an exemption from labour and other hardſhips; but whenever any Chriſtian prince declares war againſt the Algerines, they are the firſt who become the victims of their cruelty and reſentment.

SECT. XXI.

Of the Religion and Superſtitions of the Algerines, the Education of the Children, and their Ignorance in the Sciences: Their Trades, Commerce, and Coin.

THE Algerine religion differs only from the Turkiſh in their cheriſhing a great variety of ſuperſtitions. Thus they hang the figure of an open hand round the neck of their children, as a counter-charm againſt an evil eye; and both the Turks and Moors paint it upon their ſhips and houſes. The people who are grown up always carry about them ſome paragraph of the Koran, which they place upon their breaſt, or ſew under both their caps, to prevent faſcination and witchcraft, and to ſecure themſelves from ſickneſs and misfortunes. Theſe charms they eſteem ſo univerſal, that they alſo hang them to the necks of their cattle, horſes, and other beaſts of burthen.

An opinion prevails over all Barbary, that many diſeaſes proceed from ſome offence given to the Jenoune, a ſort of beings placed by the Mahometans between the angels and the devils. Theſe are ſuppoſed to frequent ſhades and fountains, and to aſſume the bodies of worms, toads, and other little animals, which being always in their way, are every moment liable to be moleſted and hurt. When any one is therefore maimed or ſickly, he fancies that he has injured one of theſe beings; on which the women ſkilled in theſe ceremonies go upon a Wedneſday, with frankincenſe and other perfumes, to ſome neighbouring ſpring, and there ſacrifice a cock or a hen, a ram or an ewe, according to the quality and ſex of the

patient, and the nature of the diſeaſe, a female being ſacrificed for one of the male ſex, and a male for the women.

The Algerines have three principal officers who preſide over all religious matters; theſe are the mufti, or high prieſt; the cady, or chief judge in eccleſiaſtical cauſes, and ſuch other matters as the civil and military power turns over to him; and the grand marabut, who is at the head of his order, which conſiſts of a kind of eremitical monks in ſuch high veneration, that they bear an extraordinary ſway, not only in moſt private families, but even in the government. Theſe three officers have their ſeats in the great divan next under the dey, and on his right hand, where they are allowed to give their opinion in all difficult and important affairs of ſtate; but have not the liberty of voting with the reſt of the members. As to religious affairs they are uſually referred to them, and their deciſions, if unanimous, are eſteemed binding, and no longer to be diſputed.

The people have a great veneration for the marabuts, who are uſually perſons of a rigid auſtere life, continually employing themſelves either in counting over their beads, or in prayer and meditation. Their chaplet uſually conſiſts of ninety-nine beads; on touching each of which they either ſay, "God is great, God be praiſed, or God "forgive me." This kind of ſaintſhip uſually goes by ſucceſſion, and the ſon, if he can behave with equal gravity, is intitled to the ſame eſteem and reverence with the father. Some of them pretend to ſee viſions, and to converſe with the Deity, while others are ſuppoſed to work miracles. Dr. Shaw ſays, that Seedy Muſtafa, caliph of the weſtern province, told him, that a neighbouring marabut had a ſolid iron bar, which, upon command, would give the ſame report, and do as much execution as a piece of cannon; and that once the whole Algerine army, on the dey's demanding too exorbitant a tax from the Arabs under his protection, were put to flight by the miracle: yet, notwithſtanding the frequency, as they pretended, of the experiment, neither the arguments urged by that divine on the merit of convincing a Chriſtian, nor the ſollicitations of the company, could prevail ſo far as to have the experiment tried before him; for the marabut had too much policy to hazard his reputation by putting it to the proof. At Seteef that learned gentleman ſaw a marabut famous for vomiting fire; but though he was at firſt greatly ſurpriſed at ſeeing his mouth ſuddenly in a blaze, and at the violent agonies he counterfeited at the ſame time, he afterwards plainly perceived that it was all a trick, and that the flames and ſmoke with which he was ſurrounded, aroſe from ſome tow and ſulphur which he contrived to ſet on fire under his burnooſe.

The roving and unſettled life of the Arabs, and the perpetual grievances the Moors frequently ſuffer from the Turks, prevent either of them enjoying that liberty and ſecurity which give birth and encouragement to learning; hence the knowledge of philoſophy, mathematics, and medicine, which once flouriſhed among the Arabs, are now loſt, and there are ſcarce any traces of them remaining.

The ſons of the Moors and Turks are ſent to ſchool at about ſix years of age, when they are taught to read and write for the value of about a penny a week. Each boy, inſtead of paper, has a piece of thin ſquare board, ſlightly dawbed over with whiting; and on this he makes his letters, which may be wiped off or renewed at pleaſure. On his having made ſome progreſs in the Koran, he is initiated in the ſeveral ceremonies and myſteries of religion: and when a boy has diſtinguiſhed himſelf in any branch of learning, he is richly dreſſed, mounted upon a horſe richly capariſoned, and, as hath been already mentioned in treating of Morocco, is conducted amidſt the huzzas of his ſchool-fellows through the ſtreets, while his friends and relations aſſemble to congratulate his parents, and to load him with gifts. The boys, after being three or four years at ſchool, are put to trades, or enrolled in the army, where moſt of them ſoon forget all they have learned at ſchool.

While the reverend divine we have ſo often quoted, was chaplain at Algiers, he endeavoured to become acquainted with the perſons moſt diſtinguiſhed for their learning; and though from their natural ſhyneſs to ſtrangers, and contempt of the Chriſtians, it is difficult to cultivate a real friendſhip with them, yet he ſoon found that their chief aſtronomer, who regulates and ſuperintends the hours of prayer, had not the ſkill to make a ſun-dial: that the whole art of navigation, as practiſed at Algiers and Tunis, only conſiſts in what is termed pricking of a chart, and diſtinguiſhing the eight principal points of the compaſs; and that even chemiſtry, once the favourite ſcience of theſe people, is at preſent only applied to diſtilling a little roſe water. The phyſicians chiefly ſtudy the Spaniſh edition of Dioſcorides; but they oftener conſult the figures of plants and animals than their uſes. Notwithſtanding this, theſe people are naturally ſubtle and ingenious, and only want time, application, and encouragement, to cultivate and improve their faculties.

As the Mahometans are generally predeſtinarians, they pay little regard to medicine, and uſually either leave the diſorder to contend with nature, or make uſe of charms and incantations. Yet in all diſtempers they reſort to bagnios, and there are a few other remedies in general uſe. Thus a dram or two of the root of round birthwort is an eſtabliſhed remedy for the colic; in pleuritic and rheumatic caſes, they make ſeveral punctures on the part affected with a red-hot iron, repeating the operation according to the violence of the diſeaſe, and the ſtrength of the patient. The prickly pear roaſted in the embers is applied hot for the cure of bruiſes, ſwellings, and inflammations. They pour freſh butter almoſt boiling hot into all ſimple gun ſhot wounds, and ſome of them inoculate for the ſmall-pox; though this practice is not much in reputation in this part of Barbary, and they tell a number of ſtories to diſcourage the uſe of it. They have few compound medicines; however, they uſe a mixture of myrrh, aloes, ſaffron, and ſyrrup of myrtle-berries, which is frequently found effectual in the cure of the plague.

Our author was ſometimes favoured with the ſight of their ancient kalendars, in which the ſun's place, the ſemi-diurnal and nocturnal arch, the length of the twilight, with the ſeveral hours of prayer for each day in the month are calculated to a minute, and beautifully wrote in proper columns; but theſe are as little conſulted as their ancient mathematical inſtruments, of which they know not the uſe: thus, if the cloudineſs of the weather prevents their adjuſting their large and ſmall hour-glaſſes to ſome inaccurate meridian lines they have made for that purpoſe, their times for devotion, which ſhould be punctual to a minute, are entirely left to the will and pleaſure of their cryers; for public clocks are not allowed in this country, which is perhaps owing to the great averſion of the Mahometans to bells.

Though their anceſtors were alſo diſtinguiſhed for their ſkill in arithmetic and algebra, not one in twenty thouſand appears to be at preſent acquainted with the firſt operations in theſe branches of mathematics; yet the merchants are frequently very dexterous in the addition and ſubſtraction of large ſums by memory, and have alſo a very ſingular method of numeration, by putting their hands into each other's ſleeves, and touching one another with this or that finger, or a particular joint, each denoting a determined ſum or number; thus, without moving their lips, or giving the leaſt intimation to the by-ſtander, they conclude bargains of the greateſt value.

Though piracy ſeems to ſuit beſt with the temper of the Algerines, they ſuffer free Chriſtians, Jews, either natives or foreigners, Arabians and Moors, to exerciſe a fair commerce both by ſea and land, and to carry on trades and manufactures in ſilk, cotton, wool, leather, and other commodities, which are moſtly conducted by Spaniards ſettled in Algiers, eſpecially about the metropolis. Carpets are another manufacture of this country, though they are greatly inferior to thoſe of Turky for beauty and fineneſs; but being both cheaper and ſofter, are preferred by the people to lie upon. There are likewiſe at Algiers looms for velvet, taffeties, and other wrought ſilks, and a coarſe ſort of linen is made in moſt parts of the kingdom, of which Suſa produces the fineſt. Theſe manufactures are chiefly conſumed at home,

ſome of them, eſpecially thoſe of ſilk and linen, being ſo inconſiderable, that they are obliged to ſupply the want of a ſufficient quantity by importing them from Europe and the Levant. The people ſend few of their commodities to foreign markets, their oil, wax, corn, and pulſe, being barely ſufficient to ſupply the country, though before the city of Oran became ſubject to Spain, the merchants have been known to ſhip off from the various ports of Barbary, ſeven or eight thouſand tons of corn in one year. The conſumption of oil, which is here very plentiful, is alſo ſo conſiderable in this country, that it is ſeldom permitted to be ſhipped off for Europe: ſo that their exports chiefly conſiſt in oſtriches feathers, wax, hides, wool, copper, rugs, ſilk-faſhes, embroidered handkerchiefs, Chriſtian ſlaves, and dates.

The goods imported, whether merchandize or prizes, chiefly conſiſt in gold and ſilver ſtuffs, damaſks, linen and woollen cloths and ſtuffs, cotton raw and ſpun, tin, iron, plated braſs, lead, quick-ſilver, cordage, ſail-cloths, bullets, cochineal, tartar, alum, rice, ſugar, honey, wax, ſpices, aloes, opium, aniſe and cummin-ſeed, ſoap, copperas, arſenic, brazil, logwood, vermillion, gum-lack, ſulphur, maſtic, ſarſaparilla, aſpic, frankincenſe, galls, paper, combs, cards old and new, and dried fruits. But though there is a conſtant demand for all theſe commodities, yet a ſmall quantity of them is imported by the merchants, on account of the frequent exactions and heavy duties to which they are ſubject, and the precarioufneſs of payment; on which account thoſe who want any of them will wait in hopes to meet with them on board ſome prize; for they are chiefly ſupplied with them by the corſairs. It is a misfortune that both the manufacturers and ſhop-keepers, which laſt are chiefly Moors and Jews, are ſeverely treated by the government, and frequently fined for even pretended faults, which renders them ſo poor, that it often puts them upon cheating their cuſtomers, either in their weights or meaſures, though they are ſure of being treated with the utmoſt ſeverity, either by a heavy fine, corporal puniſhment, or with death.

The coin in uſe here is moſtly foreign, their own being only of three kinds, viz. the barba, of copper, ſix of which were formerly worth an aſper; but is now of only half that value.

The aſper is a ſmall ſquare piece of ſilver, and both this and the former has Arabic characters ſtamped on each ſide. Fifteen of theſe aſpers are of the value of a Spaniſh ryal, and twenty-four of a dapta, which is worth about a crown. Theſe are all the pieces of money coined in the city of Algiers.

They have likewiſe three ſorts of gold coin; but theſe are only coined at Tremeſen, viz. the rupee, worth thirty-five aſpers; the median, and the dian, or zian, worth a hundred aſpers. This laſt was the ancient coin of the kings of Tremeſen, on which account that province has the ſole privilege of coining theſe pieces.

Beſides theſe, the Turkiſh ſultanin of gold, which is worth about a ducat; the moticales of Fez, of the value of about one ſhilling and ten-pence; Spaniſh ryals, French crowns, Hungarian ducats, and other European money, are alſo current among them, though they have no fixed ſtandard.

SECT. XXII.

Of the Kingdom of TUNIS.

Its Situation, Extent, Diviſions, Rivers, Iſlands; of the Mountain of Zawan or Zagoan, and of the Climate of Tunis in general.

THIS kingdom, which once comprehended the provinces of Conſtantina, Bugia, Tunis, Tripoli, and Zaab, or Ezzab, is bounded by the Mediterranean on the north and eaſt; by the kingdom of Algiers on the weſt; and by Tripoli, with part of Biledulgerid, on the ſouth; extending from the iſland of Jerba in thirty-three degrees thirty minutes to Cape Serra, in thirty-ſeven degrees twelve minutes north latitude, it being two hundred and twenty miles in length from north to ſouth, and a hundred and ſeventy in breadth from eaſt to weſt; the city of Sbekka, the fartheſt city to the weſt, being ſituated in eight degrees, and Clybea, the fartheſt to the eaſt, in eleven degrees twenty minutes eaſt longitude.

This country, which was once divided into provinces, is now under the immediate inſpection of the bey, and is only diſtinguiſhed into the ſummer and winter circuits, which the bey takes in perſon through his dominions at thoſe ſeaſons with a flying camp; in the ſummer ſeaſon traverſing the fertile country near Keff and Baijah, and the diſtricts between Cairwan and Jereede, and in the winter proceeding through the reſt of the country.

The ſummer circuit, or northern diſtrict, is much better inhabited than any of the neighbouring kingdoms of the ſame ſize, and is by far the moſt pleaſant and fertile; and as it has a great number of cities, towns, and villages, has the fineſt appearance of affluence, proſperity, and chearfulneſs, which doubtleſs proceeds from the mildneſs of its government, and its being freer from tyranny and oppreſſion. Its fertility is, however, interrupted by ſeveral hills, plains, and marſhes, diſperſed over it, that will admit of little cultivation, nor ſcarce any manner of improvement.

The principal rivers of this circuit are, the Zaine, which divides Tunis from Algiers; the Mejerda, uſually called Megerada; the famous Bagrada of the antients, on the banks of which Regulus is ſaid to have killed a monſtrous ſerpent. The Miliana, ſuppoſed to be the Catada of the antients, is remarkable for its forming the bay of Tunis, and having that metropolis ſituated at its mouth; the Gabbs, or Caps, ſuppoſed to be the Triton of the antients, which riſes only three or four leagues to the ſouth-ſouth-weſt of the city of its name, and falls into the ſea to the northward of the old city, forming the ground on which it was built into a kind of peninſula; and the Mejerdah, or Old Bagrada, which is the moſt conſiderable of the whole kingdom.

A ſmall iſland oppoſite to the mouth of the river Zaine, is in the poſſeſſion of the Genoeſe, who pay an annual rent to the regency; but the coral-fiſhery, which was their chief inducement for making this ſettlement, failing conſiderably, it is probable they will not long keep poſſeſſion of it, if they have not already abandoned it. They have, however, erected a fort for their protection againſt any ſurprize from the neighbouring Arabs on the continent, and from the inſults of the cruiſing veſſels of Algiers and Tripoli.

The other iſlands belonging to this ſtate are, Cape Negro, which is ſituated about five leagues to the north-eaſt of Tabarka, which has a ſettlement of the French African company, who pay a conſiderable ſum of money to Tunis for the liberty they enjoy at La Calle, though that place is under the Algerine government, and for keeping up a fort here to protect them from the inſults of the neighbouring Arabs.

Six miles to the north of Cape Negro is Jalta, the Galata, or Calathe, of the antients. This is a high rocky iſland, which has a very dangerous ſhoal. The Cani are two flat contiguous iſlands, where the Italian row-boats frequently lie in wait for the Tuniſeens. Theſe lie four leagues to the north-north-weſt of Cape Pilloe, and nearly in the mid-way to Cape Blanco; and four leagues beyond Cape Negro to the northward are the Three Brothers, which are three rocky iſlands near the continent, about half way to Cape Blanco.

The principal mountain of this kingdom is the Zowan, or Zagoan, whoſe ſummit affords a proſpect of the greateſt part of the kingdom. It is remarkable for a town of its name which ſtands at the foot of it, in great repute for dying ſcarlet caps, and for bleaching of linen; great quantities of both being daily brought thither from all parts of the kingdom. The ſtream which ſerves for that purpoſe, and runs from the top of the mountain, was formerly carried by a noble conduit to Carthage. Over the fountain was built a temple, the ruins of which are ſtill to be ſeen. It has alſo on its declivity and about its foot ſeveral Roman antiquities, as the remains of towns, caſtles, forts, and inſcriptions cut in marble. This moun-

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tain ſtands about a league and a half to the ſouth-ſouth-eaſt of the city of Tunis, and is moſtly barren and deſart, except a few ſpots which produce barley; but it has proper places where the people place a vaſt number of bee-hives.

This country is for the moſt part healthy and fertile, only in the ſouth there are many ſandy and barren deſarts, and there the heat is exceſſive; hence, though the winds which blow from the ſea are very refreſhing, thoſe which proceed from theſe deſarts are quite ſuffocating, eſpecially as they moſtly blow in July and Auguſt, and will continue five, ſix, or more days in the ſame corner; ſo that the inhabitants are obliged to water the flooring of their houſes to cool them. This wind is likewiſe apt to blow after the winter ſolſtice, and then, if there be any ſnow on the ground, which is ſeldom the caſe, it quickly thaws and diſappears. The ſea-winds from the north and the weſt-north-weſt, bring dry weather in ſummer, and rain in winter; but both the eaſterly and ſoutherly winds are for the moſt part dry, though in moſt ſeaſons they are attended with thick clouds.

Their firſt rains commonly fall in September, and ſometimes not till October; ſoon after which the Arabians break the ground, ſow their corn, and about three weeks after plant their beans, lentils, and chick-peaſe. If they have any rain in April, as they uſually have, they reckon their crop ſecure. Their harveſt commonly begins in May, or in the beginning of June. Their ploughed lands are generally ſo light, that a pair of oxen may eaſily plough an acre in a day; and the quantity of ſeed, whether of wheat or barley, is about two buſhels and a half to an acre, which one year with another yield about tenfold, and in ſome diſtricts much more. The Tuniſeens are much more addicted to agriculture than their neighbours the Algerines, and are for making the moſt of every inch of ground.

The ſtory they tell of Mahomet, bey of Tunis, ſhews the high opinion they have of agriculture. This prince having been dethroned by his ſubjects, applied to Ibrahim Hojah, dey of Algiers, who engaged to reſtore him to his throne, on condition of his diſcovering to him the grand ſecret of the philoſopher's-ſtone, which he had the reputation of being maſter of; and, on his promiſing to fulfil this condition, he reſtored to him the government of Tunis. Mahomet then ſent to the dey, with great pomp and ceremony, a multitude of plough-ſhares and mattocks; intimating to the Algerine prince, that the wealth of his country was to ariſe from a diligent attendance on the cultivation of the earth; and that the only philoſopher's ſtone he could acquaint him with, was the art of converting a good crop into gold.

Eight leagues to the weſtward of Carvan are the ruins of Truzza, where are ſeveral vaulted chambers perpetually filled with ſulphureous ſteams, much frequented by the Arabs for the uſe of ſweating.

This kingdom and the reſt of Barbary are very ſubject to earthquakes, which is eaſily accounted for from the great number of hot ſprings and ſulphureous caverns, which are a proof of there being an almoſt inexhauſtible ſtore of nitre, ſulphur, and other inflammable bodies in the earth, ſufficient to cauſe thoſe frequent and violent concuſſions. Theſe earthquakes commonly happen after ſome great rains, at the end of the ſummer or in autumn, and will extend themſelves a great way into the ſea, where they have been felt when the depth of water has exceeded two hundred fathoms.

Among the natural curioſities of Tunis are ſeveral ſalt lakes, and a mountain of ſalt named Jibbel Haddeſſa, which is hard and ſolid like a ſtone, of a reddiſh or purple colour, and bitter to the taſte; but being waſhed down the precipices by the rain and dews, becomes ſoft and white as ſnow, and loſes all its bitterneſs. There are other mountains whoſe ſalt is of a bluiſh colour, and, without undergoing ſuch accidental purifications, are very palatable.

SECT. XXIII.

Of the principal Towns of the Kingdom of Tunis; particularly Bizerta, Tunis, Nabel the Colonia Neapolis of Ptolemy, Süſa, Cairwan, or Carvan, Media, or Mehedia, Urbs, or Tuberbo, Bayjak, or Beja, Ferreanah, &c.

WE ſhall now deſcribe the principal cities and towns of this part of Barbary. At the bottom of a large gulph is Bizerta, which is pleaſantly ſituated on a canal, between an extenſive lake and the ſea, in thirty-ſeven degrees twenty minutes north latitude, two hundred and forty miles to the weſt of the city of Algiers, and thirty-ſeven miles to the north-weſt of Tunis. This town, which is about a mile round, is defended by ſeveral caſtles and batteries, the principal of which are towards the ſea, from which the lake is continually receiving a briſk ſtream, or diſcharging one into it; the waters flowing into the lake when the wind is northerly, and returning back into the ſea when it blows from the ſouth. The channel between the lake and the ſea was the antient port of Hippo, which is ſtill capable of receiving ſmall veſſels, but was once the ſafeſt and moſt beautiful haven on this coaſt; and there are ſtill ſome traces of a large pier, which extended a conſiderable way into the ſea, to break the force of the north-eaſt winds.

The gulph of Bizerta, the Sinus Hipponenſis of the antients, is a beautiful ſandy inlet, near four leagues in diameter. As the ground is low, the eye penetrates thro' delightful groves of olive trees far into the country, and the proſpect is bounded by a high rocky ſhore. Were proper encouragement to be given to trade and induſtry, Bizerta might be rendered a town of great wealth, it abounding with all kind of corn, pulſe, fiſh, fruit, oil, cotton, and many other productions.

On the ſide of a ſpacious navigable baſon, formed by the Mejerdah, lies Porto Farino, which was once a conſiderable city, but is now greatly decayed. It is chiefly remarkable for its beautiful cothon, where the Tuniſeens keep their navy.

Tunis, the Tunes of the antients, and the capital of the kingdom, is ſituated in latitude thirty-ſix degrees twenty-ſix minutes, and in ten degrees fifteen minutes eaſt longitude from London, on the weſtern bank of the channel of Goletta, in the form of an oblong ſquare, about a mile in length; but the whole town, with the ſuburbs included, does not exceed three miles in compaſs, though ſome authors have, without any foundation, given it a much larger circuit. It is not ſo populous as Algiers, nor are the houſes ſo handſome and ſpacious. The lakes and marſhes with which it is ſurrounded might probably render its ſituation leſs healthy, was not the moiſture of the air corrected by the great quantity of maſtic, myrtle, roſemary, and other aromatic plants, with which their ovens and bagnios are daily heated, and that frequently communicate a fragrance to the air. The want of ſweet water is one of the greateſt diſadvantages under which the inhabitants labour; for the brackiſhneſs of their well-water, and the ſcarcity of their ciſterns, oblige them to fetch a great part of what they drink from ſome places about a mile diſtant; but, except this inconvenience, no place enjoys a greater plenty of all the neceſſaries of life: for, beſides ſhips continually bringing new ſupplies of proviſions, their gardens abound with variety of fruit-trees, as palms, citrons, dates, lemons, and olives; which laſt grow in ſuch abundance about a league diſtant round the city, that they ſupply not only the inhabitants but ſtrangers with oil, and even with charcoal, that being the only wood they have to make it with.

They have their wheat chiefly from Urbs, Bugia, and other neighbouring places; and this they grind with a hand-mill; and having ſifted it through a fine ſieve, make of it fine cakes, and a flat kind of vermicelli; but this is only in uſe among the wealthy, the poor being forced to feed upon barley-meal, which they make into a kind of dumplings, and eat in oil or butter mixed with vinegar or lemon juice; but thoſe who are very poor only ſtir it in water, and eat it raw, without any other preparation. However, they have plenty of honey, and fruits of all ſorts pretty cheap.

Their principal ſtreets are large and croſſed by narrow lanes at proper diſtances, and the houſes are chiefly built with ſtone; but are meaner than thoſe of Algiers, they being but one ſtory high, and flat at the top. There are but

but few grand buildings, the chief of these are the great mosque, and the bey's palace. The gates of the city are five in number, but none of them are very handsome. Without the walls are the Turkish sepulchres, which are placed round the city, and are adorned with marble tombs, oratories, flower-pots, and other embellishments.

The bey's palace is the most magnificent edifice in the city. It has four noble gates, one at each front, and high turrets at each of the four corners; the courts are spacious, the galleries lofty and richly adorned, and the halls and apartments are very splendid, particularly that called the treasury, in which, among other things of value, is kept the book of their law written by Ali Mohadian, a celebrated doctor, from whom the beys boast that they are descended; and, in virtue of that descent, set up for the sole judges of all controversies about religion. The gardens are also very large, but not elegant.

The chief mosque just mentioned is built in the Turkish taste, and has nothing remarkable, except its extraordinary size and stately tower, which, next to that of Fez, is allowed to be the highest in all Africa.

Near the midst of the city is a piazza of great extent, which once contained no less than three thousand woollen and linen drapers shops, handsomely built, and furnished with a great variety of those goods, besides a considerable number of others belonging to the druggists, and other trades and manufactures. Indeed the chief manufactures of this city are those of linen and woollen; for both which it has been long famous, on account of the peculiar way the women had of letting down their spindles from the top of their houses quite to the ground, the weight of which is supposed to make the yarn finer and smoother.

The baths of this city, for both sexes, are very numerous; and, though inferior in size and beauty to those of Fez and Algiers, yet people are here more handsomely treated, and better accommodated, notwithstanding the city being destitute of running water. Both these are chiefly furnished with that element from the cisterns on the top of the houses, which receive the rain water; and a certain quantity is let down from every house, by pipes, into one or two public reservoirs; from which this and the other exigencies of the city are supplied, though not in such a quantity as to permit the inhabitants to bestow any of it in watering or cleaning the streets, which, on that account, are always either dusty or dirty: so that it is very unpleasant walking in them, especially as their houses have no windows in the front, which has the appearance of walking between two dead walls.

Here are also several colleges and schools, in which are many of their learned men and doctors of their law, part of whom are maintained at the public expence, and part by begging; but all of them are held in high esteem, as the favourites of heaven. The janizaries have very handsome barracks, like those of Algiers; and their aga, or chief, a palace, to which they repair for orders. The merchants and tradesmen have a kind of public exchange, and the custom-house officers a large custom-house. There is also an arsenal and dock, seated upon the bank of the canal, in which they have materials sufficient for building several galleys.

On the opposite side is the fort of Goletta already mentioned, and about two leagues distant from it is another castle built on a small island in the lake; but as there is little probability of the town being attacked on that side, this fortification has been long neglected. The principal fortification belonging to the city is the castle, which is situated on an eminence that commands the whole; it makes a very good appearance at a distance, and has some cannon mounted before the gate: but the jealousy of the government is carried to such an excess, that it is very dangerous for a Christian to view it too attentively; and is is much the safest way to pass by it as fast as one can.

Nabel, the Colonia Neapolis of Ptolemy, is situated in a low ground, a mile and a half from the sea shore, about a furlong to the westward of the antient Neapolis, and about nine miles to the east of Tunis. It is still a thriving town, and has been long famed for its potteries; the rest of its inhabitants are husbandmen. Here are many inscriptions upon stones, six feet in length, and three in breadth; but they are so defaced and filled up with rubbish and mortar, as to be unintelligible. On the bank of a little brook that runs through the old city is a block of white marble, on which is curiously carved a wolf in basso relievo.

Hamamet, a small but opulent city, is compactly built upon a low promontory, and is well fortified by nature. Some columns and blocks of marble are here to be met with; these are ruins brought from the neighbouring places. This city is supposed to take its name from the number of wild pigeons bred in the cliffs of the adjacent mountains.

Susa, or Sousa, is a considerable trading city, and the chief mart for oil; besides which it carries on a flourishing trade in linen, a great deal of which is manufactured here; with wax, honey, and several sorts of pickled fish, especially that called tunny. The town stands upon a high rock, and was once very strong, populous, and wealthy. It is still the residence of the Turkish bashas. The port is commodious and safe. The inhabitants, who are chiefly seamen, are civil to strangers; besides these, there are many merchants and tradesmen in the woollen way, who carry on a commerce with Turky and other parts of the Levant.

Eight leagues to the westward of Susa is Kairwan, vulgarly called Carvan, the Vico Augusti of the antients. This is a walled city, and the second in the kingdom for trade and the number of its inhabitants. It is situated in a barren plain, and at the distance of half a furlong from the walls is a pond and a capacious cistern, built to receive the rain-water; but the former, which is chiefly for the use of the cattle, drying up, or putrifying in the heat of summer, causes agues and other distempers. Here are some fine remains of the antient architecture; and the great mosque, esteemed the most magnificent and the most sacred in all Barbary, is supported by an almost incredible number of granite columns, which the inhabitants say amount to five hundred; two of which are of so fine and lively a red, with little white spots, that they are esteemed inestimable, and the whole structure the most magnificent in all Africa.

Media, or Mehedia, is situated on a small peninsula on the eastern coast of the kingdom, and appears to have been formerly a place of considerable strength, though it is not above two hundred and thirty paces in breadth towards the land side; but widens on approaching the sea. The port, with an area of about a hundred paces square, lies within the walls of the city, with the mouth of it opening towards the south; but it is now so shallow, that it can hardly receive the smallest vessels. The walls which surrounded the place were strong and lofty, flanked with six stately towers, besides others of a smaller size; but all of them were very strong and high, and had small gates plated with iron, but so low, that a man could not go in or out without stooping, and each of these were a kind of separate fortress. But of all the six, one which faced the east, and was the only gate on the land side, was built with surprising strength, having under it a vaulted arch seventy feet long, guarded by six strong gates, one within another; some covered with plated iron, and others made of cross iron bars riveted together, with retreats and port-culisses all of the same metal and form. These fortifications were erected by Mehedi, the first caliph of Kayrwan, who took no less pains in beautifying the city with noble buildings, if they were really his: but this a late judicious author much questions, from there being something too polite and regular in the several capitals, entablatures, and other pieces of antient masonry, defaced as they now are, to imagine the founder of them to have been an Arabian. However, there is but little of its former splendour left, except the walls, and some other structures which are run to decay.

Monasteer, an antient city of Carthaginian or Roman extraction, received its modern name from a monastery of Augustine friars in its neighbourhood. It is now a neat thriving city, situated on the extremity of a cape, and encompassed by strong walls.

At the distance of six leagues to the west of Tunis is situated Urbs, or Tuberbo, the Tuburbum Minus of the antients, a small town on the banks of the Mejerdah,

inhabited by Andaluſian Moors. Mahomet, a late bey of this kingdom, planted in this neighbourhood a great variety of fruit-trees, placing each ſpecies in a ſeparate grove: thus the citron trees are all placed by themſelves, without being mixed with the orange or the lime; and where you gather the peach or apricot, you are not to expect the pear or apple. In the adjacent valley the ſame public ſpirited prince erected, out of the ruins of an antient amphitheatre, a large maſſy bridge, or dam, with ſluices and flood-gates to raiſe the Mejerdah to a proper height, for the refreſhing of his plantations: but this was too laudable a work for it to laſt long in Barbary, and therefore it has been entirely broken down and deſtroyed.

The city of Bayjah, or Beja, the Vecca of Salluſt, is a place of great trade, and the chief mart for corn in the whole kingdom. It is built on the declivity of a hill, and has the convenience of being well watered. On the higheſt part of the city is a citadel of no great ſtrength, and on the walls, which are raiſed out of the antient materials, are ſeveral inſcriptions. In the plains that lie before the city, a public fair is kept every ſummer on the banks of the Mejerdah, to which the moſt diſtant Arabian tribes reſort with their families and flocks.

Ferreanah is thought, from its lonely ſituation and other circumſtances, to be the Thala of Salluſt, and was once the largeſt city of Bizacium; though it has no other remains of its antient grandeur, but ſome granite and other columns, which the Arabs have left ſtanding on their pedeſtals. It has been extremely well watered; for, beſides a conſiderable brook which runs under the walls, the city has had ſeveral wells, ſurrounded with a corridore, and vaulted over with a cupola. This, with the goodneſs of the air, are the only benefits this city can urge in favour of its ſituation; for, except a ſmall extent of ground to the ſouthward, which the inhabitants cultivate by ſupplying it, at proper times, with the water of the rivulet, the reſt of the adjacent country is dry, barren, and inhoſpitable. The proſpect to the weſtward is terminated with ſome naked precipices; or, where the eye is at liberty to wander through a valley between ſome narrow cliffs, you are entertained with no other view than of a deſart ſcorched up with perpetual drought, and glowing with the ardent beams of the ſun.

Twelve leagues to the eaſtward of Ferreanah is Gafsa, the antient Capſa, which is ſituated on a riſing ground, almoſt encloſed with mountains; but the landſcape is more gay and verdant than that about the laſt mentioned city, from the proſpect it affords of palm, olive, piſtachio, and other fruit-trees. However, this agreeable ſcene is of ſmall extent, and only ſerves to refreſh the eye in the more diſtant proſpect of an interchange of barren hills and vallies. Theſe trees are watered by two ſprings, one of which riſes within the citadel, and the other in the center of the city. The latter is probably the fountain mentioned by Salluſt, and was formerly covered with a cupola: it is ſtill walled round, and diſcharges itſelf into a baſon, which was perhaps originally deſigned for a bath. Theſe two ſprings unite their ſtreams before they leave the city, forming a pretty large brook, which, from the quantity of water, and the rapidity of the ſtream, might continue its courſe to a great diſtance, did not the inhabitants conſtantly uſe it in ſupplying their plantations. In the walls of ſome private houſes, and more eſpecially in thoſe of the citadel, which is a ſlight modern building, is a great confuſion of columns of granite, entablatures, and altars, which, when entire, and in their proper ſituations, muſt have been great ornaments to the city.

SECT. XXIV.

Of the Roman and other Antiquities to be found in the Kingdoms of Tunis.

FROM the account we have given of the principal towns of Tunis, it appears that this country abounds with Roman and other antiquities; and we ſhall now add to thoſe we have already mentioned, others of a more extraordinary nature. The Rev. and learned Dr. Shaw ſays, it is difficult to fix the exact ſituation of the antient city of Utica, except we allow that the ſea has been driven back three or four miles by the eaſterly winds, and the increaſe of the mud, which is probably the caſe; and then it may be juſtly placed at Booſhater, where are many traces of buildings of great extent and magnificence, as walls, ciſterns, and a large aqueduct. Theſe ruins lie about twenty-ſeven Roman miles from Carthage, and behind them we are entertained with a view of the large fields which the Romans have rendered famous by their military exploits.

The celebrated city of Carthage has not much better ſupported itſelf againſt the encroachments cauſed by the north-eaſt winds, and the mud thrown out by the Mejerdah, which has ſtopped up the antient harbour, and rendered it almoſt as far diſtant from the ſea as Utica. The greateſt part of Carthage ſtood upon three hills, inferior in elevation to thoſe on which Rome was built. Upon a place which overlooks the ſouth-eaſt ſhore is the area of a ſpacious room, with ſeveral ſmaller near it: ſome of them have teſſelated pavements, but neither the deſign nor the execution are very extraordinary. In rowing along the ſhore, the common ſewers are ſeen in ſeveral places, which, as they were originally well built and cemented, time has not in the leaſt impaired. Except theſe, the ciſterns have ſuffered leaſt by the ruin of the city; for, beſides thoſe which belonged to particular houſes, there were two ſets for the public uſe: the largeſt, which was the grand reſervoir, and received the water of the aqueduct, lay near the weſt wall of the city, and conſiſted of more than twenty contiguous ciſterns, each about a hundred feet long and thirty broad. The ſmaller ciſtern is in a higher ſituation near the cothon, it being contrived to collect the rain water that fell upon the top of it, and upon ſome adjacent pavements made for that purpoſe. This, however, might be repaired with little expence, the ſmall earthen pipes through which the water was conveyed wanting only to be cleaned.

No other remains of the grandeur and magnificence of this ancient city, the rival of Rome, are now to be ſeen. We find no ſuperb pieces of architecture; no triumphal arches; no columns of porphyry or granite; no curious entablatures: all the broken walls and ſtructures now to be ſeen, being erected either in the Gothic manner, or by the later inhabitants. However, the ruins of the celebrated aqueduct that conveyed the water into the greater ciſterns, may be traced to the diſtance of at leaſt fifty miles. This was a very expenſive work, and that part of it which extends along the peninſula, was beautifully faced with ſtone. Dr. Shaw obſerves, that at Arriana, a ſmall village to the northward of Tunis, are ſeveral entire arches, which he found to be ſeventy feet high, and ſupported by piers ſixteen feet ſquare. The water channel above theſe arches was vaulted over, and plaiſtered with a ſtrong cement: a man of the ordinary ſize may walk upright in it, and at certain diſtances holes are left open both for the admiſſion of freſh air, and the convenience of cleaning it. A temple was erected at Zowan, and at Zungar, over the fountains by which this aqueduct is ſupplied with water; that of Zungar appears to have been of the Corinthian order, and ends very beautifully in a dome that has three niches, and extends over the fountain. In theſe niches were probably ſtatues of water-nymphs, or other deities.

Farther to the eaſt is the ſanctuary of Seedy Doude, which takes its name from David, or as they pronounce it Doude, a Mooriſh ſaint, whoſe ſepulchre is here ſhewn five yards long Yet this ſtructure appears to be part of a Roman Prætorium, from the contiguous Moſaic pavements, all of them executed with the greateſt ſymmetry and exactneſs: the figures are horſes, trees, birds, and fiſhes, beautifully inlaid in ſuch a variety of colours, that they even appear more gay and lively than many tolerable paintings. The horſe, the inſignia of the Carthaginians, is repreſented in the bold poſture in which it appears upon the African medals; the birds are the hawk and the partridge; the fiſhes the gilt-head and the mullet; and the trees the palm and the olive. The deſigner perhaps, intending to point out the ſtrength, the diverſions, the fiſhery, and the plenty of dates and olives,

olives, for which this country has always been famous.

Six miles farther to the eaſt is Lowbareah, the Aquilaria of the ancients, where Curio landed the troops that were afterwards cut to pieces by Sabura. There are here ſeveral fragments of antiquities; but none of them very remarkable, except a ſurprizing cavern; for from the ſea-ſhore to this village, which is about half a mile diſtant from it, is a mountain hollowed with great art, from the level of the ſea to the height of twenty or thirty feet, with large pillars and arches, which have been left ſtanding at proper diſtances to ſupport the mountain. Theſe are the quarries mentioned by Strabo, from whence the buildings of Carthage, Utica, and many other neighbouring cities, might receive their materials. Our author remarks, that as this mountain is all over ſhaded with trees; as the arches below lie open to the ſea, with a large cliff on each ſide, and oppoſite to it is placed the iſland of Ægimurus; while ſprings are perpetually trickling down the rocks, and ſeats are raiſed for the weary labourer, there is ſcarce any doubt but that this is the cave placed by Virgil ſome where in this gulf, though ſome have thought his deſcription merely the work of imagination.

The amphitheatre of Jemme, the Tiſtra of Cæſar, is a noble piece of antiquity, originally conſiſting of ſixty-four arches, and four orders of columns. The upper order, ſuppoſed to be no more than an Attic, has ſuffered greatly from the Arabs, and in a late revolt of thoſe people, who uſed this place as a fortreſs, Mahomet bey blew up four of the arches from top to bottom, otherwiſe nothing can appear more entire and beautiful, particularly on the outſide; and within, the platform of the ſeats, with the galleries leading to them, are ſtill ſtanding. The arena is nearly circular, and in the center of it is a deep well of hewn ſtone, where the pillar that ſupported the velum, or awning, may be ſuppoſed to have been fixed.

Beſides this noble ſtructure, there are ſtill to be ſeen many other antiquities; as a variety of columns, altars with defaced inſcriptions, trunks of marble ſtatues, one of which is of the coloſſal kind in armour, and another is of a naked Venus, in the attitude and dimenſions of the Medicean, both by good maſters: but their heads broken off. Not inferior to this, are the triumphal arches of Spaitla, the ancient Sufetula, which is of the Corinthian order, conſiſting of one large arch, and a ſmaller one on each ſide, with the fragment of an inſcription upon it. From thence all along to the city, which is at about a furlong diſtance, is a pavement of large black ſtones, with a parapet wall on each ſide. At the end of this pavement you paſs through a beautiful portico, built in the ſame manner with the triumphal arch. This leads into a ſpacious court, where are the ruins of three contiguous temples; but the roofs, porticos and fronts are broken down, though all the other walls, with their pediments and entablatures, remain entire.

Upon an eminence ſix leagues to the weſt-ſouth-weſt of Spaitla, is Caſſareen. The river Derb runs winding below it, and upon a precipice that hangs over that river, is a triumphal arch, more remarkable for the quantity and value of the materials, than for the beauty and elegance of the deſign. It conſiſts of only one large arch, with an Attic ſtructure above it, that has ſome ornaments, reſembling the Corinthian, upon the entablature; but the pilaſters are entirely Gothic; yet notwithſtanding the rudeneſs of the workmanſhip, and the oddneſs of the ſituation, it has an inſcription, in which Manlius Felix, the founder, is gratefully commemorated. In the plains below the city are many mauſolea, upon one of which is an elegy in hexameter and pentameter verſes.

Upon the ſea-coaſt, about two leagues weſt-by-ſouth of Hamamel, is the Menara, a mauſoleum erected in the form of a cylindrical pedeſtal, near ſixty feet in diameter, with a vault underneath. On the top of this ſtructure, juſt above the cornice, are placed ſeveral ſmall altars, which the Moors ſuppoſe to have been deſigned for ſo many lamps for the direction of mariners. All theſe altars had inſcriptions, three of which are ſtill legible, one of them has theſe words; *L. Æmilio Africano Avunculo*; another, *C. Suellio Pontiano Patrueli*; and the other, *Vitellio Quarto Patr.*

There are alſo a variety of theſe mauſolea at Hydra, ſome of a round, others of an octagon form; others again ſquare, with a niche on one of the ſides, or a wide open place like a balcony on the top, all of them ſupported by four, ſix, or eight columns, and well preſerved; only their inſcriptions are defaced by time, or by the malice of the Arabs.

It is perhaps impoſſible to conclude this ſection, with words more applicable to the ſubject, than a paſſage in the preface to the travels of the learned author we have ſo often quoted. "A traveller, ſays he, can ſcarce fail "of falling into a ſerious train of thought, when he "obſerves ſuch large ſcenes of ruins and deſolation, as "are ſeen in theſe countries. He is ſtruck with the "ſolitude of the few domes and porticoes that are left "ſtanding, which hiſtory tells him were crouded with "inhabitants; where Syphax, and Maſſiniſſa, Scipio "and Cæſar; where the orthodox Chriſtians and the "Arians, the Saracens and the Turks, have in their "turns given laws. Every pile, every heap of ruins "points out to him the weakneſs and inſtability of all "human art and contrivance, reminding him of the "many thouſands that lie buried below, now loſt in "oblivion, and forgotten to the world."

SECT. XXV.

Of the Perſons, Cuſtoms, Manners, and Buildings of the Tuniſeens, particularly of the Turks, Moors, and Arabs; with many Cuſtoms that are agreeable to the Practice of the moſt early Ages.

THE Tuniſeens in general, and particularly the inhabitants of the metropolis, are like thoſe of Algiers, a mixture of Turks, Moors, Arabs, Jews, Chriſtian merchants, and ſlaves; with this remarkable difference, that they are here more polite and civilized, and entirely free from that haughtineſs, inſolence and cruelty for which the reſt of the people in Barbary are juſtly branded. They are in general much more kind and humane to their ſlaves, though they treat the knights of Malta, who are reduced to that condition with greater ſeverity, chiefly to oblige them to purchaſe their freedom at a dearer rate: for beſides the iron ſhackle which all are obliged to wear about their ankles, they have a huge heavy chain faſtened to it, which commonly weighs twenty-five pounds, and which they are obliged, either to twiſt about their legs, though it is then very troubleſome to walk with; or to hang it to their girdle by a hook, which cauſes a pain in the ſide; or elſe to hang it over their ſhoulder. They were formerly put to the hardeſt labours, ſuch as carrying of ſand, ſtone, and mortar for the builders, on which account they were obliged to write to Malta, as ſoon as poſſible for their ranſom. The Malteſe, on the other hand, were no ſooner informed of their ill treatment, than they ordered all their Turkiſh ſlaves to be cruelly baſtinadoed by way of return. In conſequence of which theſe were obliged to write to the Tuniſeens that if they continued to make the Malteſe ſlaves work at Tunis, they ſhould be cudgelled to death at Malta; and this at length put an end to this additional hardſhip.

The Tuniſeens are, in other reſpects, very courteous to ſtrangers, and all affairs with the regency are tranſacted in a very friendly manner. The conſuls that reſide at Tunis are treated with greater affability and condeſcenſion, juſtice, and diſpatch, than in any other court on theſe coaſts. Indeed, this nation has for many years been more intent upon trade, and the improvement of manufactures, than upon plundering and cruiſing; on which account the people have juſtly obtained the character of not living like their neighbours, in a perpetual open war with the Chriſtian powers; but of cultivating their friendſhip, and readily joining in their alliances.

The greateſt part of the Mooriſh women here would be eſteemed beauties even in England, and their children have the fineſt complexions of any nation whatſoever; but the boys are ſo expoſed to the ſun, that they ſoon attain the ſwarthineſs of the Arab; but as the girls keep more at home, they preſerve their beauty till they are thirty, when they are generally paſt child-bearing. One of theſe girls is ſometimes a mother at eleven, and a grandmother at twenty-two; and, as they generally live as long as the Europeans, they ſometimes live to ſee their children of many generations.

The dreſs of the Tuniſeens of both ſexes is alſo neater and more genteel, though nearly of the ſame faſhion with that of the Algerines. The citizens of both ſexes conſtantly wear drawers, eſpecially when they go abroad, or receive viſits. The virgins are, however, diſtinguiſhed from the matrons, by having theirs made of needle-work, ſtriped ſilk, or linen; but when the women are at home, or in private, they lay aſide their hykes, and ſometimes their tunics, and, inſtead of drawers, bind only a towel about their loins. The ladies affect to have their hair hang down to the ground, which they collect into one lock upon the hinder part of the head, binding, and plaiting it with ribbons; but where nature has been leſs liberal, they ſupply the defect by adding artificial to the natural locks. The hair being thus adorned, they tie cloſe together above the lock the ſeveral corners of a triangular piece of linen, worked with the needle in a variety of figures. Thoſe of ſuperior fortune wear what is called a ſarmah, which is nearly of the ſame ſhape as the other head-dreſs; but is made of thin flexible plates of gold or ſilver, cut through, and engraved in the manner of lace; and the dreſs is compleated by a handkerchief of ſilk, gauze, crape, or painted linen, bound cloſe about the ſarmah, and negligently falling upon the lock.

But none of theſe ladies think themſelves completely adorned, till they have tinged the eye-laſhes and the edges of their eye-lids with the powder of lead ore. This operation is performed by dipping a wooden bodkin, of the thickneſs of a quill, into the powder of lead ore, and drawing it under the eye-lids over the ball of the eye, which communicates to the eyes a blackneſs that is thought to add great beauty to perſons of all complexions. "This practice, ſays the learned Dr. Shaw, is of great "antiquity; for we find that when Jezebel is ſaid, in "2 Kings ix. 30. to have painted her face, the original "words are, She ſet off her eyes with the powder of "lead ore." The ſame author has proved, that this kind of ornament was alſo in uſe among the antient Greeks and Romans; and, in the courſe of this work, we have ſhewn, that it is not only practiſed in Barbary, but in Turky in Aſia, and other countries in the Eaſt.

The women of Tunis are not only handſome and more neat, but more familiar; they, indeed, put on their veils when they go abroad; but are allowed to be ſeen, and to converſe with ſtrangers, their huſbands being leſs inclined to jealouſy than the other Africans. The ladies of fortune are very fond of rich ornaments and perfumes, and are very conſtant in viſiting the public baths belonging to their own ſex; on which account the ſhops of the druggiſts and apothecaries are ſeldom ſhut before midnight, that being their chief time for bathing; in which they uſe a conſiderable quantity of odoriferous drugs and rich perfumes.

The men, as well as the women, reſort much to theſe baths, their religion obliging them to uſe frequent waſhings, particularly before the hours of public prayers, after every trifling defilement, and more particularly after the matrimonial intercourſe.

The merchants, officers, doctors, and ſcholars, when they go abroad, appear neatly dreſſed; but have ſuch a ſedate gravity, and good manners, that, though their ſtreets are crowded with people, one may go from one end of the city of Tunis to the other, without fear of being inſulted by the Turks, as one is ſure to be at Algiers. Indeed the Tuniſeens do not allow of many public mean taverns being kept by their ſlaves, as is done at Algiers, and thoſe they have are better regulated; whence thoſe very ſlaves are allowed to chaſtiſe even a Turk, if he drinks too much, or behaves inſolently; and even to pull off and keep his turban, till he has paid his reckoning. They ſell none but white wine, which the country produces in great plenty, and is very cheap and good; but, to render it more intoxicating, they commonly mix quick lime with it. It is cuſtomary in the taverns at Tunis, if a perſon calls for a quart of wine, to ſet before him three or four diſhes of meat, or fiſh, with ſallad, and other ſauce; and when he goes away, he pays only for the wine at a common price.

Though many of the Tuniſeens allow themſelves the uſe of wine, yet few drink it to exceſs; and ſome are ſtill ſo ſtrict as to refrain from it entirely, and inſtead of that pernicious liquor, as they call it, make uſe of a compound drug, to which they give the name of harix, or, according to others, laiſis; an ounce of which will inſpire them with ſuch ſurpriſing gaiety and intrepidity, that nothing can ruffle their mirth, or give them either fear or diſcontent. This compoſition, they ſay, they learned from the Turks, and, from its effects, it ſeems to be of the nature of opium, and is probably a mixture of that with other drugs.

The Turks and Moors are every where early riſers, and conſtantly attend the public devotions at break of day; after which each perſon is employed in his proper trade or buſineſs till ten in the morning, the uſual time of dining; they return again to buſineſs till the afternoon prayers, when all kind of work ceaſes, and their ſhops are ſhut up. The ſupper generally follows the prayers of ſun-ſet, and then repeating the ſame at the ſetting of the watch, when it begins to be dark, they go to bed immediately after.

Some of the graver people, who have no conſtant employment, ſpend the day either in converſing with one another in the barbers ſhops, in the bazar, or at the coffee-houſe: but a great part of the Turkiſh and Mooriſh youth, with many of the unmarried ſoldiers, attend their concubines with wine and muſick into the fields, or make merry at one of the public taverns.

As to the Arabs, their lives are one continued round of idleneſs or diverſions. When they are not called abroad by any paſtime, they ſpend the day in loitering at home, ſmoaking their pipes, and repoſing themſelves under ſome neighbouring ſhade. They have not the leaſt reliſh for domeſtic pleaſures, and are ſeldom known to converſe with their wives, or play with their children. The Arab places his higheſt ſatisfaction in his horſe, and is ſeldom in high ſpirits but when hunting or riding at full ſpeed. The eaſtern nations are in general very dexterous at this exerciſe. At the hunting of the lion a whole diſtrict is ſummoned to appear, when forming themſelves into a circle, they at firſt encloſe a ſpace three or four miles in compaſs, according to the number of the people and the nature of the ground. The footmen advancing firſt ruſh into the thickets with their dogs and lances to rouſe the game, while the horſemen keeping a little behind, are always ready to ſally on the wild beaſts. Thus they proceed, contracting the circle, till they at laſt either meet together, or find diverſion. The accidental paſtime on theſe occaſions is ſometimes very diverting; for the various animals within the circle being thus driven together, the people ſeldom fail of having a variety of agreeable chaces after hares, leopards, hyenas, jackalls, and other wild beaſts.

Hawking is another of the principal diverſions of the Arabs and gentry of the kingdom of Tunis, where the woods afford a great variety of hawks and falcons. Thoſe who take delight in fowling, inſtead of ſpringing the game with dogs, ſhade themſelves with a piece of canvas ſtretched upon two reads, and painted with the figure of a leopard. The fowler thus concealed walks through the breaks and avenues, looking through ſome holes a little below the top of the ſcreen to obſerve what paſſes before him. The partridges and ſome other birds, on the approach of the canvas, are obſerved to covey together, though they were before at ſome diſtance from each other; and the woodcock, quail, and ſome other birds that uſually feed in flocks, will, on ſeeing it, ſtand ſtill with a look of aſtoniſhment. The ſportſman has by this means an opportunity of coming near them, when reſting the ſkreen upon the ground, and directing the muzzle of his piece through one of the holes, he ſhoots at a whole

whole covey at once. The Arabs have likewiſe another method of catching partridges; for obſerving that after their being haſtily ſprung two or three times, they become fatigued and languid, they then run in upon them, and knock them down with their zerwatties, which are ſhort ſticks bound round with iron, or inlaid with braſs or pewter. Thoſe Arabs who are not maſters of a gun make uſe of theſe both for offenſive and defenſive weapons.

The Bedoweens, a name given to the Arabs who live in tents, ſtill retain many of the cuſtoms we read of in ſacred and profane hiſtory; for, except their religion, they are the ſame people they were two or three thouſand years ago. Upon meeting each other, they ſtill make uſe of the primitive ſalutation, "Peace be unto thee." The inferiors ſhew their deference and reſpect to their ſuperiors, by kiſſing their feet, knees, or garments, while the children or kinsfolk pay the ſame reſpect to the heads of their parents, and aged relations. In ſaluting each other, they clap their right hand on their breaſt, while thoſe who are more intimately acquainted, or are of an equal age or dignity, mutually kiſs the hand, head or ſhoulder; and, at their great ſolemnities, the wife alſo compliments her huſband by kiſſing his hand.

Perſons of the higheſt character, like the antient patriarchs and the heroes of Homer, perform what we ſhould term menial offices. The greateſt prince, when viſited by a ſtranger, is not aſhamed to fetch a lamb from his flock and kill it, while the princeſs makes haſte to prepare her fire and kettle, and then dreſſes it. The cuſtom of walking either bare-foot, or with ſandals, renders the compliment of waſhing the ſtrangers feet ſtill neceſſary: this is done by the maſter of the family, who firſt preſents himſelf, and is always the moſt officious in this act of kindneſs. When his entertainment is ready, he would think it a ſhame to ſit down with his gueſts; inſtead of which he ſtands all the time, and waits upon them: yet, notwithſtanding this reſpect, thoſe are ſometimes overtaken and robbed in the morning, by the very perſons who entertained them with ſuch hoſpitality the night before.

The reſpect paid by the polite nations of Europe to the female ſex, is in this country conſidered as abſurd infringements of that law of nature which aſſigns the preeminence to man: for the wives are only conſidered as a ſuperior claſs of ſervants, who are yet to have the greateſt ſhare of toil and labour. While the lazy huſbands take their repoſe under ſome neighbouring ſhade, and the young men and maidens attend the flocks, the wives are all day either employed at grinding at the mill, dreſſing proviſions, or working at their looms; and, to conclude the day, they ſtill, as in antient times, take a pitcher, or goats ſkin, and tying their ſucking children to their backs, trudge two or three miles to fetch water: yet, notwithſtanding all this buſineſs, neither theſe country ladies, nor thoſe of ſtill higher rank in the cities, will lay aſide any of their ornaments, neither their noſe-jewels, their bracelets for their arms and legs, or their ear-rings, all of which are very cumberſome; nor will they omit tinging their eyes with lead ore; ſo prevalent is cuſtom, and ſo fond are even the ladies in Barbary of appearing in the faſhion.

The method of building both in Barbary and the Levant ſeems alſo to have continued the ſame from the moſt early ages. Their houſes are ſquare buildings, with flat roofs, ſurrounding a court, where alone they are ornamented. Indeed large doors, ſpacious rooms, marble pavements, and cloiſtered courts, with fountains ſometimes playing in the midſt, are well adapted to the heat of the climate.

On leaving the ſtreets, which are generally narrow, with a range of ſhops on each ſide, and entering one of the principal houſes, you firſt paſs though a porch, or gate-way, with benches on each ſide, where the maſter of the family receives viſits and diſpatches buſineſs, few perſons, even among the neareſt relations, being admitted any farther, except upon extraordinary occaſions: from hence you paſs into the court, which lying open to the weather, is, according to the ability of the owner, either paved with marble, or ſuch coarſer materials as are proper for carrying off the water. When a number of people are to be admitted, as upon the circumciſion of a child, or the celebration of a marriage, they are ſeldom received into any of the rooms, but only into this court, which is then covered with mats and carpets for their more commodious entertainment; and, to ſhelter them from the heat of the weather, a kind of veil is expanded upon ropes from one ſide of the parapet wall or lattice of the flat roof to the other. To this covering, which may be folded or unfolded at pleaſure, Dr. Shaw remarks, that the Pſalmiſt ſeems to allude, in that beautiful expreſſion, "Thou ſpreadeſt out the heavens like a curtain."

This court is uſually ſurrounded with as many cloiſters above each other as the houſe is ſtories high, with either a baluſtrade, or lattice work round thoſe above, to prevent any perſons from falling down. You are conducted from the cloiſter and galleries into large ſpacious chambers of the ſame length with the court; but they have ſeldom or never any communication with each other, and one of theſe rooms frequently ſerves a whole family, particularly when many perſons join in the rent of a houſe; hence the cities of Barbary are extremely populous in proportion to their extent.

Their moſques are built exactly in the form of our churches, only inſtead of pews the floor is covered with mats. Near the middle a pulpit is erected, from whence the mufti, or one of the imans, every Friday explains a part of the Koran, and exhorts the people to piety and good works.

Near all the cities and villages is a large ſpot of ground, in which they bury the dead. Every family has a particular part of it walled in like a garden, in which the bones of their anceſtors have, for many generations, remained undiſturbed. In theſe encloſures the graves are all ſeparate and diſtinct, each having a ſtone placed upright both at the head and feet, while the intermediate ſpace is either planted with flowers, bordered round with ſtone, or paved all over with tiles. The graves of perſons of diſtinction are diſtinguiſhed by their having a ſquare room with a cupola built over them; which being conſtantly kept clean, white-waſhed, and beautified, they to this day continue, as our author remarks, an excellent comment upon the expreſſion of our Saviour, where he compares the hypocrites to whited ſepulchres, which appear outwardly beautiful, but are within full of dead mens bones and all uncleanneſs, Matth. xxiii. 27.

It is worthy of obſervation, with reſpect to theſe ſeveral ſtructures, that where extraordinary ſtrength is required, the plaiſter and cement are, to all appearance, of the ſame conſiſtence and compoſition with thoſe of the antients. Thus our author obſerves, that the ciſterns built by Sultan Ben Eglib, in ſeveral parts of the kingdom of Tunis, are of equal ſolidity with the famous ones at Carthage, and continue as firm and compact, unleſs where they have been deſignedly broken, as if they were but juſt finiſhed. The compoſition is made in the following manner:

They take two parts of wood-aſhes, three of lime, and one of fine ſand, which, after being well ſifted and mixed together, they beat inceſſantly for three days and nights with wooden mallets, ſprinkling them alternately, and at proper times with a little oil and water, till they become of a due conſiſtence. This compoſition is chiefly uſed in their ciſterns, arches, and terraces: but the pipes of their aqueducts are joined with tow and lime beat together with oil only, without any mixture of water. Both theſe compoſitions ſoon aſſume the hardneſs of ſtone, and ſuffer no water to pervade them.

The ingenious and learned divine we have ſo often quoted, and from whom we have borrowed the above article, alſo obſerves, that, inſtead of common glue, the joyners frequently uſe a preparation of cheeſe, which is firſt to be pounded with a little water in a mortar, till the wheyie matter is waſhed out. When this is done, they pound it again with a ſmall quantity of fine lime, and apply it afterwards as quick as poſſible to ſuch boards as are to be joined together; which, after the cement becomes dry, it is ſaid, will not be ſeparated even by water itſelf.

We ſhall now take a view of the habitations of the Bedoweens and Kabyles, the former the inhabitants of

the plains, and the latter of the mountains. The tents of the Bedoweens, which are of an oblong figure, and reſemble the hull of a ſhip turned upſide down, are covered with a coarſe hair-cloth, and differ in ſize, in proportion to the number of perſons who live in them. Some of them are ſupported by a pole eight or ten feet high, and others by two or three poles of the ſame length, while a curtain placed upon occaſion at each of theſe diviſions ſeparates the whole into ſeveral apartments; and theſe poles being covered with hooks, the Arabs hang upon them their cloaths, ſaddles, baſkets, and war-like inſtruments. They take their reſt by lying upon a mat, or carpet, wrapped in their hykes, which have been already deſcribed in treating of Algiers, and have neither bed, mattreſs, nor pillow. When there are a number of theſe tents together, they are uſually placed in a circle, and in the night the cattle are incloſed in the area in the middle, to ſecure them from the wild beaſts. In ſhort, Virgil's deſcription of their manner of living and decamping is as juſtly drawn, as if he had but lately made his obſervations.

The villages of the Kabyles conſiſt of a number of cottages, built either with bricks dried in the ſun, with the materials of ſome antient ruins, or with hurdles daubed over with mud; while the roofs are covered with ſtraw, or turf ſupported by reeds, or the branches of trees. In the largeſt of them there is ſeldom more than one room, which not only ſerves for a kitchen, dining-room, and bed-chamber, but one corner of it is reſerved for their foals, calves, and kids. In theſe huts the women make their blankets called hykes, and the goats hair-cloth for their tents; but, inſtead of weaving them with a ſhuttle, they conduct every thread of the woof with their fingers.

SECT. XXVI.

Of the Government, Laws, Commerce, and Language of the Tuniſeens.

THE government of Tunis is at preſent, like that of Algiers, entirely deſpotic; but with this difference, that the dignity of dey of Algiers is elective, while that of the bey of Tunis is not only hereditary, but he has the power of nominating which of his ſons he chooſes for his ſucceſſor; or, if he thinks none of them worthy of that honour, he may chooſe either a brother or a nephew to ſucceed him in the throne.

The beys are alſo equally independant both of the grand ſeignior and the divan. They were indeed once under the protection of the former; but the rapacious extortions and tyranny of the baſhas in a manner obliged them to ſhake off their yoke, and form a government of their own, which was ſettled in ſuch a manner, that their deys, as they were then called, could do nothing without the conſent of the divan: but they at length found means to rid themſelves alſo of this uneaſy clog, tho' the government ſtill retains a ſhadow of both; for the Porte has ſtill a baſha who reſides here; but his power and influence are ſo inconſiderable, that he only ſerves to remind the Tuniſeens of their being once ſubject to the grand ſeignior, or at moſt to prevent the regency taking any meaſures prejudicial to his intereſt. As to the divan, it being chiefly compoſed of the friends and creatures of the bey, they are rather aſſembled to give a forced approbation to his reſolutions, than for him to conſult them about their juſtice and expediency.

When this new form of government was firſt eſtabliſhed, the deyſhip, as hath been already intimated, was the ſupreme dignity, and the beys, who were the next in rank, were entirely ſubordinate; but having ſince built their power on the ruin of the dey's, they have by degrees raiſed themſelves to their preſent independency; and, by making the office of bey hereditary, have endeavoured to prevent thoſe frequent depoſitions, rebellions, and maſſacres, which are too common in an elective monarchy. They have, however, been unable to prevent jealouſies and cabals, or to hinder the ſons rebelling againſt their fathers, or againſt ſuch of their brothers as are nominated to ſucceed them: whence the dignity of bey oftener falls to the ſhare of that ſon who has had the addreſs to form the ſtrongeſt party, than to him who has been appointed by his father, or is moſt worthy to fill the throne. Thus, whenever this office becomes vacant, it is ſeldom filled up again without much bloodſhed, rapine, and violence.

The dignity of dey is now dwindled to ſuch a degree, that he who enjoys it has ſcarce half the ſhare in the government, which the beys poſſeſſed when they held the next rank under it; for theſe were then appointed governors of the provinces, where they lived in great ſtate and grandeur, gaining immenſe wealth by oppreſſing their fellow-ſubjects, and by ſinking a conſiderable part of the revenue into their own coffers: whereas the bey, by dividing the kingdom into two circuits, and collecting the revenue in perſon, at the head of his flying camp, has at once ſtripped them of the greateſt branch of their wealth, grandeur, and authority, and left them only a mere dependence on the favour of the bey. Both the deys and the divan took great umbrage at this exceſs of power, and much more on their entailing the royal dignity on their deſcendants, and rendering it ſtill more ſecure to them by the alliances they contracted with the Arabian princes, their near neighbours; but the noble and united ſtruggles they made to ſhake off this new and irkſome yoke, inſtead of meeting with the ſucceſs they expected, ſerved rather to render it more heavy and durable.

The bey, however, ſhews a great indifference to all the grandeur of ſtate, and is contented with ſecuring to him and his deſcendants the privilege of reigning with an uncontrouled ſway. He has indeed very powerful reaſons to prevent his making ſuch a ſplendid figure as would rather create envy and jealouſy, than awe and regard, either from his ſubjects, eſpecially the Moors and Arabs, or from his neighbours, and more particularly the dey of Algiers.

What the revenues and land forces of the bey of Tunis are, is not eaſy to gueſs, the former chiefly conſiſting in the tribute which the Moors and Arabs pay, and in the cuſtoms ariſing from imports and exports, both of which are in a conſtant fluctuation; for both the Moors and Arabs frequently find means of eluding the payment of their taxes. The forces of the bey chiefly conſiſt of renegadoes and a few militia, the latter of whom are chiefly kept in their garriſons and ſea-ports; but are neither ſo well-paid nor diſciplined as thoſe of Algiers. The renegado ſoldiers, who chiefly compoſe the bey's guard and the garriſon of his capital, are indeed better maintained and cloathed. Beſides theſe the bey can, upon all emergencies, command a powerful army of Moors and Arabs both horſe and foot; but can have no great dependence on their fidelity.

Their ſhips are alſo much inferior to what might be expected from ſuch a maritime trading nation. Thoſe that belong to the government are ſeldom more than four, and all of them poorly rigged, the largeſt carrying no more than forty guns: beſides theſe they have about thirty galliots, which carry from twenty to a hundred and twenty men; theſe are generally commanded by a renegado, and manned partly by ſome of the ſame people, and partly by Turks and Couloglies, or the ſons of married ſoldiers. The Chriſtian ſlaves work the ſhip, and thoſe of the Mahometan religion are only concerned in the fighting part. The four great ſhips ſet out on a cruiſe, and are ſupplied with biſcuit, oil, butter, and vinegar, by the bey; but as theſe proviſions are inſufficient, their captains, for two piaſters more from every Turk, enlarge the allowance.

Other galliots are alſo fitted out by private owners, who cruize at their own expence, pay the ſhip's crew, defray other charges, and are allowed the ſole property of the prizes they take, except ſuch perquiſites as the bey reſerves for himſelf.

When any of the government's ſhips bring in a prize, the hull of the veſſel and half the cargo, after the ſhip's expence has been deducted, belong to the bey; and the other half is divided between the rais, or captain, and the company. The rais has ſix ſhares, the under rais four, the maſter two, the cockſwain two, and each private

private man has half a ſhare. With reſpect to the ſlaves, the bey, beſides his half, has the privilege of buying the reſt at a hundred piaſters per head, though he ſeldom fails of ſelling them for three or four hundred; only every tenth head belongs to the divan.

A Chriſtian merchantman, on entering the road of Tunis, hoiſts his colours, and ſalutes the caſtle of Goletta with three guns, and then the maſter goes aſhore to inform the aga whence he comes. But when a man of war belonging to one of the Chriſtian powers comes in, he anchors at a farther diſtance from the caſtle than the merchantmen, and is firſt ſaluted from it according to his rate, which he returns with the ſame number of guns. While he ſtays, a flag is hoiſted at the houſe of the conſul belonging to his nation, and all the merchantmen of the ſame country keep their colours flying. The man of war is no ſooner arrived, than the conſul is obliged to give notice of it to the bey, who inſtantly orders all the ſlaves to be ſhut up, leſt any of them ſhould find means to get on board; in which caſe there would be no reclaiming them. At the departure of a ſhip of war, the bey commonly ſends the captain the uſual preſents of oxen, ſheep, poultry, and other refreſhments.

All trading veſſels which load or unload in this kingdom, are obliged to pay anchorage, which amounts to ſeventeen piaſters, and alſo for loading and unloading. The average on ſhips loading being part of the public revenue, riſes and falls according to the exigencies of the ſtate. This duty, which ran high in the year 1733, amounted to twenty piaſters for every ſhip, whether loading or unloading. To theſe may be added, the duty of two per cent. called the conſulage, on every cargo taken on board at Tunis, and is for the ſalary of the conſul and other officers. The paſſports granted to French captains are, at the deſire of their own crown, limited to three years; at the end of which they are to appear before an admiralty-court in France, under ſevere penalties, before they renew it: but thoſe granted to the Engliſh extend to fourteen years, without their being confined to the above-mentioned obligation.

All public conventions and inſtruments are written in the Arabic tongue, which, from the introduction of the Turkiſh religion into Barbary, and the intercourſe with the Moors, is much corrupted from its antient energy and elegance. The public commerce is generally carried on by the help of the Lingua Franca.

The great number of renegadoes from France, Spain, and Italy, which are here much encouraged, on account of their abilities, uſefulneſs, and profeſſed hatred to all Chriſtians, have likewiſe rendered their languages ſo familiar in theſe parts, eſpecially in Tunis, that it would be dangerous to talk of ſtate affairs in any of them before either the Turks or Moors. Many of theſe renegadoes find means to raiſe themſelves to the moſt conſiderable employments, and gain immenſe riches.

The Jews alſo ſwarm in this kingdom, on account of their uſefulneſs in commerce, and live after their own manner in their ſeparate quarters. There are computed to be no leſs than nine or ten thouſand in the city of Tunis, many of whom carry on a very conſiderable commerce; and as they are much addicted to cheat in their weights and meaſures, to make fraudulent bankruptcies, and alſo to adulterate gold duſt and other commodities, they are generally more ſeverely puniſhed or fined than any other foreigners; eſpecially if they are caught in diminiſhing or counterfeiting the coin, which is much the ſame here as at Algiers.

The puniſhments inflicted on criminals are much the ſame at Tunis as at Algiers, only their ſuperſtition has dictated a different method of putting to death thoſe renegadoes who turn Chriſtians. Their cruelty is here extremely dreadful, for they either wrap them up in a cloth dipped in melted pitch, and then ſet it on fire; or elſe put them to a more lingering death, by encloſing the whole body, except the head, and rubbing that and the face with honey, which expoſes them to the bite and ſtings of waſps and other inſects, by which they are tortured ſeveral days and nights before they expire.

They alſo puniſh with inhuman cruelty the ſlaves who attempt to run away, eſpecially ſuch as kill their Mahometan maſters; for this laſt offence they break the offender's arms and legs, tie him to a horſe's tail, and drag him through all the ſtreets; after which, if he be ſtill alive, they give his body to the Franks or European Chriſtians; but the boys frequently take the body out of the executioner's hands, in ſpight of the mezoar, or ſub-baſha; and having dragged it about ſome time longer, roaſt it with ſtraw, and, after many other indignities, at laſt throw it into ſome ditch, from which it is fetched by the Franks in order to be interred.

Tunis exports to France Morocco ſkins, hides, wool, corn, oil, beans, lentils, and wax; and receives in exchange Languedoc cloths, Spaniſh wool, iron, ſteel, hardware, paper, brandy, wine, pepper, cloves, ſugar, and vermillion. The Italian trade is carried on entirely by the Jews, who ſend the ſame commodities as to France, and import from thence gold and ſilver tiſſue, Spaniſh cloths, damaſks, and ſeveral ſorts of ſilk and woollen ſtuffs. The Moors and Turks export to the Levant gold duſt, chequins, woollen ſtuffs, bales of caps, and lead; and bring in return ſilks, calicoes, iron, vermillion, and allum. They vend much the ſame kind of commodities into Egypt; but the oil that is carried thither muſt be put up in jars, and not in caſks, the greateſt part of it being deſigned for the lamps of Mecca and Medina; and the Arabians would think it polluted, as the caſks might formerly have contained wine. From thence they export in exchange rice, linen, flax, cotton, and coffee.

The number of French ſhips freighted at Tunis by the Turks, Moors, and Jews, are ſaid to amount annually to no leſs than a hundred and fifty to the Levant, and fifty for France and Italy: but as for thoſe of the Engliſh, their number is quite uncertain.

One conſiderable branch of the commerce of Tunis conſiſts in the caravan veſſels which trade to the Levant, not only on account of the half average they pay to the ſtate, but of the vaſt concourſe of people they occaſion, and the tax on paſſports; but the moſt conſiderable of all the caravans are thoſe from Sallee and the Cadenſis; the firſt of which arrives about three weeks before the faſt of Ramadan, and enriches the Tuniſeens with gold duſt and chequins to the value of a hundred thouſand pounds ſterling. The Cadenſian, which comes in twice a year, alſo brings plenty of gold duſt, beſides a conſiderable number of negroes, which they exchange for clothes, Venice glaſſes, coral, wire, paper, &c.

In moſt other reſpects, the commerce of the Tuniſeens is carried on much after the ſame manner as that of Algiers, with this advantage, that foreigners are uſed with much greater equity and humanity. The Engliſh, French, Dutch, Imperialiſts, and Genoeſe, have their conſuls, who are likewiſe treated with much greater reſpect. They have not only fine houſes in the metropolis, but handſome villas, or country ſeats, in its neighbourhood; and in both they live in a ſplendid manner. The duty of two per cent. on all the veſſels that take their cargo on board at Tunis, which ſerves for their's and their officers ſalaries, is collected by a merchant of the greateſt reputation, who paſſes his account every year before the conſul, chancellor, and four other merchants.

SECT. XXVII.

Of the Kingdom of TRIPOLI, *or* TRIPOLY, *including* BARCA.

Its Situation and Extent; with a Deſcription of the Gulph of Sidra.

THOUGH this ſtate is tributary to the Porte, and under its protection, it aſſumes the name of a kingdom; the grand ſeignior being always fond of multiplying theſe titles, in order to ſwell the pomp and grandeur of his own. It receives its name from that of its metropolis, which is ſtiled New Tripoli, to diſtinguiſh it from a much more antient city in Phœnicia, which ſtill retains its former name.

The kingdom of Tripoli, including the deſart of Barca, and the reſt of Barbary, is bounded on the eaſt by Egypt, on the north by the Mediterranean ſea, on the weſt by Tunis, and on the ſouth by Nubia and unknown parts of Africa, extending from ten degrees thirty minutes to thirty

thirty degrees eaſt longitude from London, which, with the windings of the coaſt, give it an extent of above twelve hundred miles in length: but as to its breadth from north to ſouth, it varies very much, it extending in ſome places a hundred, and in others three hundred miles from north to ſouth.

The coaſt affords no natural curioſity, except the gulph of Sidra, which has its name from a ſmall iſland at the bottom of it. It was antiently called the Syrtis Magna, to diſtinguiſh it from a ſmaller one on the coaſt of Tunis, and its being more dangerous to mariners, from its drawing with greater violence, and the ſands being deeper. But few rivers diſcharge themſelves into it, and thoſe are of no great note: nor are the Magra, Ruſalmabes, Caſarnacar, and others, that empty themſelves into the Mediterranean, of greater conſequence, except their ſerving to nouriſh an infinite number of palm-trees by their being diſtributed into canals, without which it would be impoſſible for them to grow in the ſandy deſarts.

This country is at preſent divided into maritime and inland: the inhabitants of the former live chiefly upon commerce and the piratical trade, and the latter for the moſt part on plunder and robbery. Each of theſe diviſions has ſome cities and towns, with a much larger number of villages, which lie chiefly ſcattered through the latter; but moſt of them are very poor and thinly inhabited, the country being almoſt every where ſandy and barren. Indeed, all the cities and towns worthy of notice are ſituated along the coaſt. Of the moſt conſiderable of theſe we ſhall give ſome account, the reſt being either gone to ruin, and entirely depopulated, or inhabited only by a few fiſhermen, people who burn lime, the makers of pot-aſhes, and a few labourers, all reduced to extreme poverty through the exactions of the government, or the frequent depredations of the Arabs.

SECT. XXVIII.

A Deſcription of the city of Tripoly, or Tripoli, the Capital of the Kingdom; and particularly of an antient triumphal Arch in that city.

TRIPOLI, the metropolis of this kingdom, is ſituated in fourteen degrees thirty minutes eaſt longitude from London, and in thirty-three degrees five minutes north latitude, and was once divided into two parts, the Old and the New. The former was the native place of the emperor Severus, and is ſuppoſed to have been built by the Romans; after which it was conquered by the Vandals, and at laſt deſtroyed by the Mahometans; ſince which time it has never recovered itſelf, or if it did, has been ſuffered to run to decay, and is now almoſt gone to ruin. The latter, which is ſituated at a ſmall diſtance from it, is of no great extent; but is populous and in a flouriſhing condition. It ſtands on a ſandy ground by the ſea-ſhore, and is encompaſſed with high walls and ſtrong ramparts, flanked with pyramidical towers, but has no ditch. It has only two gates, one on the ſouth towards the country, and the other on the north fronting the ſea, where the city ſpreads itſelf in the form of a creſcent, near a ſpacious and commodious haven. The point to the eaſt is little elſe beſides a group of rocks, on which are to be ſeen ſome antient forts, which are now run to decay; but that to the weſtward is defended by a ſtrong caſtle, encompaſſed with fortifications in the modern taſte, and defended by ſome large cannon.

New Tripoli is ſuppoſed to have been built by the natives, who gave it the name of Tarabilis, or Trebilis, whence the Latins call it Tripolis. According to ſome authors it was formerly a place of very great trade, on account of its neighbourhood to Numidia, Tunis, and other conſiderable places; and was therefore reſorted to by veſſels from Malta, Venice, Sicily, Marſeilles, and other ports, it having one of the moſt commodious havens along the whole coaſt till you come to Alexandria; and by this means it became ſo opulent, that it abounded with fine moſques, hoſpitals, and other public buildings, and being filled with rich merchants, excelled Tunis both in wealth and beauty. It now indeed retains but few traces of its ancient ſplendour, it having little elſe to invite the eye but the diſtant proſpect; for the houſes within the city are low and mean, dirty and irregular; yet it has ſome monuments, which remove all doubt of its having once made a much more noble appearance, particularly a triumphal arch, one half of which lies buried in the ſand; but what is ſeen above it is a ſufficient proof of its former grandeur.

This triumphal arch is the only antiquity to be met with in this country; and even this would have been long ago deſtroyed, had it not been for a tradition which paſſes among the inhabitants, that the very attempt to demoliſh it would infallibly be attended by ſome dreadful misfortune. In confirmation of this they ſhew a ſtone half looſened from the reſt, and confidently aſſert that a prince having begun to remove ſome of the ſtones, the workmen were at firſt frighted by a terrible earthquake; but ſtill perſiſting in their work, in ſpight of this ſupernatural warning, they were all buried under a prodigious cloud of ſand. It is probable ſome magnificent ſtructure was erected near this elegant arch, ſince one cannot dig near it far under ground, without finding ſome of the largeſt pieces of marble that are any where to be met with.

The architecture and baſſo relievos in this famous work are finely executed. The four corners of the building are ſupported by an equal number of pilaſters, adorned with vine leaves. Over each of the four gates is a triumphal chariot, in one of which is repreſented Alexander drawn by two ſphinxes, with ſome ſlaves under it.

The inſcriptions over the gates are all worn out, except one on the north ſide, which is ſtill legible. The ſtones of this ſtructure are all of fine marble, between five and ſix feet thick, and are faſtened to each other by iron cramps, without either mortar or cement.

We need not, however, wonder at the decay of this city; as it labours under two great inconveniencies; the firſt is the want of ſweet water, here being neither rivers, ſprings, nor any other means of ſupplying it with that neceſſary element, but reſervoirs for ſaving the rain; the ſecond inconvenience is the great ſcarcity of corn, and the other produce of the earth, the city being ſurrounded for ſeveral miles together on the land ſide with a dry ſandy ſoil. This, ſome authors maintain, was formerly arable and fertile ground, that produced great abundance of corn and other grain, till being overflowed by the ſea, it left thoſe vaſt quantities of ſand which now cover the whole ſurface of the earth, and render it incapable of producing any thing but palm-trees, which are ſaid to grow in great plenty, notwithſtanding the barrenneſs and dryneſs of the ſoil, and yield the moſt delightful dates, which is a conſiderable part of their food; beſides theſe they have the lotus, a fruit reckoned finer than dates; and as the natives make from it a moſt excellent wine, this plant ſerves them both for meat and drink.

Near the city walls is a famous burying-ground, in which are found coffins, urns, medals, and other curious relics of antiquity. The Franciſcan friars have here a handſome church, convent, and hoſpital; the laſt of which is the more neceſſary, as the city is ſo often, and ſo ſeverely, viſited by the plague. Other orders of monks have been likewiſe ſettled there, but have ſince been obliged to abandon it. The country is, however, adorned with a multiplicity of handſome villas, the gardens of which are chiefly cultivated by Chriſtian ſlaves. It is obſervable, with reſpect to thoſe unhappy wretches, that there is only a very ſmall number of them here, when compared with the many thouſands in the cities of Algiers and Tunis, whence they are locked up at night in one ſingle bagnio. The people juſt keep a ſufficient number to cultivate their gardens and ſerve them in the loweſt offices, and ſell all the reſt.

The people here carry on a great trade in linen cloth, great quantities of which are made by the inhabitants; but their chief dependance is on their corſairs, and thoſe of other nations which reſort to this city; they indeed keep only ſix or ſeven at moſt, yet theſe are ſo deſperate, and make ſuch advantage of their ſituation, by being within reach of thoſe merchant-ſhips which trade into Egypt, Italy, and the Archipelago, that they greatly infeſt thoſe ſeas, and do much miſchief.

SECT.

SECT. XXIX.

A Description of the Towns of El Hammah, Zara, or Zoara, and of the Towns and District of Derne and Mesrata.

EL Hammah, an antient town long gone to decay, is situated in thirty-four degrees north latitude, and is only remarkable for its Roman walls of square stones, and some inscriptions mentioned by Leo Africanus and Dapper, but now so defaced as not to be read; and for its hot sulphureous springs, which are conveyed to it by an old aqueduct. It is now a poor miserable town, only inhabited by a few husbandmen and fishermen, and those who seek for a better livelihood from the piratical trade.

Zara, or Zoara, another ruinous town, encompassed by an old decayed wall, and seated near the sea, about thirteen leagues from the island of Jerba, or Jerbis. It is at present inhabited only by poor people, who live either by burning quick-lime and pot-ashes, or follow the piratical and fishing trade. All these stand on the eastern coast of the gulph of Sidra: those that are within it, and on its eastern side, are in a still more ruinous condition. What has most contributed to this and to the destruction of their piratical trade, on which, like their neighbours, they chiefly subsisted, is their being so near to the island of Malta; which being conveniently situated opposite to the coast, the knights of that island have constantly watched them, and by suppressing their frequent excursions, oblige them to apply to fishing, and to cultivate as much land about those towns as will just serve them from hand to mouth.

The only place worthy of notice on the west side of the above gulph is Derne, now a small town. It stands about half a mile from the sea, and is surrounded with fine springs of sweet water, one of which runs through the town, and others round the walls, and therefore its territory is still capable of bearing corn and garden-stuff; but it is so poorly inhabited, that little advantage is obtained from it. This town is still the capital of a district of its own name, which extends from Cape Bomb on the east to the gulph of Bengasi, which is above three hundred miles; but is chiefly inhabited by wandering Arabs, who are said to amount to thirty thousand families, that pay a small tribute to the bey of Tripoli. This tract is almost every where covered with a plant or shrub that bears a thick downy leaf, with branches of yellow flowers, and not only keeps green, but blossoms during the greatest part of the year. The bees chiefly feed upon this flower, which gives an excellent taste to their honey.

On the western side of the gulph of Sidra is also the district of Mesrata, which contains the country antiently called Cyrenaica and Pentapolis, from its then having five cities; but is now called Mesrata, from its capital. It has some towns and villages, both on the sea-side and within land, that trade with the Christians for European commodities, which they sell to the negroes, and exchange for slaves, musk, and civet, which they carry into Turky. The inhabitants were formerly rich and warlike, impatient of the yoke of the Tunisians, as they are now of that of the Tripolitans. They can muster about ten thousand men fit to bear arms, and are often at war with the Arabs.

The other countries within land are still more desart and void of towns; they are inhabited by much the same people with the two last mentioned, live after the same manner, and are perpetually endeavouring to free themselves from the tribute exacted from them. The land is for the most part dry, barren, and covered with such light sand, that one cannot travel through it without sometimes sinking into it above the middle; so that were it not for the abundance of dates that grow there, and for some mountains that afford pasture for their cattle, it would be impossible to subsist.

SECT. XXX.

Of the Desart of Barca, its Situation and Extent, and the Manners of the Inhabitants.

THE desart of Barca, situated between Egypt and what is more properly called the kingdom of Tripoli, is in breadth from north to south about thirty leagues; but its confines on the south side must be acknowledged to be very uncertain.

This country is for the most part, especially in the middle, nothing more than a tract of dry and barren sands, on which account the Arabs, its principal inhabitants, stile it The desart or road of whirlwinds. It almost every where labours under a great scarcity of water; and, except in the neighbourhood of the towns and villages, where the earth produces a small quantity of grain, as corn, millet, and some maize, the rest is in a manner uncultivated. Even of the small quantity of corn produced in the few spots capable of cultivation, the poor inhabitants are obliged to exchange a part with their indigent neighbours for dates, sheep, and camels; these last they stand in greater need of than they, on account of their great scarcity of grass, and other proper food.

The most desart and dangerous canton of all is that in which the temple of Jupiter Ammon antiently stood, which, though in other respects pleasantly situated, was encompassed a great way round with such quick and burning sands, as have always been detrimental to travellers, not only as they sink under their feet, but, being light and heated by the rays of the sun, are easily raised by every breath of wind; which, if it happens to be in their faces, almost burns out their eyes, and stifles them for want of breath; and, if vehement, often overwhelms whole caravans. The sad catastrophe of Cambyses and his army in his bold attempt against that temple and oracle, as well as Alexander's more successful, though difficult expedition thither, are well known. Upon the whole, the country may be justly termed so wild a desart, that there is no travelling through it without the direction of the stars, or the help of a compass; and though it was once the thorough-fare for the caravans from Barbary to Mecca, yet it has been since so infested with wild Arabs, that those caravans are obliged to travel a hundred and fifty miles about to avoid being plundered.

Some of the French geographers divide the country of Barca into what they term the kingdom, and the desart; the former of which has some considerable ports, towns, and villages, and is under the protection of the Porte, and governed by a cady who resides at Tripoli; but other authors call the coast, the eastern shore of Tripoli: it is, however, more commonly known by the name of Derne, from one of its most considerable towns and ports; besides which it has several others, and the ruins of many more, now reduced to poor villages; but what condition they are in, or by whom they are governed, is not known. Indeed the maritime towns are probably under the protection of the Porte; but whether under the government of the basha of Tripoli or Egypt, or whether they have formed themselves into independant states, like those of Tunis and Algiers, is not easy to determine.

The inhabitants of the maritime towns are more civilized and conversable than those of the inland country, and have imbibed notions of humanity and justice, while the people who live in the desart appear in many respects savages, and, like other wild Arabs, subsist by robbery and plunder.

It was indeed by the Arabs that this tract, till then a continued barren desart, was first inhabited; these, at their first coming into it, settled in the best cantons; but as they multiplied, and the several tribes engaged in frequent wars against each other, the strongest drove the weakest out of the best spots, and sent them to wander in the desart parts, where they live in the most abject and miserable condition, the country yielding little food and no raiment. Hence they are represented as being the most disagreeable of all the Arabs, their bodies having scarcely any thing but skin and bones, their faces are meagre, their looks fierce and ravenous, and their garb, which is what they commonly take from the passengers and pilgrims who travel through those parts, are tattered with long wearing, while the poorest have scarcely a rag to wrap round their waists. It is no wonder that these are said to be the most resolute and expert robbers and plunderers; but both frequently yield them so miserable a harvest, that necessity forces them to make excursions as far as into Numidia, Lybya, and other southern parts, to obtain fresh supplies. Hardened by indigence,

they are ſaid to commit the greateſt cruelties on thoſe that fall into their hands, making them drink warm milk, and then hanging them up by the feet, and ſhaking them in order to make them bring up any ſmall coin they have ſwallowed, in order to conceal it from them; they even rake in their excrements, in hopes of finding ſomething to recompenſe their trouble; it being uſual for the merchants and pilgrims who travel through this deſart, to take that method to ſave what ſmall gold they carry about them; and whether any be found ſo concealed or not, they conſtantly ſtrip them of all they have, even to the laſt rag of their cloaths.

SECT. XXXI.

Of the Government and Power of Tripoli: the Taxes laid on the Inhabitants, and their Commerce.

AS the government, laws, religion, and cuſtoms of Tripoli are nearly the ſame with thoſe of Algiers and Tunis, we ſhall not tire our readers with a needleſs repetition of them. It is ſufficient to obſerve, that the beys of Tripoli are not mere titular vaſſals to the Porte, like the governments we have been deſcribing, but are really under a kind of ſubjection, and pay an annual tribute to the Grand Seignior. This, joined to the other exigencies of the regency, the avarice of the Turkiſh baſhas ſent thither from Conſtantinople, and the general decay of commerce, obliges them to load the ſubjects with ſuch heavy taxes and extortions, as hath reduced the greateſt part of the people to the loweſt degree of indigence.

The public revenues, like thoſe of which we have already treated, ariſe chiefly from their corſairs, who are very few; and beſides theſe they have only common ſmall gallies, poorly manned and equipped. Another branch of the revenue ariſes from the duties on imports and exports, and from the taxes laid on the Jews, which are extremely high. Theſe people are very numerous, and carry on the greateſt ſhare of the Italian commerce. The natives alſo, though ever ſo poor, muſt pay a part of the produce of their ground or other manufactures. The Moors and Arabs in the country are alſo heavily taxed, and among them the bey ſends his flying camp of janizaries, and ſometimes goes himſelf at the head of them, to levy the impoſitions laid upon them: for both the Arabs and Moors are equally reſtive and impatient under the Turkiſh yoke, and are kept ſo poor, that nothing but force, and ſometimes exemplary ſeverity, can extort it from them.

The bey, by receiving the protection of the Porte, ſtill keeps up a kind of deſpotic power; for as he is generaliſſimo of all the forces, by appointing the officers who act in all capacities under him, he has obtained ſuch an abſolute power over the divan, that it is now continued only as a matter of form, the members having nothing to do but to approve and ratify whatever he is pleaſed to lay before them; nor does the Porte, or its baſha, give themſelves the leaſt concern about the government; for, provided he does but punctually pay his tribute to the one, and ſatisfy the avarice of the other, they leave him to govern the reſt in as arbitrary and tyrannical a manner as he chooſes.

As to the commerce of Tripoli, it chiefly conſiſts either of ſuch ſlaves as are taken by their corſairs, or ſuch as they traffic for with their neighbours; the greateſt part of both they ſend into Turky, where they can diſpoſe of them to the beſt advantage. The next branch is that of aſhes, which they buy from the Arabians, and ſell to the Europeans to make glaſs and ſoap. The reſt of their traffic is ſo inconſiderable as to be unworthy of notice.

It is obſervable, that the regency are here more ſcrupulous obſervers of their treaties with other nations, and puniſh the breach of them with greater ſeverity than any of their neighbours: this punctuality, whether it proceeds from real probity, or a conſciouſneſs of their own weakneſs, is, nevertheleſs, of no ſmall advantage to the navigation of the commercial nations.

SECT. XXXII.

Of the Manner of travelling in Barbary.

THE account of the manner of travelling through Barbary, as given us by the learned Dr. Shaw, will ſerve as a ſummary of the manners of the people, the climate, and ſtate of the country.

In the ſeveral maritime towns of Barbary and the Levant, where Britiſh factories are eſtabliſhed, our author was entertained with extraordinary marks of generoſity and friendſhip, having the uſe not only of their houſes, but of their horſes, their janizaries, and ſervants. In the inland towns and villages there is generally a houſe ſet apart for the reception of ſtrangers, with a proper officer to attend it, where perſons are lodged and entertained for one night in the beſt manner the place will afford, at the expence of the community: but except at theſe, and the places before-mentioned, there are no houſes of entertainment throughout this extenſive country; yet, were travellers to furniſh themſelves with tents, it would not only be attended with expence and trouble, but might raiſe the ſuſpicion of the Arabs of their being perſons of rank and fortune, and conſequently too rich and tempting a booty to be ſuffered to eſcape. If therefore, in the courſe of their travels they do not fall in with the hovels of the Kabyles, or the encampments of the Arabs, they can have nothing to protect them from the ſcorching heat of the ſun by day, or the cold of the night, unleſs he has the happineſs to find a grove of trees, the ſhelf of a rock, or a cave.

When they are ſo fortunate to find an encampment of the Arabs, they are entertained one night on free-coſt, and furniſhed with a ſufficient quantity of proviſions for themſelves and their horſes. Upon their arrival they are generally preſented with a bowl of milk, and a baſket of figs, dates, raiſins, or other dried fruit; the maſter of the tent where they lodge then fetches them, according to the number of their company, either a kid, a goat, a ſheep, or lamb, half of which is inſtantly boiled by his wife, and ſerved up with cuſcuſu; and the reſt is uſually roaſted, and ſerved for their breakfaſt or dinner the next day.

But though the tents of the wandering Arabs may ſhelter them from the weather, they have their inconveniencies; for, beſides the fleas and lice, which are here in all their quarters, the apprehenſions of being bit or ſtung by the viper, the ſcorpion, or the venomous ſpider, ſeldom fails, in ſome parts of theſe countries, to interrupt the repoſe ſo grateful to a weary traveller. They are no leſs diſturbed by the calves, kids, and other young cattle, that are every night tied in the tents, to prevent their ſucking their dams; for the cords being generally made of looſe ſpun yarn, they frequently break looſe, and trample over them.

When they are entertained in a courteous manner, which is not always the caſe, they may highly pleaſe the maſter of the tent by giving him either a knife, a couple of flints, or a little Engliſh gunpowder; which being much ſtronger than theirs, they highly eſteem, and keep it to ſerve as priming for their fire-arms; and the wife will return a thouſand thanks for a pair of ſciſſars, a ſkean of thread, or a large needle, which are extraordinary rarities.

Our author ſays, that during the exceſſive heats of ſummer, and particularly when they were afraid of meeting with a party of the Arab free booters, they travelled in the night, which according to an Arabian proverb, having no eyes, few of them dare venture abroad, from their not knowing into what dangers and ambuſcades the may fall. Our travellers had then frequent reaſon to call to mind the words of the Pſalmiſt. "Thou makeſt darkneſs that it may be night, wherein "all the beaſts of the foreſt do move; the lions roaring "after their prey": for leopards, hyænas, and a variety of ravenous beaſts then call to, and anſwer each other; the different ſexes by this means, perhaps, finding out and correſponding with their mates; and theſe ſounds awfully

awfully breaking in upon the ſolitude, deſtroy the ideas of that ſafety they endeavoured to find by travelling at that ſeaſon.

They did not always take ſtages of the ſame length; for while under the apprehenſion of danger, they travelled through all the bye-paths known to their conductors, ſometimes for twelve or fifteen miles together, without reſting; but an ordinary day's journey, excluſive of the time taken up in making obſervations, ſeldom exceeded eight or nine hours. They conſtantly roſe at break of day, and ſetting forward with the ſun, travelled till the middle of the afternoon, when they began to look out for the encampments of the Arabs, who, to prevent ſuch parties coming to live upon them, chooſe ſuch places as are leaſt conſpicuous: and, indeed, unleſs they diſcovered the ſmoke of their tents, and the barking of their dogs, or obſerved ſome of their flocks, it was with difficulty they were able to find them, and all their labour was frequently ineffectual. When they came up with them, they were accommodated as hath been already mentioned, for one night; and if in travelling the next day,

> ——They chanc'd to find
> A new repaſt, or an untaſted ſpring;
> They bleſt their ſtars, and thought it luxury.
>
> ADDISON.

The beſt method to prevent falling into their hands, is for a traveller to be always dreſſed in the habit of the country; for the Arabs are jealous and inquiſitive, ſuſpecting every ſtranger to be a ſpy ſent to take a ſurvey of thoſe lands, which they are taught to fear will one time or other be reſtored to the Chriſtians.

SECT. XXXIII.

Of the Bombardment of the City of Tripoli by the French; the Peace to which the Tripolitans were obliged to conſent; and an Abſtract of the Treaty which that Nation concluded with England.

THE bombardment of Tripoli being one of the laſt and principal events in the hiſtory of that ſtate, we ſhall here give it our readers, and ſhall add an abſtract of the treaty of peace concluded between the Tripolitans and Engliſh; which will enable the reader to form a juſt idea of the footing on which the Tripolitans ſtand with the European and Chriſtian powers, particularly England and France.

The dreadful execution we are going to mention was cauſed by a capture made by a Tripolitan corſair of a ſhip under French colours, and thoſe people detaining a great number of French ſubjects in a ſtate of ſlavery, upon the reſtitution of both which the French conſul had in vain inſiſted. Lewis XIV. who was no leſs ſevere in puniſhing the breach of faith in others, than famous for his diſregard to it himſelf, highly reſented this treatment, and ordered all his captains who cruiſed in thoſe ſeas to make repriſals.

Accordingly the marquis D'Anfreville, who was ſent by commodore Du Queſne to convoy two prizes he had taken at the iſland of Hiero, on the north coaſt of Sicily, meeting with ſix veſſels belonging to Tripoli, immediately attacked them; three of them, however, making all the ſail they could, were ſo happy as to get out of the reach of his guns; while the other three venturing to ſtand the engagement, were at length much ſhattered, and glad to eſcape to the iſland of Chios, in order to refit.

Commodore Du Queſne, being informed of what had paſſed, followed them thither with a ſquadron of ſeven ſhips; but, before he began any hoſtilities, ſent to acquaint the aga who commanded in that place, "that "he came as a friend, and had expreſs orders to come "in queſt of ſome Tripolitan pirates, who, by the tenor "of the treaties then in force, were ſtiled rebellious "ſubjects, and given up to the juſt vengeance of the "emperor of France." The Tripolitans, however, being at that time maſters of the port and city, this ſpecious declaration did not meet with the favourable anſwer he expected; upon which drawing nearer to the place, he began to canonade it with great fury. The Tripolitans, who were then employed in refitting their ſhattered veſſels, ſwam with all poſſible haſte to the two forts belonging to the town. Du Queſne tried in vain to enter the port, he being prevented by a ſtrong ſtoccado, which they had laid in his way. A furious combat enſued, which laſted three hours and a half, the caſtle all the while diſcharging their artillery at his ſquadron, which in their turn threw ſeven thouſand bombs, few of which failed of making ſome execution, either on the Tripolitan ſhips or the city, where a great number of houſes were either thrown down or much ſhattered, and many of the inhabitants killed or wounded. The next day the city ſent to demand a parley, and promiſed either to oblige the Tripolitans to accept of a peace, or to drive them out of the port: but Du Queſne, inſtead of giving any anſwer to their propoſals, removed farther off, in order to block up the corſairs more effectually.

This affair ſoon reached the Ottoman Court, and the complaints made of it both to the Grand Seignior and Divan, ſo greatly exaſperated them againſt the French, that their ambaſſador at that court, who had expreſs orders not to recede in the leaſt from his maſter's pretenſions, found it difficult to maintain his honour and intereſt, and was forced to make uſe of all his politics, bribes, and cabals, to prevent a rupture between the two crowns. But at length, after a long and ſtrenuous conteſt, it was agreed,

That all the French ſlaves who had failed from Conſtantinople, ſince the year 1681, either in Tripolitan corſairs, or other veſſels, ſhould be ſet at liberty.

That the ſhip of captain Cruvilier, which they had taken under the French flag, and carried to Chios, ſhould be reſtored, with all its artillery, arms, rigging, &c.

That no Tripolitan ſhip ſhould pretend to viſit any trading veſſels under French colours, in caſe they were provided with paſſports from the French admiral.

That all ſtrangers on board any French veſſel ſhould paſs free and unmoleſted; and likewiſe all Frenchmen who ſhould be found on board any other veſſels, even thoſe of an enemy.

That no French prizes, or priſoners, ſhould be ſold in any port belonging to Tripoli; and that no corſair belonging to that kingdom ſhould take any prize within a leſs diſtance than ten leagues of the French coaſt.

The Tripolitans, however, rejected theſe articles with the utmoſt indignation. This Lewis expected, and the next year, on the 15th of June, 1685, the marſhal d'Etrees, vice-admiral of France, appeared before their capital at the head of his fleet, where being joined by the marquis of Anfreville and captain Neſmond, they anchored within a league of the walls of the city, where they formed their line of battle. On the 22d the bombardiers got all the mortars ready, while the ſhallops belonging to the men of war anchored within gun-ſhot of the town, and about eight at night began the attack. Mr. Tourville, who had the command, ordered three armed gallies before the port, to prevent any obſtruction from the enemy. At about ten o' clock they began to throw ſome bombs into the place with great ſucceſs, without any moleſtation from the Tripolitan ſloops all that night, though they had kept a conſtant firing of their muſquetry, the two foregoing nights, on the bombardiers, when they were at a farther diſtance. By ſix the next morning the French had thrown five hundred bombs into the place. They reſumed the fire on the night following about midnight, and made ſuch terrible execution, that they could ſee the ſpreading flames in ſeveral parts of the town, without receiving one ſhot from it; and the next day the marſhal d'Etrees cauſed the port every where to be ſounded, in ſpight of all their fire, in order to diſcover a proper place for raiſing a freſh battery, which might deſtroy both the town and its fortifications. In the mean while ſome of the bombs falling on a place where the people were aſſembled, killed about thirty or forty of them, and threw the whole city into the utmoſt conſternation, the people filling the air with the moſt dreadful cries. At length,

finding

finding the French bent on their deſtruction, they diſpatched a herald to the marſhal to obtain a peace upon his own terms. They choſe for this purpoſe a venerable old man, aged ninety-four, who being introduced to the vice-admiral, addreſſed him to the following effect: "I am the unfortunate Trik, the father-in-law "of Baba Haſſan, and was driven out of Algiers after "I had reigned as dey twenty-four years; and always "behaved as a true friend to the French. I am now "ſent by the divan of Tripoli to know your demands, "and to mediate a peace between you and them." The vice-admiral anſwered in terms that expreſſed his ſatisfaction, and having told him the motives that had induced the king his maſter to begin the war againſt the Tripolitans, propoſed the moſt effectual means of putting an end to it, promiſing him at the ſame time, a ceſſation of hoſtilities till the next day, that they might have time to determine on the articles that he ſhould ſend them. Trik aſſured him that no time ſhould be loſt, the city being wholly inclined to peace; and leaving one of the principal members, who had accompanied him, as an hoſtage, returned with Mr. Raymond, a major of the French army, and Mr. La Croix, who was to ſerve as interpreter.

Theſe met with a civil reception, and the next day the articles were read before the divan, the principal of which were that they ſhould pay two hundred thouſand crowns as an equivalent for all the captures they had made of French merchant-men, and that they ſhould alſo reſtore all the Chriſtian captives they had taken fighting under French colours. The firſt was greatly excepted againſt, on account of the impoſſibility of raiſing ſo large a ſum; but, after ſome debates, they agreed to pay down five hundred thouſand livres, and to releaſe all the French captives. As to the money, they promiſed that one part of it ſhould be ſent that very night, and the remainder within twenty days. This term the vice-admiral reduced to fifteen, on condition of their furniſhing his fleet with a daily ſupply of horned cattle for their maintenance, and that of the ſlaves. As to the Chriſtian captives, they engaged to releaſe two hundred of them, which they ſaid were all they then had within the city and its neighbourhood; and as to the four hundred more which were then rowing in the ſeven gallies belonging to that ſtate, and then in the ſervice of the Grand Seignior againſt the Venetians, they would ſend ten of their principal citizens as hoſtages for their releaſe upon the return of thoſe veſſels.

An hundred and eighty of the former were accordingly reſtored the very next morning, with two other hoſtages for the remainder; but they raiſed ſeveral difficulties about the payment of the ſum agreed on; yet not being able to obtain any abatement on any pretence, and being on the contrary threatened by the marſhal with freſh ſhowers of his deſtructive bombs, the dey was under the neceſſity, not only of laying a tax on the citizens, but even of ordering the heads of five ringleaders of the malecontents to be ſtruck off. This execution, added to the admiral's menaces, ſtruck ſuch terror into the mutineers, that the next morning, when they had agreed to pay a hundred and fifty thouſand livres, they brought in a ſmall part of it in coin, and the reſt in ingots, rings, bracelets, necklaces, gold chains, diamonds, pearls, and other jewels, which, they ſaid, they were obliged to ſtrip their wives of; and at the ſame time releaſed a merchant-ſhip from Marſeilles, which they had taken a little before. They did not, however, complete the payment of the ſtipulated ſum till the ninth of July following, when they had ſtripped the Jewiſh ſynagogue of all its rich lamps, the janizaries of their mitred caps, their horſes of their richeſt harneſs, and their grand ſtandard of its gilt ſilver ball; the admiral proteſting that he would not ſign the peace till the ſum was fully paid, and threatening the citizens with a freſh bombardment at every delay.

At length Mr. La Croix the interpreter, having tranſlated the articles of peace into the Turkiſh language, went in and read them before the dey and divan, where being ſolemnly ſigned and ſealed, public notice was given of it by a double diſcharge of twenty-five cannon, the one to expreſs their joy, and the other to return thanks to the marſhal d'Eſtrees for the ſervices he had done the republic, which beſides the above ſum, exacted with ſuch rigour, conſiſted in deſtroying a number of houſes, and the death of three hundred perſons buried under the ruins. The regency then begged that a conſul might be appointed to reſide at Tripoli, which was readily granted, and Mr. Martinel was nominated to that office. Upon his coming to the houſe appointed for his reſidence, the French flag was hoiſted on the top of it, and ſaluted by a third diſcharge of the ſame number of cannon. Thus ended this dreadful expedition, to the great ſatisfaction of the French monarch and his trading ſubjects to thoſe parts.

We ſhall conclude this account of Tripoli with a treaty of peace and commerce concluded by the regency of that piratical ſtate with our vice-admiral Baker in the year 1716, in which the Engliſh are immediately concerned, eſpecially the commercial part of the nation.

Articles of peace and commerce between his moſt ſacred majeſty George I. &c. and the moſt excellent lords Mahamed Bey, Yuſef Dey, the divan, and the reſt of the officers and people of the city and kingdom of Tripoli, renewed, concluded, and ratified, on the nineteenth of July, A. D. 1716, by John Baker, Eſq; vice-admiral, &c.

I. That from this time forward, for ever, there ſhall be a true and inviolable peace between the moſt ſerene king of Great Britain and the moſt illuſtrous lords and governors of the city and kingdom of Tripoli, in Barbary; and therefore, if the ſhips and ſubjects of either party ſhall happen to meet at ſea, or elſewhere, they ſhall ſhew all poſſible reſpect and friendſhip.

II. That all merchant-ſhips belonging to the dominions of Great Britain ſhall pay no more than three per cent. cuſtom for all the goods they ſhall ſell in this kingdom; and for thoſe they ſhall not ſell, they ſhall be permitted freely to take them again on board their ſhips, without paying any duty.

III. That all their ſhips and other veſſels belonging to the ſubjects of Great Britain, and to the city and kingdom of Tripoli, ſhall freely paſs the ſeas, and traffic where they pleaſe, without any ſearch or moleſtation from each other; and that all perſons and paſſengers of whatever country, and all money, goods, and merchandize belonging to any other people on board and of the ſaid ſhips or veſſels, ſhall be entirely free, and not ſtopped, taken, or plundered, or receive any damage from either party.

IV. That the ſhips of Tripoli meeting with any merchants ſhips or veſſels of the ſubjects of the king of Great Britain, not being in any ſeas belonging to his majeſty's dominions, may ſend on board one ſingle boat with two ſitters, who ſhall enter ſuch merchant ſhips or veſſels; and then, upon their producing to them a paſs under the hand and ſeal of the commiſſioners of the admiralty, the ſaid boat ſhall depart, and the veſſels freely proceed on their voyage: and though the commanders of ſuch merchant ſhips produce no ſuch paſs, yet if the major part of the ſhips or veſſels company be ſubjects of the king of Great Britain, the boat ſhall immediately depart. And, on the other hand, if any of the ſhips of war or other veſſels of his ſaid majeſty meet with any veſſels belonging to Tripoli, and their commanders ſhall produce a paſs ſigned by the governors of Tripoli, and a certificate from the Engliſh conſul there; or if the major part of the veſſels company be Turks, Moors, or ſlaves belonging to Tripoli, they ſhall be freely allowed to proceed on their voyage.

V. That no commander or other perſon of any ſhip or veſſel of Tripoli ſhall take out of any veſſel belonging to his majeſty's ſubjects any perſon, or perſons, to carry them to be examined, or upon any other pretence.

VI. That no ſhip belonging to the king of Great Britain, or to any of his ſubjects wrecked on any part of the coaſt belonging to Tripoli, ſhall become a prize; that neither the goods ſhall be ſeized, nor the men made ſlaves; but that all the ſubjects of Tripoli ſhall uſe their utmoſt endeavours to ſave the men and their effects.

VII. That

VII. That no veſſel of Tripoli ſhall be delivered up or permitted to go to any other place at enmity with the king of Great Britain, to be made uſe of as a corſair againſt his majeſty's ſubjects.

VIII. That if any veſſel belonging to Tunis, Algiers, Tetuan, Sallee, or any other place at war with the king of Great Britain, bring any veſſels belonging to his majeſty's ſubjects to Tripoli, or to any port of that kingdom, the governors there ſhall not permit them to be ſold within the territories of Tripoli.

IX. That if any of the king of Great Britain's ſubjects happen to die in Tripoli, or any of its territories, his goods or money ſhall not be ſeized, but ſhall remain with the Engliſh conſul.

X. That neither the conſul, nor any other Britiſh ſubject, ſhall be bound to pay the debts of any other ſubjects of Great Britain, unleſs they become ſurety for them by a public act.

XI. That the ſubjects of his Britannic majeſty in Tripoli, or its territories, ſhall, in matters of controverſy, be liable to no other juriſdiction but that of the dey or divan; except the difference be between themſelves, in which caſe they ſhall be liable to no other determination than that of the conſul.

XII. That if any ſubject of his Britannic majeſty in any part of the kingdom of Tripoli ſhall happen to ſtrike, wound, or kill a Turk or Moor, if he be taken, he ſhall be puniſhed with no greater ſeverity than a Turk for the like offence; but if he eſcape, neither the Engliſh conſul, nor any other Britiſh ſubject, ſhall be in any manner queſtioned or troubled on that account.

XIII. That the Engliſh conſul reſiding at Tripoli ſhall always enjoy the entire freedom and ſafety of his perſon and eſtate, and ſhall be allowed to chooſe his own interpreter and broker. He may freely go on board any ſhip in the roads as often as he pleaſes; he may have the liberty of the country; he ſhall be allowed a place of worſhip, and no perſon ſhall injure him in word or deed.

XIV. That not only during the continuance of this peace and friendſhip, but alſo if any breach or war ſhould hereafter happen between his Britannic majeſty and the kingdom of Tripoli, the conſul, and all the king of Great Britain's other ſubjects in the dominions of Tripoli, ſhall at all times have full and abſolute liberty to depart, and to go into their own or any other country, in any ſhip or veſſel they ſhall think fit; and to take with them all their effects, goods, families, and ſervants, though born in the country, without any moleſtation or hindrance.

XV. That no ſubject of his Britannic majeſty while a paſſenger from, or to, any port, ſhall be moleſted, though he be in a ſhip or veſſel at war with Tripoli.

XVI. That if any of his Britannic majeſty's ſhips of war come to Tripoli, or to any other place of that kingdom with any prize, they ſhall have liberty to ſell or diſpoſe of it at pleaſure, without any moleſtation. That theſe ſhips ſhall not be obliged to pay any cuſtoms whatever; and that if they ſhall want proviſions, victuals, or any other things, they may freely buy them at the market-price.

XVII. That when any of his Britannic majeſty's ſhips of war appear before Tripoli, upon notice given to the Engliſh conſul, or by the commander to the chief governor of Tripoli, public proclamation ſhall be immediately made to ſecure the Chriſtian captives, and if after that, any Chriſtians eſcape on board any of thoſe ſhips of war, they ſhall not be required back, nor ſhall the conſul or commander, or any other Britiſh ſubject, be obliged to pay for thoſe eſcaped Chriſtians.

XVIII. That all the merchant ſhips coming to the city or kingdom of Tripoli, though not belonging to Great-Britain, may freely put themſelves under the protection of the Britiſh conſul in ſelling and diſpoſing of their goods and merchandize, if they think proper, without any moleſtation.

XIX. That all Britiſh ſhips of war carrying his majeſty's flag, upon their appearing before the city of Tripoli, ſhall be ſaluted with twenty-ſeven pieces of cannon fired from the caſtle, and that the ſhips ſhall return the ſame number.

XX. That no merchant ſhip belonging to Great-Britain, or to any other nation, under the protection of the Britiſh conſul, ſhall be detained in the port of Tripoli, and hindered from proceeding to ſea longer than three days, under the pretence of arming the ſhips of war of this government, or any other pretence whatſoever.

XXI. That no Britiſh ſubject ſhall be permitted to turn Mahometan in the city and kingdom of Tripoli, unleſs he voluntarily appears before the dey or governor, with the Engliſh conſul's interpreter, thrice in twenty-four hours, and every time declares his reſolution to become Mahometan.

XXII. That his Britannic majeſty's conſul reſiding in Tripoli, ſhall at all times have liberty to put up the Britiſh flag on the top of his houſe, and to continue it there diſplayed as long as he pleaſes; and the Britiſh conſul ſhall have the like liberty of putting up and diſplaying that flag in his boat when he paſſes on the water, and no man is to diſturb, oppoſe, or injure him in doing it.

XXIII. That from this time forward for ever, the iſland of Minorca, and the city of Gibraltar, ſhall be eſteemed in every reſpect by the government of Tripoli a part of his Britannic majeſty's dominions, and the inhabitants thereof ſhall be deemed his natural ſubjects, as if they had been born in Great-Britain; and they with their ſhips carrying Britiſh colours, ſhall be permitted freely to trade in any part of the kingdom of Tripoli; and ſhall paſs without any moleſtation, either on the ſeas or otherwiſe, in the ſame manner, and with the ſame freedom and privileges, as have been ſtipulated in this and all former treaties in behalf of the Britiſh nation and ſubjects.

XXIV. And whereas in the treaty concluded in the reign of king Charles II. in the year 1676, by Sir John Narborough, an article was inſerted, by which the ſhips of Tripoli were excluded cruiſing before or in ſight of the port of Tangier, which then belonged to his majeſty, it is now ratified and concluded, that none of the ſhips or veſſels belonging to Tripoli ſhall cruize, or look for prizes, before, or in ſight of Gibraltar, and the iſland of Minorca, to diſturb or moleſt their commerce in any manner whatſoever.

XXV. That all and every article in this treaty, ſhall be inviolably kept and obſerved between his ſacred Britiſh majeſty, and the moſt illuſtrous lords, &c. of the city and kingdom of Tripoli; and all other matters, not particularly expreſſed in this treaty, and provided for in any former, ſhall ſtill remain in full force, and ſhall be eſteemed the ſame as if inſerted here.

Dated in the preſence of Almighty God, in the city of Tripoli, on the nineteenth of June, 1716 of the Chriſtian æra, and of the Mahometan Hejira 1128.

The ſame year a treaty of peace was concluded with Tunis to the ſame purpoſe; only there are one or two articles of a different nature, particularly the following, which is worthy of notice.

It is agreed, concluded, and eſtabliſhed, that at whatſoever time it ſhall pleaſe the government of Tunis to reduce the cuſtoms of the French to leſs than they pay at preſent, it ſhall always be obſerved, that the Britiſh cuſtoms ſhall be two per cent. leſs than any agreement that ſhall for the future be made by the French, or than ſhall be paid by the ſubjects of France.

And that in caſe any Britiſh ſhip or ſhips ſhall import into the kingdom of Tunis any naval or warlike ſtores, or any kind of proviſions, they ſhall pay no duty or cuſtom whatſoever.

We have only to add, that, with reſpect to Barbary in general, all that country capable of cultivation, was once extremely populous. Carthage, the rival of Rome, acquired immenſe wealth by commerce, and planted different nations. Its wars and its deſtruction form a remarkable period in hiſtory.

This extenſive country, where Chriſtianity is now deſpiſed, and its profeſſors taken captive by the Mahometan pirates, and reduced to the loweſt degree of ſlavery,

was once Chriſtian. Indeed it early embraced Chriſtianity; and in the third and fourth centuries there were ſeveral hundred biſhoprics, of which the archbiſhop of Carthage was primate, and the celebrated St. Cyprian, Tertullian, St. Auſtin, and many others celebrated in eccleſiaſtical hiſtory, adorned this church.

SECT. XXXIV.

Of the Revolutions of Barbary in general, concluding with Reflections on theſe pyratical States.

WE ſhall conclude this account of Barbary with a conciſe hiſtory of the ſtates on the coaſt, and ſome reflections on their pyratical trade, extracted from the Modern Univerſal Hiſtory.

The coaſt of Barbary was probably firſt planted by the Egyptians. The Phenicians afterwards ſent colonies thither, and built Utica and Carthage. The Carthaginians ſoon became powerful and wealthy by trade, and finding the country divided into a great many little kingdoms and ſtates, either ſubdued or made the princes on that coaſt their tributaries, who being weary of their yoke, were glad of the opportunity of aſſiſting the Romans in ſubduing Carthage. The Romans remained ſovereigns of the coaſt of Barbary, 'till the Vandals, in the fifth century, reduced it under their dominion.

The Roman, or rather the Grecian emperors, having ſome time after recovered the coaſt of Barbary from the Vandals, it remained under their dominion till the Saracen caliphs, the ſucceſſors of Mahomet, made an entire conqueſt of all the north of Africa in the ſeventh century, and divided the country among their chiefs, of whom the ſovereign of Morocco was the moſt conſiderable, poſſeſſing the north-weſt part of that country, which in the Roman diviſion obtained the name of Mauritania Tingitana, from Tingis or Tangir, the capital, and is now ſtiled the empire of Morocco, comprehending the kingdoms or provinces of Fez and Morocco. The emperors of theſe territories are almoſt always at war with the Spaniards and Portugueſe. In the eighth century their anceſtors made a conqueſt of the greateſt part of Spain; but after the loſs of Granada, which happened about the year 1492, they were diſpoſſeſſed of this country; and Ferdinand and Iſabella, who were then upon the throne of Spain, obliged them to renounce their religion, or tranſport themſelves to the coaſt of Africa. Thoſe who made choice of the alternative of going into exile, to revenge themſelves on the Spaniards, and ſupply their neceſſities, confederated with the Mahometan princes on the coaſt of Barbary, and having fitted out little fleets of cruiſing veſſels, took all the Spaniſh merchant ſhips they met with at ſea, and being well acquainted with the country, landed in Spain, and brought away multitudes of Spaniards, and made ſlaves of them. The Spaniards hereupon aſſemb'ed a fleet of men of war, invaded Barbary, and having taken Oran, and many other places on the coaſt of Algiers, were in a fair way of making an intire conqueſt of that country. In this diſtreſs the African princes applied to that famous Turkiſh rover, Barbaroſſa, deſiring his aſſiſtance againſt the Chriſtians. He very readily complied with their requeſt, but had no ſooner repulſed their enemies, than he uſurped the government of Algiers, and treated the people who called him in as ſlaves; as his brother Heyradin Barbaroſſa afterwards did the people of Tunis; and a third obtained the government of Tripoli by the like means. In theſe uſurpations they were ſupported by the Grand Seignior, who claimed the ſovereignty of the whole coaſt, and for ſome time they were eſteemed the ſubjects of Turky, and governed by Turkiſh baſhas, or viceroys; but each of theſe ſtates, or rather the military men, at length took upon them to elect a ſovereign out of their own body, and render themſelves independant of the Turkiſh empire. The Grand Seignior has not now ſo much as a baſha or officer at Algiers; but the dey acts as an abſolute prince, and is only liable to be depoſed by the ſoldiery that advanced him. At Tunis and Tripoli he has ſtill baſhas, who are ſome check upon the deys, and have a ſmall tribute paid them. All of them, however, in caſe of emergency, claim the protection of the Ottoman court, and they ſtill continue to prey upon the Spaniards, having never been at peace with them ſince the loſs of Granada. They make prize alſo of all other Chriſtian ſhips that have Spaniſh goods or paſſengers on board, and indeed of all others that are not at peace with them. The Turks of Algiers, Tunis, and Tripoli, are an abandoned race, conſiſting of pyrates, banditti, and the very refuſe of Turky, who have been forced to leave their ſeveral countries, to avoid the puniſhment of their crimes.

The Mahometans, wherever they are eſtabliſhed, eſpecially thoſe of them who partake of the genius and diſpoſition of the Turks, have very little inclination to the arts of induſtry. This evidently appears in the inhabitants of thoſe parts we have been now deſcribing on the African ſea coaſt. Being a rapacious and tyrannical people, diſdaining all induſtry and labour, neglecting all culture and improvement, it made them thieves and robbers, as naturally as idleneſs makes beggars; and, being trained to rapine and ſpoil, when they were no longer able to plunder and deſtroy the fruitful plains of Valentia, Granada, and Andaluſia, they fell to roving upon the ſea. They built ſhips, or rather ſeized them from others, and ravaged the neighbouring coaſts, landing in the night, ſurpriſing, and carrying away the poor country people out of their beds into ſlavery. This was their firſt occupation, and this naturally made pyrates of them: for, not being content with mere landing and plundering the ſea-coaſts of Spain, by degrees, being grown powerful and rich, and made bold and audacious by their ſucceſs, they armed their ſhips, and began to attack, firſt the Spaniards upon the high ſeas, and then all the Chriſtian nations in Europe, wherever they could find them. Thus this deteſtable practice of roving and robbing began. What magnitude they are ſince arrived to, what miſchief they have brought upon the trading part of the world, how powerful they are grown, and how they are erected into ſtates and governments, nay, into kingdoms, and, as they would be called, empires; for the kings of Fez and Morocco call themſelves emperors, and how they are, to the diſgrace of all Chriſtian powers, treated with as ſuch, is well known from the hiſtories of thoſe nations who have been at any time embroiled with them.

The firſt Chriſtian prince, who, reſenting the inſolence of theſe barbarians, and diſdaining to make peace with them, reſolved their deſtruction, was the emperor Charles V. he was moved with a generous compaſſion for the many thouſands of miſerable Chriſtians who were, at that time, kept among them in ſlavery; and, from a benevolent principle of ſetting the Chriſtian world free from the terror of ſuch barbarians, he undertook ſingly, and without the aſſiſtance of any other nation, to fall upon them with all his power. In this war, had he been joined by the French and Engliſh, and the Hans-towns, (as for the Dutch they were not then a nation) he might have cleared the country; at leaſt, he might have cleared the ſea-coaſts of the whole race, and have planted colonies of Chriſtians in all the ports, for the encouragement of commerce, and for the ſafety of all the European nations. But Francis I. king of France, his mortal and conſtant enemy, envied him the glory of the greateſt and beſt enterprize that was ever projected in Europe; an enterprize a thouſand times beyond all the cruſadoes and expeditions to the Holy-Land, which, during a hundred and twenty years, coſt Europe, and to no purpoſe, a million of lives and immenſe treaſure. Though the emperor was aſſiſted by no one prince in Chriſtendom, the pope excepted, (and his artillery would not go far in battering down ſtone-walls) yet he took the fortreſs of Goletta, and afterwards the city, and the whole kingdom of Tunis; and had he kept poſſeſſion, it might have proved a happy fore-runner of farther conqueſts; but, miſcarrying in his attempt againſt Algier, and a terrible ſtorm falling upon his fleet, the farther attempt was laid aſide, and the kingdom of Tunis returned to its former poſſeſſors, by which means their pyracies are ſtill continued.

There ſeems, therefore, to be a neceſſity, that all the powers of Europe eſpecially the maritime, ſhould endea-

vour to free themſelves from the inſolence of theſe rovers, that their ſubjects may thereby be protected in their perſons and goods from the hands of rapine and violence, their coaſts ſecured from inſults and deſcents, and their ſhips from capture on the ſea. The conqueſt could not be attended with any great difficulty, if the Engliſh, Dutch, French, and Spaniards would unite, to join their forces and fleets, and fall upon them in ſeparate bodies, and in ſeveral places at the ſame time. The general benefit of commerce would immediately follow, by ſettling the government of the ſea-coaſt towns in the hands and poſſeſſion of the ſeveral united powers; ſo that every one ſhould poſſeſs the leaſt, in proportion to the forces employed in the conqueſt of it: the conſequence of the ſucceſs would ſoon be ſenſibly felt by the intereſted parties; for if the quantity of productions fitted for the uſe of merchandize be ſo conſiderable as we find it to be, even now, under the indolence and ſloth of the moſt barbarous people in the world, how may we ſuppoſe all thoſe valuable things to be increaſed by the induſtry and application of the diligent Europeans, eſpecially the Engliſh, French, or Dutch? We might alſo reaſonably ſuppoſe, that the Moors, being in conſequence of ſuch a conqueſt driven up farther into the country, and being obliged to ſeek their ſubſiſtence by honeſt labour and application, would at length be induced to increaſe the product; and, as multitudes of Chriſtians would be encouraged, by the advantages of the place, to go over and ſettle upon it, the manufactures and merchandizes of Europe muſt ſoon find a great additional conſumption; and the many new ports and harbours where thoſe Chriſtian nations might ſettle, would be ſo many new markets for the ſale of thoſe manufactures, where they had little or no ſale or conſumption before. Beſides, would not the ſucceſs be delivering Europe from the depredations of powerful thieves, and their commerce and navigation from the rapine of a mercileſs crew, who are the ruin of thouſands of families, and, in ſome ſenſe, the reproach of Chriſtendom? Such meaſures as theſe are far from being impracticable; they are worthy of being undertaken by the princes and powers of Europ; and would, therefore, bring infinitely more glory to the Chriſtian name, than all their inteſtine wars among each other, which are the ſcandal of Europe, and the only thing that, at firſt, let in the Turks and other barbarians among them.

END of the FIRST VOLUME.

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